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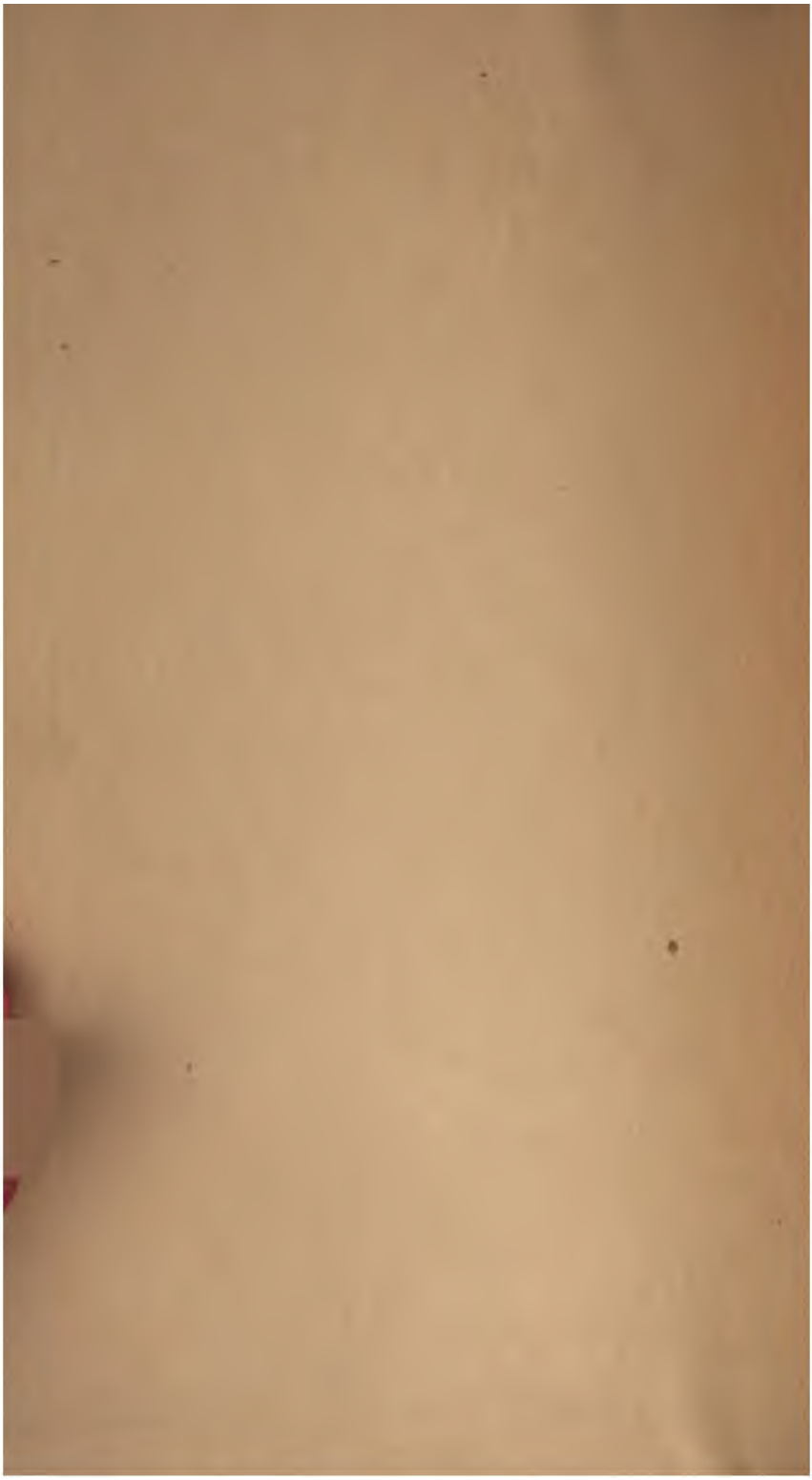

Joseph. Thomas. 1824

THE

CHRISTIAN QUAKER,

AND HIS

DIVINE TESTIMONY STATED AND VINDICATED,

BY

WILLIAM PENN & GEORGE WHITEHEAD.

TO WHICH ARE PREFIXED

THE FOLLOWING TREATISES,

By the same Writers, viz.

THE LIGHT AND LIFE

OF

CHRIST WITHIN;

THE

SANDY FOUNDATION SHAKEN;

AND

INNOCENCY WITH HER OPEN FACE.

PHILADELPHIA:

PRINTED AND SOLD BY JOSEPH RAKESTRAW,

No. 256, North Third Street.

1824.

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FROM
THE BEQUEST OF
EVERT JANSEN WENDELL
1918

ADVERTISEMENT.

THE Works of William Penn were collected and published in the year 1726, a few years after the decease of the author, in two large folio volumes. Some time after, a selection was made and published in one very large volume, folio; and in the year 1782 his Select Works were reprinted in London, in five volumes, octavo. These being out of print, the Meeting for Sufferings in London, in the 4th Month, 1820, encouraged a new edition. But so large a selection being too costly for general circulation, it has been thought that a benefit would arise from the publication in a separate form, of the three following excellent treatises:—his "Sandy Foundation Shaken," "Innocency with her Open Face," and "The Christian Quaker, and his Divine Testimony Stated and Vindicated." They have always been printed with what are called his Select Works, and classed among his most approved writings. And as the second part of the "Christian Quaker," written by George Whitehead, and originally published in connexion with the first part by William Penn, had become extremely scarce, it was thought that its republication would be both interesting and useful. A little tract, by the same writer, entitled "The Light and Life of Christ within," has also been inserted. The collection, it is believed, will be found to contain much valuable information on most of the cardinal doctrines of Friends. The different treatises follow, in the volume, in the order of time in which they were written.

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THE

LIGHT AND LIFE

OF

CHRIST WITHIN,

AND

THE EXTENT AND EFFICACY THEREOF DEMONSTRATED.

AND THE

QUAKERS' PRINCIPLES JUSTIFIED

BY THE SCRIPTURES OF TRUTH, THE DOCTRINE OF CHRIST AND HIS APOSTLES,

From the false and blasphemous constructions put upon them by WILLIAM BURNET, in his book, stiled, *The Capital Principles of the people called Quakers*—

HEREIN THE REST OF THE BAPTISTS THAT OWN HIM MAY SEE HIS

Antichristian spirit and doctrines—detected,
Doctrinal and self-contradictions—compared,
Ignorance and Errors—discovered,
Envy and Feignedness—reproved.

BY A SERVANT OF CHRIST,

GEORGE WHITEHEAD.

Professing themselves to be wise, they became fools. Rom. i. 22.

London—Printed in the Year 1668.

PHILADELPHIA--REPRINTED BY JOSEPH RAKESTRAW,

NO. 256, NORTH THIRD STREET.

1828.

PREFACE.

I SHOULD very willingly have forborne to appear thus publicly in such controversies at this time, if the truth might have been otherwise cleared; for I have a life in peace more than in contests, and a tender respect to the more conscientious of all sorts professing religion, that have a tenderness and sincerity in them; but I am necessitated thus to appear, because of the hardness and perverseness of some *Baptists*, and their publicly reproaching and scandalizing the truth professed by us called *Quakers*, both in words, preaching and print, and their clamouring up and down the country against us, both in Buckinghamshire, Surrey, Sussex, and other parts; in which thing Matthew Caffin, their great agent and contender, and William Burnet, of Chertsey, are chiefly concerned against us; whereby they have to their power, supplied the persecutor's place, now in this little time of liberty, like persons implacable, envying our liberty and prosperity. William Burnet's personal reflections in his book against some amongst us, which he has gathered from reports, as the former persecuting priests were wont to do, I could more easily have passed by, than his wronging, perverting and opposing the truth of our principles, though several of his reflections are false and slanderous, for that any particular fall or failings of persons cannot rationally be alleged to destroy principles fallen from. But considering the divisions that are amongst *Baptists*, even the leaders, as to their principles, it might have been some stop to William Burnet's outrage in this matter, and they should have agreed among themselves before they had thus appeared against us; some being for a particular election of persons, and both denying saving grace to be free to all, and Christ's dying for all; others being for Christ's death for all, and general redemption; and some pleading for free-will. Several of their teachers, and some hearers, are for, and observe the Seventh-day-Sabbath imposed on the *Jews*, and have preached, written and printed for the imposing of it on Christians; many others of them are against it. And why does not our opposer plead for his water-baptism and Seventh-day-Sabbath, here against us? But therein he would not be popular enough. Many affirm Christ to have done and completed all for man on the cross without; but some, that the offering was not completed, nor the type under the Law fully answered, until he was entered into Heaven, or the Holy Place. Many of them are for paying priests *tythes*, rather than suffer; others have written against it as *Anti-christian*; and yet few stand out of it. Some of their teachers

have contended and printed for taking the oath—several gratifying the persecutors, and swearing themselves out of prison, by which others have suffered the more: which hath been a grief to some who were more conscientious; many of them running into holes and corners, not daring to meet publicly if but a little storm break forth. And has not William Burnet heard how Thomas Tillam (their great Seventh-day-Sabbath man) and his fellow-prisoner, deceitfully made escape out of Ipswich prison, which was no small blot upon them? And have not some of them gotten into the priests' places, pulpits, preached for hire, tythes, &c. as Tombs and others, when permitted? As also two of their eminent leaders, viz. Robert Everard, and Jo. Attaway, of Braintree, in Essex, turned *Papists*, and become great contenders for the church of Rome. These things I mention, as having been most obvious and public—besides gross corruptions both as to principle and practice, might be further manifest against some of their chieftains, which at present I shall forbear to mention here.

And now though this William Burnet hath shown his envious and persecuting spirit, which has put forth its sting against us, we do in the elect seed tread upon its head, and are not pierced thereby. And that spirit shall be crushed, and the elect shall reign over it in the power of Christ; and I have as much satisfaction in appearing against the persecuting spirit in William Burnet, as against it in other open opposers and persecutors; for what could we reasonably expect from him and such as he is, if they had power, but they would be as great persecutors as any that we have suffered under, whilst they show such enmity and implacableness at this time of day against us. And whereas William Burnet in his epistle says, "he shall leave it, the cause is God's, and whatever reproach he undergoes therein, he hopes he shall quietly bear, &c."; by which he seems as if he would be quiet now when he has done his worst against us. But it is probable he would have had more quietness and peace if he had never appeared thus against the upright, as he has done in his confused book. Now, reader, take a view of some of his doctrines and apparent contradictions hereafter, whereby he has given a deadly blow to his own cause, which is proved none of God's.

WILLIAM BURNET'S CONTRADICTIONS.

HERE are several of William Burnet's contradictions, collected in his own words, out of his book, and compared, as follows:

William Burnet, in page 3 of his book, says: "Paul preached a Christ made of a woman, and not a Christ in them that God will redeem the world by."

But in contradiction he says: "I do not deny that the fruits and effects of our justification doth shew itself both within and without."

Page 4. "Paul's knowledge of sin came by the Law, and not by the Light within."

Contradiction. "The grace of God received, and the love of Christ revealed in the work of regeneration, doth principle the heart with an enmity to sin, and the grace received in the work of reconciliation begets a hatred to it, so that it is from the principle within."

Page 5. "I would not give any one ground of jealousy that I should judge that our obedience is any cause either of our justification or sanctification." And page 10. "The spirit in man, and obedience to that spirit, is not the cause of man's union with God."

But in contradiction, page 35. "We are sealed by an obedience to the Gospel." And page 8. "The Spirit is alive because of righteousness."

"Paul's knowledge of sin came by the Law, not the Light within."

Contradiction, p. 8. "That Light is in every man that doth convince of sin, the commandment being accompanied with the Spirit."

Page 9. "There is a time when every man while unregenerated, the best of saints were in darkness; to what then shall such turn within for Light, that have there nothing but darkness—without any Light in them? They have no Light in them—they have none in them, &c."

But in positive contradiction, p. 8. "I shall show what that Light is in every man that doth convince of sin." P. 16. "That Light is in every man that doth convince and reprove him for sin, or that a wicked man upon sins committing, receives checks from the Law written in the heart in creation, is the principal ground of conscience conviction—man being made every way capable of doing the will of his Maker, having the counsel or law of God in his heart—he did not wholly lose his creation-light, for there was still a knowledge left in man of God."

Pages 16, 17, 18, 19. "That Light in every man is the Light of nature, is conscience, is an uncertain guide—How sad will it be for that soul that gives up himself to follow it!"

But in plain contradiction, pages 10, 16, 17. "Christ as he was the Word with God, so he was the Light of the world, and lighteth every man that cometh into the world—The Spirit that God hath placed in man is called the candle of the Lord, the Spirit of understanding;—Every man by Nature having the Law placed in his heart, to wit, the ten commandments, in the substance or body of them—The very heathen that never had the Gospel preached unto them, do witness to this truth."

Page 31. "Oh how do these hell-hatched errors that have been fomented by Satan, and twisted into the hearts of these poor and ever-to-be pitied creatures!"

Contradiction, p. 28. "I do much wonder where that word or doctrine was coined, that they so often teach and exhort, that is, to turn to the Light within." Observation. That doctrine then may be founded in Heaven for ought he knows.

Pages 19, 20, 21. "The Scripture is man's rule to walk by—the rule of the Gospel, and compass to rule and steer by—not by the Light within."

Contradiction. "The Spirit doth principle a saint for his duty—the Spirit doth principle and fit a man for his work, both in praying, hearing, and obedience." And page 21: "The reception of the Spirit is the only means to put a man into a capacity for, and give him right to obedience: nothing gives a soul right to Gospel ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit."

Page 21. "The Scriptures ought to be a rule and weapon, to be made use of at all times in defence against Satan; our dear Lord was filled with the Spirit, yet he had an eye in all his obedience to the Scriptures."

Contradictions, page 22. "The letter itself, as it is written with ink on paper, is dead: but the matter therein is spiritual and powerful, when carried home by the Spirit to the heart." Page 24. "All the Prophets' actions recorded are not all for our example."

Page 34. "Christ as he was the Word, which was God, was not a Saviour, but as he was to be the offspring of man." Page 35. "As he was the Word—as he was God he could not save man; for God was the offended, and it was impossible for the offended to acquit the guilty."

Contradictions, page 34. "The Scripture giveth this character of Christ, that he should be called Immanuel, Mat. i. 23. that is to say, God with us, and in Isa. ix. 6. he is called the Mighty God; John. i. 1. he is called the Word—and in this sense is said to come down from Heaven—for as he from the days

of eternity was with the Father, he most properly derived that title of being the Son of God." Heb. vii. 3. 1 John iii. 8.—Page 35. "God hath designed that redemption should be purchased by the Son of God."

Observe. In 1 John iii. 8. it is said, the Son of God was manifested that he might destroy the works of the Devil; and is not this to salvation? and Christ says, the Son can do nothing of himself but what he seeth the Father do; and the Father that dwelleth in him he doth the works, John v. 19. and xiv. 10. and that God is Saviour, and none besides him. Isa. xliii. 11. and xlv. 4. Hos. xiii. 4. So what less is it than blasphemy, to say God could not save?

Page 35. "God by his own blood purchased to himself a Church." Acts xx. 28. But in contradiction to the Apostle herein, William Burnet says: "God hath neither blood, nor suffered."

Page 35. "Where it is said, no man hath been in Heaven, but the Son of Man that came down from Heaven." But in contradiction to Christ, William Burnet says: "Christ's ascribing that to the Godhead, that properly refers to the Manhood, is a stumbling stone."

William Burnet, in his 39th page, says: "This is a gross mistake, to wit, that the blood that cleanseth from sin, is the life of Christ."

Contradiction, page 40. "Christ is the purchaser, and the price his life."

Page 42. "The blood shed upon the Cross, the Material blood, meritorious to salvation, sprinkles the consciences,—sanctifieth us, pages 38, 39. Justifies, page 42. Redeems, &c."

But in contradiction, page 40, "That blood shed is not in being—"

But he compares it to a price lost, &c.

Observe here a two-fold stress is laid upon that blood. 1. Merit to salvation. 2. Work to sanctification. And so he hath set it up above God: for "God could not save," he says, and "yet it is not in being." Gross absurdity! Whereas sanctification being a real inward work, that is certainly in being which effects it.

Page 24. William Burnet tells of "looking to Jerusalem, to Jesus Christ, as he was there crucified, or to that blood that was there shed for justification." Contradiction, pages 27 and 33. "That Christ that restoreth man's loss, is both to be sought and found in Heaven, viz. above the stars and firmament."

But in contradiction to both, page 21. "The reception of the Spirit the only means—The gift of Christ to us, and his being revealed in us by his Spirit." Observ. Then Christ and his Life is nearer than either Jerusalem, or above the clouds, though he ascended far above all Heavens.

WILLIAM BURNET'S FALSE ASPERSIONS.

HERE follows some of William Burnet's aspersions, falsehoods and slanders, cast upon the Quakers, which are rejected and returned to that envious spirit from whence they came.

As first, in his epistle, which hath relation to his dark confused bundle, which is void of both spirit, life and light. After he pretends great respect to many of us for our honest lives, whose meaning he judges good; yet he falsely says, "they are ensnared by their teachers, whose hearts Satan hath greatly deceived;" which is also false and incongruous. And,

It is false "that our teachers study twenty shuffles rather than discover their principles when closely beset."

It is false, and a slander, that "there is none more unwilling to come to the Light to be proved, than we."

It is false that "the Quakers slight Scriptures."

It is a lying story, page 23, that "the last summer the Quakers at London were startled, and went from one to another to ask counsel to know what to do, upon one's coming out of the country and telling that the remaining part of the city should be burnt, and that the fire should begin the next day, &c." Whereas there was no such thing, or occasion given, by any Quaker—But I am informed that a distempered bad man (no Quaker, nor yet out of the country) and two women, who were so far from being Quakers, that they were wont to oppose us, and rail against us openly, did declare of the destruction of the remaining part shortly, and thereupon the women left the city.

And that young Bolton the goldsmith should look like ashes for fear.—This has come from some false tale-bearer like himself. And as for the story he says he was told, of one of our teachers, by R. Cox, "about his false prediction of being taken at a meeting in Middlesex," why did he not name this pretended teacher? If he had, we should have appeared the more to be clear of this; however the person intended is not one of our teachers, neither was he ever much owned amongst us.

It is false, that "the Quakers raised and blew about that report, that the Baptists were played away with fiddlers from a dispute in Chertsey; and that it was so reported from one Ball in Amersham Parish," is also false; and he denies that ever he reported it, but only asked the question of one of Amersham concerning the report; and he of whom he asked the question, clears him in this particular.

It is false, that "the Quakers' Christ is not God's Christ, or that they deny the man Christ, or the Christ that is in the Hea-

vens." Did not William Burnet learn this distinction of the Quakers' Christ from Matthew Caffin?

It is false, that "we uncrown the Lord, or put the honour due to Christ to a Light of Nature." And,

It is a slander, that "our principles are poisonous."

It is false, that "we hold Christ fulfilled not any type or part of the Law, by his suffering on the cross——."

A malicious slander, that "our principles are hell-hatched errors, fomented by Satan."

A slander also, that "we trample under foot the blood of the Covenant, and make the offering of the cross a mere fiction of the brain;" for we have a reverent esteem of both. Also we do not deny the resurrection, as falsely we are accused. There are many more falsehoods in his book, which are too tedious to repeat; but the falseness of these charges against us, will more appear in the sequel.

THE LIGHT OF CHRIST WITHIN,

AND ITS SUFFICIENCY.

THE Light within which we the suffering, despised people of God called Quakers, do bear witness to, is that principle of life and righteousness in man, to which the Scriptures of truth do amply testify. And it has proved as a burthensome stone to all such empty and carnal professors of the times as have set themselves against it, and opposed it; and many have been confounded and broken to pieces by it, who have made war with it; for it is the Light of Christ, that comes from the eternal Word, that we own and testify of; and that life that was in Him was the Light of man. And this we do own and confess to, as a fundamental principle of our faith, and the binding, uniting principle, or the thing upon which all the rest hang, and even this Light within, as William Burnet the Baptist says, who has undertaken to discover and overthrow this principle, as held by the Quakers, which is a task too hard for him, and that which none of his brethren, nor others far wiser than himself, could ever do. But herein his ignorance of the true Christ and his Light in man, and his gross errors and contradictions, as also his peevishness and envy against an innocent people, to render them odious, will evidently appear to the impartial and unbiassed reader.—And now our principle of the Light within being true, the rest must needs be true that depend upon it, and this will be proved and appear in the following answer to this our antagonist, who often has in scorn and derision against our principle of the Light within, called it the Quakers' Christ—whereas it is the Light of the true Christ, and no other, that we own and profess.

And first, he accuses George Fox the younger, for being the mouth of his Saviour, or his representative, in his first and second page, in these words, viz. "You have in your imaginations put me afar off, and will not own me the Light, the Life in you—because my appearance is and hath been to make manifest sin and evil, and to check and reprove for it, and to call you out of it;—I the Light will overturn kingdoms, nations, and gathered churches, which will not own me the Light in them, to guide and lead them—I will make you know that I the Light, which lighteth every man that cometh into the world, that all through me should believe, am the true eternal God." Thus far George Fox. Now William Burnet bids George give him leave to tell him "he is not bound to believe what he has written, either to

come from God, or to be agreeable to the Word or will of God, but the contrary, a mere delusion of Satan, and a stratagem of the enemy of mankind, fomented to draw away the hearts of the simple from the simplicity of the Gospel; for this is a Gospel that neither the Prophets, nor the Apostles, nor Christ ever preached, and a pathway they were strangers to."

In reply to which, I shall take leave to tell William Burnet that his unbelief touching the Light within, and his charge of mere delusion of Satan, against what is written for it before, is no ground for us to believe him, nor any reason or proof to confute us, or our principle of the Light within, but also a wrong to the Prophets, Apostles, and Christ, to say they never preached it, or that it is a pathway they were strangers to; for darkness was not their way. And George Fox has truly represented and testified to the Light and Life in men, which is Christ's Light and Life; and that this true Light lighteth every man that cometh into the world. This is Scripture language (John i. 4. 9.) which is so ignorantly opposed and cavilled at by an unbeliever. And this Life, which is the Light of men, or Light of Christ in every man, doth truly represent and manifest Christ the giver of it, (and he speaks and operates by it), to them that believe in it, as he exhorted; in this they receive him, and so power to become the sons of God. But then, instead of a proof further to confute us, William Burnet gives us a challenge in these words: "I would challenge any one of them to show me that text in Scripture where any of God's worthies directed people to turn to a Light within, and obey the Light within, to expect salvation. This is altogether contrary to the doctrine of Christ and his Apostles. John exhorts his followers to believe in him that should come after him, and not a Christ that should come into them. The Apostle preached Christ to the Jews, whom they by wicked hands had crucified and slain. Paul preached a Christ made of a woman, and not a Christ in them, that God will redeem the world by."

Reply. Because this our opposer is so ignorant of the Scriptures, and of the Light and power of God which saves, I may answer his challenge, and inform him, that the tendency and drift of all the preaching and directions of the holy men of God, Christ and the Apostles, was to turn people from darkness to the Light, to the knowledge of God and Christ; which is spiritual, and therefore inwardly and spiritually to be received and revealed: for that which may be known of God, who is Light, is manifest within. Rom. i. And Paul said, God who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. And Christ exhorted to believe

in the Light, that they might be the children of the Light. And was not that in them which did beget them to God, and bring them to be his children? And did not Christ say, He that is with you shall be in you? and I in them and they in me. John xvii. And this appearance without in the flesh, and coming after John Baptist, and being slain by wicked hands, as touching the flesh, does not destroy nor make void the doctrine of his spiritual appearance in his people, no more than his coming after John did his being before him in Spirit; for John said, He that cometh after me is preferred before me, for he was before me: mark, he was before John, (1 John i. 13.) though not in the flesh, or body in which he was crucified; but being quickened by the Spirit, thereby he went and preached unto the spirits in prison. And was not this preaching spiritual, and directed to the Spirit, Life, and Light within, which opened the eyes of the understanding to see the power of God in Christ the Light, even the same power that raised up Jesus? And was not the Word within a Light which both Moses and the Apostles directed to, and the spirit or anointing within to teach, lead into all truth, and save from sin and death, which has reigned in people? And what is redemption but a freeing from the servitude of sin? and it is fulfilled in every true believer by Christ, who is the power of God, who is made unto us wisdom, righteousness, sanctification and redemption; and all these are inwardly experienced by such as know that God hath wrought all their works in them. And therefore for William Burnet to deny a Christ in them to redeem, is his gross error and ignorance, and contradiction to the Apostle's doctrine; as also how apparently does he contradict himself, when he grants that the fruits and effects of our justification doth show itself within and without. And surely then the cause thereof must be known within—Christ within—the Spirit that sanctifies and justifies within—God who works all our works in us, (Isa. xxvi. 12) dwells in his people. 2 Cor. vi. Now if Christ is to be known within, then that which reveals him, and may be known of God, is within; there must be an eye, or else no seeing; and if it be blind or veiled, it must be opened by that which makes manifest things that are reproved, which is Light. But now as to Christ's being in every man, (page 4,) that is not our affirmation nor words, but that there is a Light of Christ in every man, even in the rebellious, to leave them without excuse. And what T. Tayler has said in that case, is true, and will stand over the head of this our ignorant opposer, who has carped at this expression of the word in the heart, and the Light shining in man, yea, in every man, as being a present help against sin, which is neither a marring of his work, nor any extenuation of the glory of the true Christ, nor

any falsehood, as it is very ignorantly charged: for the Word in the heart is to be obeyed—it saves the soul; the Light shining in the heart, gives the Light of the knowledge of the glory of God in the face of Christ: therefore it is helpful against sin. 1. It saves from it. 2. It leads such as be kept in it, to the glory which is immortal, and leaves them that rebel against the Light without excuse; which if it had not sufficiency, and a saving property in it, it could not; for otherwise its insufficiency therein would be ground of excuse.

And as touching the Word which is nigh in the heart; and wherewithal shall a young man cleanse his way, (Psal. 119) William Burnet's persuasion is, "that neither of those Scriptures refer to Christ, but to the Scriptures of the Old and New Testament, which is called both the Word of God and of Christ." To which I reply: this Baptist's ignorance and absurdity in this plainly appears, touching both the Word that cleanseth, and the Scriptures which are the writings that contain many words of truth, (in the plural,) whereas the Word which cleanseth and sanctifieth, (John xvii.) is but one, which also is both a discerner of the thoughts, and powerful in the operation. Also, when David directed to the Word which was a light unto his paths, much of the Old Testament was not given forth or written; and to be sure, not the New: and when the Apostle directed to the Word of faith, which was nigh in the heart, to obey it, this could not be the Scriptures or writings of the New Testament, for he was then but writing a part of them; and several other epistles were unwritten, neither were they bound up in one volume until many years after. Besides, many have corrupted the Scriptures: but the Word which sanctifies and redeems, is the incorruptible Seed which lives and abides for ever. And is not that Seed or Word, Christ? And how come any to know, and rightly to understand the Scriptures, but by the Spirit of God? for it is granted (page 4.) that "the Law of God is made applicable to us by the Spirit of God." So then men are to be directed to the Spirit of God within, which convinceth the world; but in contradiction to himself, he says: "Paul's knowledge of sin came by the Law, not by the Light within." Surely not by the Law, without the Light within, if by the Spirit of God it be applicable to us as before: for it was not the Law outward, as it was in the letter of it, that convinced Paul, for he had that before when a persecutor, but as he received the commandment within by the spirit and power of God, or his Light within, he saw sin exceeding sinful.

But further, in flat contradiction to his opposing the Light within, or the Quakers' Christ, as he scornfully styles it, he confesses "That the grace of God received in the work of rege-

neration and reconciliation, doth so principle the heart with an enmity to sin, and begets an hatred to it, and love to righteousness, (1 Thess. i. 5, 6, 7.) so that it is from the principle within, together with the observation of the rule without, that the soul is made to gather sanctity and holiness."

Answer. Then the Grace within, which works such a good effect in the soul, must needs be saving, for that it removes the sin, which is the cause of condemnation, and works sanctity and holiness, through which is acceptance with the Lord; and why then is the Quakers' Christ within so much despised and scorned, in many places throughout his book? And as for the Word, together with the Spirit, cleansing and sanctifying:—The Word and Spirit are one, and he that hath the Word of God abiding in him, hath the Spirit of God in him; and this with its blessed effects we certainly know, and therefore cannot slight the Scriptures of truth, or words of God therein, which he calls the written words, because they proceeded from the Spirit.

And whereas he would "not give any ground of jealousy that he should judge that the written word and spirit in any man, as abstracted from Christ, in the tightest and most uniform obedience, doth cleanse, or that our obedience is any cause either of justification or sanctification."

Answer. If this our opposer deems that the Spirit in any is abstracted from Christ, and that any obey the Spirit without Christ; it is none of our belief, for they are not divided; and we know that there is no condemnation to them that walk after the Spirit, for they are in Christ, and have life in the Son of God.

2. Whereas our obedience to the Spirit is denied, as being any cause either of our justification or sanctification. This is a denying of the Apostle's doctrine, and is repugnant to the spiritual obedience, which is both acceptable to God; and through the Spirit, and the obedience of the Spirit, the true believers mortified the deeds of the flesh, and purified their souls. Rom. viii. 13. 1 Pet. i. 22. Besides, the obedience and works of the living faith, which is not a self-righteousness, are attended with justification, and some cause thereof; for was not Abraham justified by works when he offered up Isaac? Jam. ii. 21. And the saints were sanctified and justified by the Spirit of God. 1 Cor. vi. 11. But then if our obedience in this case must be wholly excluded, as not any cause either of justification or sanctification, how comes the suffering and blood of Christ so often to be tendered and applied upon believing? Is believing no part of the creature's obedience? What ignorance and contradiction is in William Burnet's religion? What says he to this? See how he comes off in the following words:

Baptist. "I do believe that our justification comes in by no other way or means, or name under Heaven, but by Jesus Christ," which is so far true; but further he adds: "and that by shedding of that blood, and offering of that sacrifice upon the cross, (Heb. ix. 22. 1 Pet. i. 19) and that our justification is the real cause of our sanctification."

Answer. If so, and that our obedience be not any cause thereof, then are all men in a justified state for whom he died; and he was offered and died for all, as is confessed by this our opposer, and others of them; from which state men's not obeying, or disobeying, can be no hinderance, if their obedience contribute nothing to it, or be no cause of either justification or sanctification; so their believing or not believing can neither further nor hinder by this account. But then if it should be denied that all men are justified by the sufferings and blood of Christ without, I ask, why are not all? It is answered readily, because all do not believe: then it is because they do not obey. But what if they do not, if their obedience of the Spirit or Light within be no cause of their sanctification or justification, are they not therefore justified? But then whence is this power of believing and obedience derived, if not from the Light and Spirit of Christ within? But as to justification being laid one while upon the name of Jesus, another while upon the shedding of that blood without, another while by the offering or sacrifice upon the cross. What confusion is here! and how is this man put to it to patch up his own principles! Christ's name is everlasting, it is called the Word of God, who by one offering hath for ever perfected them that are sanctified. Where does the Scripture say, that justification is the real cause of sanctification, or that men are justified in an unsanctified or disobedient state? and if some be justified in that state only by the offering and blood of Christ without, as is supposed, and not all that are in the same state, does not this render God partial and unjust, if he withhold that from men which is both merited and purchased for them? as these our opposers affirm, while their obedience is so little esteemed, that it is deemed no cause of either justification or sanctification.

But then, as to the shedding of Christ's blood without, which so much stress is laid upon, whose work was that, but a wicked man's after he was put to death? and where is that blood, is it in being, yea or nay? or, did it sink into the ground and corrupt, as some of you have confessed; and in page 40: "that blood that was shed is not in being," says William Burnet. How then does it cleanse, sanctify, justify, redeem, save, &c. as he would have us believe? whereas in that (1 Pet. i.) cited by this our opposer, it is said, we are not redeemed by corruptible

things, but by the precious blood of Christ. Therefore that blood which redeems is in being and not corruptible no more than his flesh, that saw no corruption, but bears record with the Spirit. But this is a mystery veiled from all such carnal contenders, as carnally look upon things according to the outward appearance and no further. Nor can they in that state see through the veil unto the heavenly things themselves, nor unto the perfect tabernacle, of which Jesus Christ is the high priest and minister.

And another testimony upon which William Burnet scoffs and carps against the Light within, is Humphrey Smith's, viz.: "That there is no other rule, or means, or name by which a man shall ever come to walk with God, but that which is manifest of God, even the Light of the Son of God, the Light of him who says, I am the Light." &c. But how does William Burnet assay to confute this? for it is a truth that he does not answer, but scornfully says, page 5, viz.: "You may see the Quakers' Christ is manifest to be in the world, in the heart, in that sense; they preach that he is come in the flesh, but not that he was flesh, or that the flesh taken in the womb of the Virgin was Christ, but that Christ was in that body or in the world."

Reply 1. As to man's coming to walk with God, we know it is by the Light of Christ within; for, if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth, (1 John i. 6.) therefore it is by walking in the Light that fellowship with God is attained to. And as to Christ's coming in the flesh, we do confess according to the Scriptures, and even in that particular body prepared for him in the womb of the Virgin; which we do not find that you Baptists do clearly confess to, whilst you oppose us, for confessing his coming in the flesh; or for not saying with you, that the flesh and body Christ took upon him was Christ; which is all one as to say that Christ took upon him Christ, which were to make two Christs; whereas every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the spirit of Anti-christ. 1 John iv. It is not Jesus Christ come in Jesus Christ. Thus you make yourselves ridiculous by carping at the truth, and cavilling against Christ's Light, which the Quakers own.

And as to our laying the stress of salvation upon our obedience to the Light within.

Answer. Christ is the author of salvation to as many as obey him, who is the true Light that enlightens every man, and in his Light he is to be followed and obeyed; and therein we lay the stress of man's duty in obeying the Light of Christ within, and his salvation in the Light or Grace which appears to all men.

And as to Christ's coming in the clouds of Heaven: his com-

ing William Burnet represents as the lightning out of the east to the west, "that he is sure a man may see, without turning his eye within himself."

Answer. His coming will be terrible to you that deny his Light within; yet we confess the coming of Christ is in the clouds, and is as the lightning, though he is yet clouded from many. As the cloud, at his ascension, received him out of their sight, who stood gazing; so all the gazers abroad from the Light within, may read their figure, even the cloud. But Stephen, when he was full of the Holy Ghost, saw Heaven open, and the Son of Man on the right hand of God. This Holy Ghost was the ground of his so seeing the Son of Man; surely he did not see God, nor his right hand, with carnal eyes. And Christ said, "There are those that stand by that shall not taste of death until they see the Son of Man coming in his kingdom, or the kingdom of God come with power." Mat. xvi. 28. Mark ix. 1. Neither Christ, nor the holy men of God said, as this Baptist doth, that "neither God, Christ, or the Spirit, or any thing capable to save, is to be found in any unregenerate man, to which he may turn for salvation." How false and gross is this! Is God to be confined, or the holy One to be limited, whose presence fills Heaven and earth, and who filleth all things? And did not Christ direct to the Kingdom of Heaven within, (Luke xvii.) and to believe in the Light, that they might be made the children of the Light? So that they had the Light before they were born of it, and it shone in their hearts; but if any unregenerate man has not any thing in him that is saving; by this, not any of God's children, until they were his children, had the Light in them. How came they then to be convinced and begotten to God? Where was the Light in the order of God's work in the soul before it was effected, if not at work in them? But to his own contradiction, (page 8,) he confesses, that "the Law was accompanied with the Spirit in that regenerating work." Then it was in man.

And as to that story and accusation against James Naylor, we never understood that he professed himself to be Christ, neither in his examination before the magistrates, nor before; but that Christ was in him; so that he in the story is wronged therein, which savours of mere malice and envy in this Baptist, to render us odious and obnoxious in the sight of our enemies: however, wherein James Naylor's weakness was either in suffering, or not reproving the madness of those that were with him in prison, therein we never justified him nor them, but testified against them; and when he became sensible of his loss, it became matter of great trouble and sorrow to him, and he openly judged himself, and through repentance found mercy; by all which the

truth and uprightness of our way, so much villified and struck at by this Baptist, was justified, and he found to be unjust in upbraiding us with that which we never owned; and in that hath done, as neither he nor his brethren would be done by; neither is it reasonable to judge and condemn principles, either from the defect or abuse of any persons professing them.

But to the matter before, it is confessed from Rom. vii. that the commandment being brought home with authority, and accompanied with the Spirit; and he seeing himself a dead man, he was forced to fly from his legal obedience to the righteousness of Christ; therefore the Spirit is alive because of righteousness, &c.

By all which it is confessed, 1. That it is the Spirit of Christ manifested within makes the Law of force. 2. Which brings a man to see himself, and his own works. 3. Brings him to Christ's righteousness for refuge. And this Spirit is that which the Quakers direct to, that people may begin in it, and live in it, to see the work of regeneration, and of righteousness, thereby wrought in them; and this is that Spirit which reproves the world of sin, even the unbelieving world for their unbelief in Christ: so that here our opposer, to his own confutation, hath confessed to the Quakers' Christ, (as in scorn he often terms him) as he, without whom neither true conviction or regeneration is wrought, nor yet Christ's righteousness received for a refuge: but what he means by that righteousness, will further appear.

And now this Baptist having undertaken to show what that Light is in every man that convinces of sin, unto which the Quakers exhort men to turn; by which he has confessed a convincing Light in every man; but says: "It is neither God, Christ, nor the Spirit;" his proof is, Ephes. ii. 11, 12, touching the Gentiles being aliens, strangers, without God in the world, &c.

Reply. "He was in the world, and the world was made by him, and the world knew him not." John i. 10. These being aliens and strangers from the Covenant of Promise, and walking according to the course of this world, in that sense they were said to be without Christ, and without God in the world, their understandings being darkened, and their minds alienated; but it does not follow that they had none of Christ's Light in them, or that the Spirit did not reprove them, they being in the world, for the Spirit reproves the world of Sin. Surely it would be a blind inference, to say, "that neither God nor his Spirit were in the world, because they were without God in the world, and sometimes afar off;" whereas his presence fills Heaven and earth; and from his presence and Spirit, hell cannot hide, nor

the deeps cover, though God beholds all the wicked afar off, and they are without him as to any living sense, union or enjoyment; their minds being estranged from his Light in them, which in that state appears or shines in darkness, though it comprehends not the Light: and these are those that rebel against the Light, that know not its ways, because they abide not in its paths, (Job xxiv. 13)—and that say to the Almighty, "depart from us, we desire not the knowledge of thy ways." (Job xxi. 14.) Wherefore the Almighty is nigh unto them, convicting and striving with them by his Spirit, though it shall not always strive with man; so that they may be said to be both without God, and without Light, as to the true knowledge and possession, and yet have both nigh to them, even reaching their consciences.

Baptist. "Those were, (in Eph. ii.) without God and Christ in the world, what then can such turn to within for Life and salvation?"

Answer. To the Light of Christ, wherewith every man is enlightened; and the reproofs of the Spirit of Truth, which reproves the world of sin, that they may know the true God, and his Son, which is life eternal.

Baptist. "The cause of acceptance is what God hath done for man; and not man's unspotted life that doth perform his obedience, but Christ becoming obedient to the Father for man."

Answer. The unspotted life is an effect of God's work in reconciling man in Christ; and this is acceptable to God, which the spotted corrupt life is not. Neither will your applying Christ's obedience, render you in your spotted lives and sins acceptable or justified; for he came in the likeness of sinful flesh, that he might condemn sin in the flesh, that the righteousness of the Law might be fulfilled in them that walk not after the flesh but after the Spirit. Mark! within is the fulfilling and effect of Christ's obedience. Rom. viii.

Again, for William Burnet: "To argue, that because the saints were in darkness in the time of their unregenerate state, that therefore no man can be said to have either God, Christ or the Spirit in him in that state." This argument is fallacious; for he might as well argue that the light cannot shine in darkness: whereas a man may have the Light in him when he is not in it, or walks not in the Spirit: and if he should say, that God or his presence is not in the world, because the world knows him not, but is in darkness, and in that sense without God; this were absurd and fallacious, of the nature of his argument.

Baptist. "To what then shall such turn within for L[illegible] that have there nothing but darkness?"

Answer. This contradicts his former confession, "that Light is in every man that doth convince of sin," which is something

besides darkness. But there are those that put darkness for light, and he has herein done no less to his own confutation; and surely that Light in every man that convinces of sin, is worth turning to, to lead the mind out of sin.

Baptist. The fourth proof, (Isa. viii. 20.) "From this may be gathered that those that are not principled with the knowledge of the Law of God, and testimony of Christ, but contrary thereto do exhort, are in the dark, and blind, without any light in them, they have no light in them if that be so: there is a people that have no light, such have neither Father, Son nor Spirit in them." Page 9.

Answer. That of Isa. viii. 20: "No light," should be no morning, as in the Hebrew, שחר, Shachar, i. e. Aurora: but there is a light shining in darkness; "before the day dawn, and day-star arise," or the morning appear in them. But how has this man flatly contradicted himself! while in other places he has confessed to a convincing Light in every man that does reprove him for sin, and by which a wicked man, upon sins committing, receiveth checks from; (see pages 8, 16,) "and tells us of the Light of Nature, Creation-Light, Spirit, that God hath placed in man, every man by nature having the Law placed in his heart, viz. the ten commandments, that is to say, in the substance of them." Thus far he has in plain words confessed to a Light in every man, though at other times he affirms they have no Light, no not any Light in them; who know not, but act contrary to the Law of God. And thus the reader may see how he has given a deadly blow to his own evil cause, against the Light: for might not I as well argue against him, that if some have not any Light in them, then no convincing Light? and how then is the Law and substance of the ten commandments in every man? But then on the other hand, if the substance of that Law, or those commandments, be in every man, then this is not natural, but spiritual; the Law is spiritual, as written in the heart, and the substance of this Law enjoins "to love the Lord God with all the heart and soul, and thy neighbour as thyself;" which Christ said to the lawyer, "this do, and thou shalt live," after he had asked him, what he should do to inherit eternal life. Luke x. 25, 26, 27. 28. Now that Light which leads to eternal life, must needs be the saving Light of Christ; and this is in every man, which teaches so to love God, as is confessed, that life eternal may be inherited, which to say *is the light of nature, an uncertain guide* (as the titles of his pages) and to slight it as the Quakers' Christ, shows the great ignorance and folly of our opposer, and his gross and apparent contradictions; and it is not his scornfully saying over and over: "thus you may see the Quakers' Christ," that can confute us, or destroy our Christ, who is God's Christ.

Baptist. "It would be a vain and fond saying, to say, when the natural sun is hid under a cloud, or the darkness of the night, therefore there is no sun there; but these have none neither shining nor hid in them: to what should such turn to within then for Life and salvation?"

Answer. Yes there is some Light hid in men who are dark. By the same reason as before, the Light of Christ may be where it is clouded and veiled with darkness, and it does for a time shine in darkness, and is there to be turned to within and taken heed unto till the day dawn. So to say they have none shining not hid in them, is a contradiction to the former saying, that every man hath "a Light convincing of sin, and the substance or body of the moral Law in him," which enjoins truly to love the Lord God, &c. and the Law within is Light.

Again, to that of John xiv. 17. The world not receiving the Comforter, or their rejecting the Spirit, is no reason to prove they are not enlightened by it, but rather the contrary; for the Spirit reproves the world of sin; and to them that resisted and acted despite against the holy Spirit, it was given, and did check them, or else how could they be said to resist it? and that the Spirit shall not always strive with man?

Again, in answer to that of John i. 9. "That was the true Light that lightens every man that cometh into the world," the Baptist gives this meaning, viz. "that it was the Word before he took flesh, which was God, and this Word, co-Creator with the Father, so he was the Light of the world, and lighteth every man; for the Light of reason and the Light of Nature." Page 10.

Answer. First, it is to be noted, that a Light of reason, &c. is hence confessed to be in every man, which still contradicts his saying before, of some "having not any Light in them, and nothing but darkness in them." 2. If, as God, he lighteth every man, this Light is spiritual, for he is a Spirit who doth enlighten every man: "in him was Life, and the Life was the Light of men," (John i. 4,) so it is as absurd to say, that God's Light that immediately shines from him is natural or created, as to say the Light of the natural sun is spiritual and increated: for it is said of the Word, that was the true Light that enlightens every man coming into the world, which he might as well say is natural in the fountain as in the stream. 3. To tell of the Word "God, co-Creator with the Father," is all one as to tell of God being co-Creator with God, if the Father be God; and this is to make two Gods, two Creators, &c. for God, "co-Creator with the Father," plainly implies two. Thus nonsence, confusion, and blasphemy, is heaped up against the Light within, to lessen, misrepresent and undervalue it, and the doctrine of it, so truly held

forth by us. How greatly are the Baptists herein repugnant to the testimony of John the Baptist, and the Apostle John, touching Christ the Light!

Baptist. "The Spirit in man, and obedience to it, is not the cause of man's union with God; but the reception of the Spirit and obedience, the effects of man's union."

Answer. Which is all one as to say, that a man hath union with God before he either receives or obeys his Spirit, which is while he walks in darkness, which he that so says doth lie. 1 John i. 6. And then what is the ground and cause of man's union with God? if obedience and reception of the Spirit be not the cause but the effect of that union, is not the true beginning in the Spirit, and is there not obedience to it, in believing in it before man's new creation in Christ be effected? The spiritually minded do know.

Again, If the kingdom of God was in the Pharisees, (Luke xvii.) as is granted, they being wicked, it is in every man in some degree, contrary to his assertion, page 12.

But he tells us these words: "within you," may be read, "in the midst of you," in the margin of the Bible. So here we must be accused from the margin, as being in error, for holding what is in the chapter, which is truth according to other Scriptures.

Besides his telling of "Christ and the Gospel being taken out of them," implieth they were sometimes in them, and as to "receiving the kingdom as a little child," from whence he denies it to be in every man; that is no good consequence: for the Pharisees were neither converted, nor yet in the state of a little child, when Christ said: "the kingdom of God is within you," (Luke xvii. 21,) for it may be in men, though but as a grain of mustard seed, when they are not in it.

Baptist. "Though Christ be in his saints, he is not there as a Saviour."

Answer. That is false doctrine: for he saves them from sin, and is manifest in them for that end, to destroy the Devil's work. And elsewhere it is confessed, that if Christ be in you, the body is dead because of sin. But farther he adds as follows:

Baptist. "Or a Light to be turned to, for to guide them in their obedience God-wards without the Scriptures; but as a Comforter by the application of his promise."

Answer. Herein is the sufficiency of Christ and his Light to guide, opposed and denied, without the Scriptures, by our opposer; as if the Scriptures must needs help Christ the Light or Spirit; and as if the guidance of the Spirit now were not to be esteemed of as Scripture, inspired as well as the Scriptures were, when given by inspiration to the men of God of old: or when it is confessed that Christ within is the Comforter, he

means by the application of promises without, which is still to detract and diminish from the Spirit's sufficiency both in guiding and comforting, though it leads into all truth, and brings us to know the right use of the Scriptures, which we do own, in preferring the Spirit, and owning its guidance to lead into the knowledge of the truths in Scripture.

Baptist. "As to the essence or being of Christ, it is at the right hand of God in the Heavens, which must retain him, (nay which must receive him.) Acts iii. 21, 22. But this the Quakers scoff at, a Christ above the clouds, or at a distance from them."

Answer. What does this talk and reflection upon us tend to, but to exclude both the being of Christ, and the Heavenly state out of his people, and to confine both God, Christ, God's right hand of power, and being, all remote from his people, and then how is their conversation in Heaven? how are they in the Father's right hand, and what Heaven is it? And where are the heavenly places the saints were in, which Christ and the Son of man was in when upon earth; was it a natural Heaven or a spiritual? and is not that the Heaven of Heavens, or the chief Heaven, which is most near to God, most spiritual? But unto whom shall I speak wisdom, or utter knowledge? they that shut their eyes in prejudice will not be made to see or understand. We know and confess that Christ ascended far above all Heavens, and yet fills all things, and God's presence fills Heaven and earth. But in answer to the question: "How then is Christ in his people?"

Baptist. "1, By the beams of his Light; 2dly, by his holy Spirit."

Reply. Then by this the holy Spirit in his people is Christ in his people. But then what nonsence is it to say, "that Christ, or the Spirit in his people, is but the beams of Christ, or his Light, out of his people, above the clouds, at a distance?" where this man says his essence is, as if that the Spirit within were nothing of Christ's essence. What ignorance is this! Whereas the Apostle said, the Lord is that Spirit, and the last Adam was made a quickening Spirit. 1 Cor. xv. 45. 2 Cor. iii. 17. And I ask, if Spirit be not the essence of that which is spiritual, and if Christ in his people be the holy Spirit in them? Does not this contradict much of his book against us? For is not he often denied to be Christ, as he is the Spirit, the Word, the Anointing, &c. by such of you that know him not, but would exclude him out of his people, at a great distance, you know not where?

And as touching those that were sensual, having not the Spirit, from which he seems to argue against us. Such were said to turn the grace of God into wantonness, denying the only Lord God; and acted despite against the Spirit of Grace, and there-

fore their minds were turned from the Light and Spirit, which at sometimes appeared in them to convince them; or else how could they thus abuse and despise the Grace and Spirit of it, if it was never in them? They were said, not to have the Spirit, when they lived not in it. But their minds were turned from it, and they became sensual; that true feeling, sense, and understanding was lost, and yet whither could they go or flee from the Spirit, if it pursued them to their condemnation, seeing that if they digged down into hell, God was there to torment?

Baptist. "With the heart man believeth, by the help of the Spirit, through the Scriptures, and not by turning to the Light within. But saith the Quaker, thou must bear the checks of Christ in thy conscience, &c."

Answer. Here turning to the Light within, and the checks of Christ in the conscience, is made very light of, and shut out, and yet the help of the Spirit is granted; and is not the Spirit within, and the Light of it within? and must not people turn within for its help? What confusion and silly work has he here made against the Light within! Again, the Scriptures he calls "the Law and Testimony, the Word of God, the Gospel;" his proof is, Deut. xxx. 11, 12, 13, 14. Whereas the Scriptures signify Writings, and much of them was then unwritten; and when the Law and the Testimony was spoken of, (Isa. 8,) the Scriptures of the New Testament were not then in being; but the commandment and word was nigh in the heart, and the Law is Light, and the testimony of Jesus the Spirit of Prophecy, and this was before the writings. But in contradiction to himself, this man says: "'Tis true, Christ is called the Word." But then he adds: "So is the Scripture, and every text therein." So here is no distinction between Christ and the writing, as if they were all one: but then he further adds, "they may as well say, because Christ is called the Son of God, that therefore every believer is not a son of God." Now see how this instance holds with his assertion, "that every text is a Word of God;" but many texts are many words, and therefore those many words are the Word, which is but one; as if he should argue, that every believer is a son of God, and therefore all believers (which are many sons) are the son of God, which is but one son. Where learned he this logic? Surely he might have learned a difference between singular and plural in his accidence.

But the Word of God is peculiarly spoken of: "His name is called the Word of God," (Rev. xix. 13,) and this lives and abides for ever; though we do own that words that God spake are contained in the Scriptures, so what they call *the Word*, we say the same; and what they call *words, sayings*, &c. we do also. And

Peter's preaching to Cornelius, and those with him, was not against the Light within, but did tend to establish them therein, contrary to what is implied. (Page 15.) How received they the Holy Ghost, and how and from what did they work righteousness, fear God, and receive acceptance with God? which Peter did not minister to draw them from, but rather to confirm them in. And did not he herein the more exalt that Light which led them to fear God, &c.? And to his saying:

Baptist. "That this Faith becometh God's evidence or witness, as to what Christ hath done for us." Heb. xi. 1.

Answer. To this, I say, that in that place it is said, "Faith is the substance of things hoped for, the evidence of things not seen." Now things hoped for are to come; but were Christ's outward sufferings to come, and not seen? Yea, Faith does evidence the effects of Christ's obedience, and of his sufferings, in every one that is a partaker of a conformity to his death, and of the power of his resurrection.

Again, if the Spirit's reproving the world of sin, be understood of the doctrine of the saints, as is supposed, (page 15,) and that there be not a Light of the Spirit in the world, before they have that doctrine preached to them outwardly; what do the saints preach to in people? what is it that can receive and close with their doctrine in them? And what is it in the conscience that they are a good savour to? And if there be many of the heathen then that never heard their doctrine outwardly, nor read the Scriptures, (as in page 16,) what must become of them? Must they be condemned, and yet never have a spiritual Light in them? How then are they without excuse? But of this ignorance and narrow spirit we have seen sufficient among such opposers of the Light of Christ, in their denying its free extent to all.

"And now," the Baptist says, "having shown that the Light that is in every man, is neither God, Christ, nor the Spirit, he shall endeavour to make it his next work to show you what Light that is in every man that doth convince and reprove him for sin, or that a wicked man upon sins committing receiveth checks from; that is, conscience, there is a conscience in every man that is at work at one time or other, accusing or excusing." Rom. ii. 15.

Answer. By this he has evidently confuted and contradicted himself. 1. In confessing a Light in every man, convincing and reproving for sin, contrary to his telling us of no Light, not any Light, nothing but darkness, in them that speak not according to the Word. 2. In his confessing to a conscience that doth convince, reprove, and check the wicked for sin; which conscience in that capacity surely is rightly and truly informed by

principle or light, because it reproves for sin and evil, and stands against the wicked; which must needs be when conscience is convicted, awakened and quickened by a supernatural or divine principle of light; for conscience defiled, perverted, corrupted, seared, (for such there is in some,) will not manifest nor reprove sin, for sin is manifest by the contrary, as whatsoever makes manifest is light. 3. Those Gentiles, (Rom. ii. 15,) whose conscience also bear witness; it was to the work or effects of the law written in their hearts that it did bear witness, (see verse 15, 16,) and that law was spiritual, for they had it not in the letter. 4. This Baptist has confessed, that "there is a principle or spirit that God hath placed in man, sometimes called the candle of the Lord, (Prov. xx. 27.) sometimes called the spirit of the understanding," (Job xx.) which contradicts his denying that the Spirit is in every man; for, 1. There is a Divine Light or Spirit, which lighteth, kindleth and quickeneth the spirit of man, which makes it capable of being the candle of the Lord, searching, &c. 2. There is a spirit in man, but the inspiration of the Almighty giveth understanding; and upon whom doth not his light arise?

But now he asks—"Upon what bottom doth conscience stand, or by what rule doth conscience act?" And then answers,

"The conscience doth act variously in the heathen, and such as have not read scriptures, nor had the true God and Christ preached to them."

Reply. But conscience did not act contrary to the law of God in them, (spoken of Rom. ii. 15.) neither does it act variously, when quickened, so as to reprove evil as before; how then does it act variously in the heathen?

Baptist. Answer. (Page 17, 18.) "Many there be that worship planets; many there be amongst the heathens, and others, that make great conscience of adoring that which they do attribute the title of a God to. If a man in God's worship never so much err, if he be serious in it, conscience is quiet, but if there be a faultering, conscience reflects."

Reply. This is in those things wherein they are deceived and captivated in their understandings, and their minds corrupted from the true Light in them, that men are become a law to themselves in those things wherein they are deceived and misled, which are as so many veils, and mists, and clouds cast over their understandings, and so their consciences are defiled; though conscience simply considered, whilst man's mind is not brought under those clouds, delusions and sorceries, is simply that composure of knowledge and understanding that God has placed in the mind and spirit of man, which is capable of the exercise and guidance of the Divine Light or Spirit; and as it reproves sin,

(as confessed before) and bears witness to the law of God within, which is Light, it doth not act variously as to prompt man in any thing that is sinful, either in things relating to man or worship. It does not act nor lead in any idolatrous way or worship, for that is sinful, which they that are led into, is commonly by men's traditions, that originally flow from the power of darkness, that corrupt the simple, and not by the Light within; as many are by corrupt doctrines and traditions perverted and drawn from the Light within, and kept from looking to it, and so in a dark ignorant state. And this is the tendency of your doctrine, who are warring against the Light within, as thou, W. Burnet, hast done; one while telling us, there is not any Light in those that are in the dark; another while, there is a convincing Light in every man, which is one while conscience that so convinceth and reproves; another while, it is the Light of nature; another while, the law written in the heart; and then it is creation Light. Another while it is, the candle of the Lord, the spirit of the understanding. Another while it is the substance or body of the ten commandments, (page 16, 17.) Alas! poor ignorant and scornful contender, how pitifully art thou put to it, and how art thou puzzled and confounded; surely the law of God in the heart, and the body of the ten commandments in the heathen, does neither lead nor prompt any of them in their idolatrous ways; so that in those ways they are perverted and turned from the law of God within, which law is unalterable.

Baptist. "The law written in the heart, in creation, is the principal ground of conscience conviction, (Rom. ii. 14, 15.)—God in the creation did so principle the heart of man with righteousness, and holiness, and justice, with the knowledge of himself, having the counsel or law of God in the heart; that though he lost himself by sin, he did not wholly lose his creation-light, there was still a knowledge left in man of God, but not abilities to do good."

Answer. And surely this counsel and law of God in the heart, and this knowledge of God left in man, is more than an erring conscience, or a deluded mind; for though man's mind may err, so cannot the law and knowledge of God left in him. Thus you may see how our opposer overthrows and confutes himself and his own cause, and not us nor our principle, but rather confesses to it, after he has rendered us and it as odious as he can.—Besides, as the law of God is the ground of conscience conviction, conscience in that capacity will not allow a man in any evil; and did not God leave abilities in man to do good, how then did he by his law in man require good to be done? And how could he then condemn man for not obeying him, if he hath not given him power to obey? Does he require impossibilities, and then

condemn man for not answering his requirings? No, sure, if he did, it would render him a very hard master, and what less has our opposer done?

But what says he further to the matter—what capacity is fallen man in as to light and knowledge within?

Baptist. "Every man by Nature having the law placed in his heart, viz. the substance of the ten commandments, and so much light and understanding left in him, as to know good and evil in some measure; though they never had the letter of the Law, yet having the substance of it, God doth expect an acting accordingly."

Answer. If God doth expect an acting, according to his Law which is in man, viz. the substance of the ten commandments, then he expects man should truly love him, and for that end he gives ability, or else he would not require it; man is not condemned for that he has not afforded him, or is not capable of, for he gives to all men liberally.

And then whereas William Burnet speaks of "the body of this law or Light, in the heathen, that they have an understanding, there is a God, and that worship is due to him, though this God they know not, nor how, or in what form to worship him, for that is revealed by the Scripture." Page 17.

Answer. Yet notwithstanding, in contradiction to himself, he has confessed the law of God and substance of the ten commandments to be in their hearts, to which God expects obedience. Surely that which teaches men to love the Lord God with all their hearts and souls, teaches them the substance of true worship; and the law of the Lord is pure, converting the soul; yet it is probable many that have a sense of this law of God within, and his worship, may not be in the form of these Baptists, nor come under their form of water-baptism (which they lay such great stress upon) and yet be accepted of God, and saved notwithstanding, being baptized by the Spirit.

Baptist. "There is that light and understanding still left in nature, that there is a God, that there is worship due to him: but the Light in man leaves him short of what the true God is, and what worship is due to him."

Answer. The Light that God hath given, in man, doth not only show that there is a God, and a worship due, but also leads him to know the true God and his worship, where it is obeyed, as it did to those Gentiles spoken of in Rom. i. 19, 20, 21, when that which might be known of God was manifest in them, which was the ground of their discerning the invisible things of God, even his Eternal Power and Godhead, from the visible creation; so as they were left without excuse when they turned from it, and liked not to retain God in their knowledge; which disobe-

dience and abuse caused their reprobation and further apostacy and idolatry, (Rom. i. 27, 28.) Surely it would be improper to say they liked not to retain God in their knowledge, if they had not a knowledge of God.

Baptist. "How uncertain a rule or guide is the Light within, or the checks of conscience for a man to build his hope or faith upon?"

Answer. Not uncertain to them that have tried it, and believed in it as Christ exhorted; the Spirit that God hath given is certain; the law of God in every man is certain; the substance of the ten commandments within (as is confessed) is certain; conscience when acted by the Light and law of God within, is not uncertain in its checks against sin.

Baptist. "For if that Light that is in man be darkness, or veiled with gross errors, and so the soul run into strange enormities, how sad will it be for that soul that gives up himself to follow it? This is the Quakers' principle, not only to look for salvation from it, but to be led by it."

Answer. Surely this is a very sad conclusion against the Light within, and very false, for he has confounded erring conscience, light and darkness together, as not making a difference here, in the end of his work: for, first, a Light that convinces and reproves the wicked of sin, is confessed to be in them. 2dly. A knowledge of God left in man. 3dly. The substance, or body of the ten commandments. 4thly. Consciences conviction, which the law of God in the heart is the ground of; none of which can truly be deemed darkness, though some put light for darkness and darkness for light, as this our opposer has done. Also to tell of the light in man being darkness, or veiled with gross errors, are two different things; for the Light being veiled in some, does not change it from being light in its own essence: And now it will not be sad for that soul that gives up to follow the Light within, which convinces and reproves for sin, and teaches truly to love the Lord God, and to do righteously and justly before all men; which answers and fulfils the substance of the moral law, which is confessed to be within men, even in the very heathen, as in page 17. So that the truth of our principle touching the Light within, is evidently verified and proved both from the Scriptures of truth, as also from our adversary's own confession: therefore the rest of our principles which depend upon it, must needs be true, the Light of Christ within being the fundamental or most binding, as William Burnet has confessed: so the less need be said to his frivolous objections against us in other particulars, however some things may be observed touching several passages following.

Baptist. "Those that have not the Spirit to lead them, if the Scriptures be not the rule, what rule have they?"

Answer. Without the guidance of the Spirit, the right use and end of the Scriptures cannot be known, they are as a book sealed, only by the Spirit truly opened; as to their not having the Spirit to lead them, that is but begging the question, and contradicts much of what he has said before; for how are any said not to have it, but in that they walk not in its way, nor follow its leadings, but rebel against, grieve and vex the Holy Spirit; such are not without it, as to its conviction and reproofs, though not having it as to the true sense and apprehension of its guidance, life, virtue, and glory of its ministration, they being in that which is sensual and devilish.

Baptist. "God never designed the Spirit to be man's rule, but to be man's assistant and helper, to walk and build by the rule: the Scripture doth direct him to his duty." Page 19.

Answer. And are not the directions of the Spirit according to the Scriptures? Did not God ever design the Spirit to lead into all truth? and if the Spirit does principle a soul for his duty, as this our opposer confesses, then the Spirit is sufficient to guide, order, and be a rule to him in his duty; so that in denying the Spirit's sufficiency, he has denied Scripture, which testifies of the Spirit, which many may be led by that cannot read the Scriptures; and to his confessing, that every believer is as a wise builder, that hath his judgment and skill principled within. By what is the true believer so principled, if not by the Spirit, or Light of truth within? Is it not the Spirit that does so principle a man for his work, both in praying, hearing, and obedience? Yea, it is confest in the same page, that it is the Spirit; and does it follow, that the Spirit of God is not a rule sufficient, or that the Light within must be excluded from trying doctrines, because the Bereans did search the Scriptures, to see whether these things were so? whereas they received the Word with all readiness of mind, which implies, that in the main they were satisfied, in that they received the Word with such readiness; and they searched the Scriptures, which if in any particular thing this may be said, to imply a doubting on their parts, their doubt cannot be any argument to detract from the Spirit's sufficiency, both to inform, satisfy, and guide them into the truth declared of in the Scriptures. So that to say: "It was by the Scripture without, and not by the Light within," shows great ignorance thus to exclude the Light; whereas he should rather have said, as his former words intimate, that it was by the Spirit or Light within, together with the Scriptures, that they were assisted, helped, principled, and directed. But now it is the man of God who is led by the Spirit, that knows the true use

and profit of the Scriptures, (2 Tim. iii. 16,) where it is said, "all Scripture is given by inspiration," which should be read, "all Scripture given by inspiration," "is" being added. Now he that receives Scripture by inspiration, knows the right use and profit of it thereby, all which shows the sufficiency of the Spirit, or inspiration of the Almighty, which both gave Scripture and understanding.

And as for his pretending *to square his work by the Scriptures*, he would make people believe he were very exact in the Scriptures; but we find the contrary, both in his medley, confusion, and darkness brought forth against the Light within; as also in several things hereafter, as in his saying, Paul, "when he reasoned with the unbelieving Jews about Christ, was so far from turning them to the Light within, that he proves his doctrine wholly by the Scriptures without." Page 20.

Answer. If he were far from turning them to the Light within, this would make him oppose his own commission, which was, to turn men to the Light within, which his proving his doctrine by the Scripture, is no reason against; for he was a minister of the Spirit, and his ministry tended to bring to the Spirit: in reasoning out of the Scriptures, he reasoned for Christ the Light; and in proving Christ's suffering and resurrection, he witnessed unto the power by which he was raised, and the love and good will of God in sending his Son.

But this William Burnet, in contradiction to himself, says: "that the letter of it written with ink and paper, is dead, but the matter contained is Spiritual and powerful, when carried home by the Spirit." By which he has here confessed to the Spirit or Light within, without which the letter is but dead.

Again it is objected: "That Daniel understood by books, that the captivity of Babylon was near at an end, and not by the Light within. Dan. ix."

Answer. This was a particular case touching the number of the years of the desolasion of Jerusalem, and not a matter of salvation, though the knowledge thereof was given to Jeremiah, by the word of the Lord, that came to him, Jer. xxv. 12. And neither Jeremiah nor Daniel did thus exclude the Light within from their understandings, as here it is slighted. But William Burnet does not tell us how God gave Daniel knowledge and skill in all learning and wisdom, and that Daniel had understanding in all visions and dreams, Dan. i. 17. Nay, in thus slighting the Light within, he has showed himself worse than the very heathen, who did confess that an excellent spirit was in Daniel, and that Light, and understanding, and wisdom, like the wisdom of the gods, was found in him, Dan. iv. 8. 9. and v. 11. 12. 14. and vi. 3. And so, however, though they men-

tioned their gods, yet herein the excellency of the spirit, Light, understanding, and wisdom that was in Daniel, they did confess to, and highly esteem, more than William Burnet has done.

Again, in his 21st page, touching the "Reception of the Spirit, acquitting a man from his obedience to the Scripture."

I ask, who affirms that it doth? herein he has but beaten the air: for we affirm, that the Spirit brings to the fulfilling of the Scriptures, and does not destroy the truth contained in them; but whereas, he tells of the "Scripture being a rule, and a weapon to be made use of at all times against Satan, by such as had the same spirit in as great measure as the penmen of the Scriptures;" and to prove it, saith, "our dear Lord was filled with the Spirit above measure, yet he had an eye in all his obedience to the Scriptures."

Answer. What then was the rule to those penmen of the Scriptures in their writing them? What was the rule before they wrote them, and their weapon and defence against Satan? Was it not the Spirit, the sword of the Spirit, the shield of faith, the armour of Light, &c. whereby they were defended? And did our Lord eye the Scriptures for his rule, in his obedience, that here he is made the proof, who had the Spirit above measure? Has not this our opposer both undervalued the Light, the guidance of the Spirit, and Christ himself? As if they could not square their work right without going out to the Scriptures, whereas Christ ought to be preferred, and in all things to have the preeminence, as is confessed, page 21: "That the reception of the Spirit is the only means to put a man into a capacity for obedience, and that there is nothing that gives a soul right to Gospel ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit." Thus far William Burnet, in confutation of himself; and as one baffled and confounded in his work, is made to confess to the Quakers' principle, contrary to his own intention. And what were these Gospel ordinances and God's commands, that he says, Paul preached and practised in all his life? Did he practise water baptism all his life? Or did he pretend Scripture, or command for it, when Christ sent him not to do it? Was the Scripture herein his rule, or the Spirit, which he was a minister of? Or was the Scripture the Apostle's rule, for denying and opposing circumcision; or the guidance of the Holy Ghost, to which it seemed good, and unto them, that no such yoke should lie on the disciples' neck, Acts 15.

And now, "William Burnet," to prove his false accusation against us, of "falling under strong delusions, so as to believe a lie," he asks, "or else what makes them appoint their silent meetings, and run several miles to them, and sit hours together without speaking a word?"

Answer. What proof is this of delusion, or believing a lie, when nothing is spoken, but this telling "that we appoint silent meetings?" Herein is his mistake, for we do not appoint any meetings intentionally to limit them to silence, but singly to wait upon God, either to learn of our high priest Christ Jesus, or to speak or exhort, as he requires; which was the practice of many of God's people, who knew a time of silence, and a waiting in silence, before they went forth to preach, and did know the teaching of God within to direct them both in silence and in speaking. (Isa. xxl. 1. Jer. viii. 14. Ezek. iii. 15, 16. Eccles. ii. 7. Job ii. 13. Luke xxiv. 49. Acts i. 4.) And this we are witnesses of, who are come to know a subjection to the power of God, and may not run, nor preach, nor pray in men's will, nor act in a voluntary and feigned humility, like such will-worshippers as can put one another on to praying and preaching, and say, "Brother, will you pray? Brother, will you perform the duty? and brother, do you pray, you are more able and worthy than I, &c." Again, we have borne a testimony for God in our meeting together, both when we have ministered, and when we have been silent, which has stood a witness against the persecuting spirit, by which many of our friends have deeply suffered for their testimony, both by imprisonments, banishments, and many to death; whereas we have not observed that you Baptists will suffer much, who are so ready to creep out, write and cavil against us now in a time of respite and quietness; which shows the baseness of your spirits, thus to bespatter an innocent people; and how ignoble such of you are, though there are some few that are of a better spirit than thus to bespatter us, as this peevish William Burnet has done, who I suppose will suffer but little for his Christ, whom he has to seek above the clouds, whilst he opposes the Light within, which should preserve and bear up through sufferings. But suppose the Baptist teachers were so valiant and noble, that they should all be prisoners, and confined, must their people therefore not meet, but let their testimony fall, and give their enemies the day? Seeing meeting in silence is reckoned such a great crime, and yet meditation is granted to be a duty, but not in meetings, but alone. It appears that William Burnet has not a dependence upon the Spirit of Truth within in meetings, to receive his instruction thence, but he must have his matter compiled and patched up beforehand, as his matter seems to imply, like the priests of the times. And as for his stories and tattles in page 23, touching several of our friends, whereby he goes maliciously to render us odious; some things therein are falsehoods, and others, wherein some of our friends have been signs to the world, as Solomon Eccles, and others, we have answered over and over heretofore, and the

truth of Solomon Eccles' sign has appeared against the nakedness of such dark professors and priests as he witnessed against. And herein he has but raked up such stuff as the persecuting priests have against us; and yet he confesses, "Isaiah did go naked for a sign to Egypt; yet all the prophet's actions are not for our example to follow." Page 14. To which I say, what then shall be judge in this case? for here it appears the Scripture is not the rule, contrary to his former assertion.

Baptist. "Now the Quakers would be so far from directing men to go to the material temple, that they make it but a vain thing to look to Jerusalem, to the antitype of that temple, viz. to Jesus Christ, as he was there crucified; or to that blood that was there shed for justification." Page 24.

Answer. The Quakers see no need of directing men to the type for the antitype, viz. neither to the outward temple, nor yet to Jerusalem, either to Jesus Christ, or his blood; knowing that neither the righteousness of faith, nor the word of it, doth so direct, (Rom. x.) And is it the Baptists' doctrine to direct men to the material temple, and Jerusalem, the type for the antitype? what nonsence and darkness is this! and where do the Scriptures say, the blood was there shed for justification and that men must be directed to Jerusalem to it? (whereas that blood shed is not in being. P. 40.) but the true Apostle directed them to the Light, (which is so much opposed by the Baptists) to walk in the Light for the blood of Jesus Christ to cleanse them from all sin, (1 John i.) and he died for our sins, but rose again for our justification; which resurrection surely was after the shedding of the blood outwardly. But more of this matter hereafter, and of William Burnet's ignorance and nonsense about the blood.

Baptist. "They do deny that man Christ, or that God-man that was born in Bethlehem of the virgin Mary." Page 25.

Answer. We never denied the man Christ, nor that he took upon him flesh, or was born of the virgin according to the flesh, nor did we ever deny Christ to be the Saviour; but as for those expressions, "God-man, being born of Mary," we do not find them in the Scriptures, nor do we read that Mary was the mother of God, but in the Pope's canons, articles, &c. Though William Burnet has pretended the Scripture to be his rule, as if he would be exact in squaring his work thereby; here his work is contrary to his rule. Again he says: "Christ was seen with a carnal eye, and his voice heard with a carnal ear." Pages 25, 28, 29. Whereas Christ said: "he that seeth me, seeth my Father also:" now dare he say, that God is such a visible object as may be seen by a carnal eye? surely nothing is obvious to the carnal eye but that which is carnal or outward; but so is not the invisible. But indeed if the body that Christ took upon him in the virgin, and

which was afterwards crucified and put to death, was God, (for he tells of God-man being born of the virgin,) then this would make God visible, and to die, when that body was put to death; which were no less than blasphemy; whereas God was manifest in flesh, Christ came in the flesh, (1 Tim. iii. 1 John iv.) and so did bear the name Christ as he was in the flesh.

Baptist. "If that God, Christ, and Spirit, that have their residence in the heavens above the clouds, is looked upon by the Quakers to be but an imaginary God and Christ, &c. page 25, the Christ that is without and in the heavens, &c. page 26. But whither he now seeth that looketh to another God and Christ, that is not to be found above the clouds?" Page 27.

Answer. That God, Christ, and Spirit, the Quakers own, is no other but the true God and Christ, even that God that cannot be confined, circulated nor limited to a place of residence, seeing the Heaven of Heavens cannot contain him; and that Christ which ascended up far above all Heavens, that he might fill all things, who is God over all blessed for ever. And this God, Christ, and the Spirit, the Quakers did not find above the clouds, where the Baptist imagines, at such a distance, for they never ascended thither to seek their residence above the clouds, where the Baptist tells of finding God and Christ, though they were never there themselves to find him; and it seems they are likely to be without both, while they are telling of finding God and Christ above the clouds where they cannot come.

But we are sure the righteousness of faith does not say, "Who shall ascend to fetch Christ down from heaven?" but, the word is nigh thee; and we also know, having found him whom our souls love, that he that dwelleth on high, and inhabiteth eternity, doth also dwell with such as are poor and of a contrite Spirit, and tremble at his word, though they be scoffed at and derided by such of you Baptists, whose understandings are clouded from the knowledge of the true God and Christ; whom one while you tell of finding above the clouds in the Heavens without, another while of directing men to Jerusalem, to the antitype, and to that blood that was there shed, as William Burnet has done, page 24. Yet though we do oppose his imaginations and confusion concerning Christ; neither his ascension into the Heavens, and also far above all Heavens and clouds, nor yet his coming the second time without sin to salvation, do we in the least deny or oppose; knowing in measure the effect of his appearance and coming, to wit, salvation, as they did of old that in faith looked for his coming the second time without sin unto salvation, wherein their faith and hope and expectations were not made void, but fulfilled and answered: and as to that (1 Thes. iv. 17.) which William Burnet brings to prove "that Christ shall come in the latter end of the

world from heaven above the clouds." Now in verse 15, it is said, that "we which are alive and remain unto the coming of the Lord." Now I ask, if they did live and remain to a personal coming of Christ in the clouds yea or nay? or can it be reasonably thought to be a coming that is not yet, that they lived and remained to? And further John (in Rev. i.) said, "Behold he cometh with clouds:" he also, when he was in the Spirit, "saw him that was the first and the last, and in the midst of the seven golden candlesticks he saw one like unto the son of man, whose eyes were as a flame of fire, out of whose mouth went a sharp two-edged sword, whose countenance was as the sun shining in his strength, who laid his right hand upon John." Now, did John see him with carnal eyes, or was this coming such as you expect outwardly? Moreover, Christ said, "the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his work. Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom," Math. xvi. 27. 28. Luke ix. 26. 27. Now what is that glory of the Father in which his coming is, is it visible to the carnal eye? And when was that coming to be, is it now to be looked for outwardly? But farther, we do acknowledge the several comings of Christ according to the Scriptures, both that in the flesh and that in the Spirit, which is manifest in several degrees, as there is a growing from glory to glory. But three comings of Christ, not only that in the flesh at Jerusalem, and that in the Spirit, but also another coming in the flesh, yet to be expected, we do not read of, but a second coming without sin unto salvation, which in the apostles days was looked for. Again, that "the dead in Christ shall rise first," we own to be an effect of Christ's coming, and know that there is a dying in Christ, a being baptized into his death, before a coming forth or rising in the likeness of his resurrection; and "if we be dead with him, we shall also live with him," (2 Tim. ii. 11.) and said Paul to the Colossians, "For ye are dead, and your life is hid with Christ in God." But now to know these states, what it is to die with Christ, to be conformable to his death, and to partake of the power of his resurrection, these things are hid from that eye and expectation which is carnal, and only known to them that are come to the mystery of faith in a pure conscience, and to know that power by which the faith of the operation of God is known, and the work and effects of it. But at these things blind and ignorant contenders may carp and cavil, till they be more blind, and plunged in gross darkness and unbelief.

Baptist. "I would know where the Spirit, in so many words, is called the key?"

Answer. It seems as if he would be very exact in keeping to

the words of Scripture, when he calls for a proof of that, in so many words, which he dare not deny the matter of, and says, "it may be a good comparison;" so it appears he was presently checked, and says, "he would not be found to carp at any thing that may agree with sound doctrine," though he has carped at many things that are sound. And now does he not deserve to be tried by his own rule, and asked, where he proves that he is justified by the shedding of the blood that was let out by the spear, in so many words? and where, in so many words, that blood shed without the gates of Jerusalem is the means of salvation, as in page 28, whereas if that be his justifier and Saviour, where is it? it is not in being, (page 40,) so then his Saviour it appears is not to be found; whereas the blood of Christ, which justifieth, purgeth the conscience, cleanseth from all sin, and wherein he washeth them that follow him, is still in being; cleansing and washing being a real act and spiritual work in every true believer that walks in the Light, whereby the blood of Christ is known. 1 John i. 7.

Baptist. "I do much wonder where that word or doctrine was coined that they so often teach and exhort; that is, to turn to the Light within?" Page 28.

Answer. Why art thou so positive against it then, William Burnet, to oppose that thou knowest not whence it rose? But this Light within has sufficiently manifested thy darkness and ignorance of the Scriptures, which so plainly witness to the Light within: but thou hast confessed "the Scriptures are a mystery, and if you are not careful to compare Scripture with Scripture, you may soon miss and split yourselves." Page 30.

Indeed thou hast egregiously missed, and split thyself against the Light within; and how then is the Scripture thy rule, and how is it known. It seems thou seest no farther than comparing the Scripture with Scripture, (like the hireling priests that deny revelation and immediate teaching,) instead of having recourse to the Spirit that gave them forth, and opens them, it being the key that opens the mysteries of God, as thou hast granted before. Page 28.

Again; touching the grace of God that hath appeared to all men, (Tit. ii. 11.) William Burnet gives his meaning upon it in these words, viz. "The word 'all' is often taken restrictively, and may intend all that have heard it, and such to whom it appears to be grace." Thus you may see how he can turn plain Scripture with his meanings to serve his own end; as if he should say, it appears to all to whom it does appear; or where it is said, "Christ died for all, and tasted death for every man," he died but for all that he died for, or for every man for whom he tasted death. What gross absurdity and nonsense is this he

has put upon plain Scripture; and how has he set himself, and his meanings to be judge over the Scriptures? when at other times he would make us believe the Scripture is his best and most perfect rule, but here denies the general extent of the grace of God, so plainly and frequently owned in Scripture, without any such restriction or exception as he seems to infer from Mat. iii. 6.

And as to William Burnet's exception against that passage in "Saul's Errand," &c. touching Christ in his people, being the substance of all figures, types and shadows, fulfilling them in them, and setting them free from them, but as he is held forth in the Scripture without, he is their example; upon which William Burnet would observe that "if Christ doth in his people fulfil the the Law, and set them free from it, then it was not what he did at Jerusalem on the cross, no more in that body than in another;" and then to confute this, he says, "how false this is, God in his due time will make manifest to their shame."

Reply. We must then have better arguments than William Burnet has produced, for we have but his bare word to prove it false. However, Christ fulfilling the Law in his people does not make void his suffering on the cross, nor his suffering there frustrate the end of his spiritual appearance within: but all his sufferings without did bear testimony to the power of God within, by which he offered up himself. And his ending the Law, that upheld the figures and types without, through his suffering; and his setting open a living way through the veil, to wit, his flesh, did signify and bear testimony to his inward and spiritual manifestation in his people, who enter into this new and living way, knowing that Christ took away the first covenant, that he might establish the second, which second covenant is inward and spiritual. And "God sent his own Son in the likeness of sinful flesh; and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. viii. 3. 4. So here the end, the substance, the life of all, the absolute freedom is manifest and fulfilled within, in every one that is established in truth and righteousness; and of this we shall never be ashamed as a falsehood, as unjustly our peevish opposer supposes. And though I am accused, (page 28,) for saying, "Men are not sanctified or justified barely by the suffering of Christ without;" this was no quibble at all, for I really intended as I said, that all was not done by that suffering; the work of sanctification and justification being wrought, fulfilled, and evidenced within, to them that believe; though I did not deny but his offering without did in a sense contribute towards it, in that he took away the first covenant, that he might establish the second, which is inward and spiritual.

As to that against William Smith, (in the 31st page,) touching Christ in us offering up himself a living sacrifice, to that William Burnet says, "Then in vain did our dear Lord suffer that cursed death upon the cross."

Reply. That is a false inference, for his fulfilling the righteousness of the law within, does not make void his abolishing and taking away the shadows of the law without, but rather brings to know the effect of his obedience and suffering, and the testimony thereof to be fulfilled within. As also his offering is of further extent than that of the outward, for he made his soul an offering for sin, and he is the propitiation not for our sins only, but for the sins of the whole world; mark, he *is* the propitiation, in the present time: and seeing there remained no more a sacrifice for them that wilfully sinned, therefore there does remain a sacrifice for them that do not wilfully sin, the true knowledge and living sense of which, (as Christ does fulfil the law inwardly,) appeaseth the wrath and condemnation of it, and raises hope in that soul that has known and lain under the sentence of death within itself. And did not the Apostle bare in his body the dying of the Lord Jesus, and did not he say, "I fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church?" Col. i. 24. Mark! that which is behind of his afflictions; so then all was not ended on the cross. And had not they an altar to eat at in the heavenly sanctuary? and could this be without an offering or sacrifice to eat of? or do any eat his flesh, and drink his blood, who do not partake, at this altar, of him as a sacrifice; or the one offering, which ended the many?

Baptist. "Oh how do these hell-hatched errors that have been fomented by Satan, and twisted into the hearts of these poor and ever to be pitied creatures, detract from the worth of that one offering!" page 31.

Answer. This is but a malicious accusation and slander cast upon us by an envious spirit, and never yet could be proved against us. And how does William Burnet's pity appear toward us, when he has vilified and shamefully reproached us, to render us as odious as he can, concluding us to be in hell-hatched errors, fomented by Satan; whereas before, (in page 28,) he much wonders where our doctrine of turning to the Light within was coined. And thus he contradicts and brings shame upon himself, by maliciously vilifying the innocent, and his hypocrisy and feigned pity herein is manifest.

And as for William Burnet's carping against William Bayley's saying, "that which helpeth the soul, &c. is that pure spirit of meekness in which it was created."

Upon which William Burnet concludes, "That if that Light,

call it what we will, in, or with which man was created, be the Quakers' Christ, then their Christ cannot be God's Christ."

Reply. A false conclusion: for man was created in the image of God; and was not Christ the image of the invisible God? was not he that Word that created man? as is confessed, (page 34.) and does not the Word both sanctify, save, and redeem? (but more to that hereafter) and this spirit of meekness, or divine image, in which man was created, is not a Light of nature, as he falsely supposes, and says William Bayley's Christ is, (page 33.) and although in the same page, he says, "that Christ that restoreth man's loss, is both to be sought and found in Heaven, viz. above the stars and firmament." But then we may suppose that he has neither sought nor found Christ there. But if he says he has sought Christ at such a distance by faith; I ask, if the object or foundation of faith be divided from the faith? or if the living faith does not stand in the living power of God? and whether the righteousness of it does tell of seeking and finding Christ above the clouds, stars, and firmament? or were it good reason to say, we find Christ at such a distance, because we believe he is there to be sought? But why tells he so much of "above the clouds?" are not the clouds, and circumference of the heavens, as well under us as above us?

Here follows four arguments, or reasons, which William Burnet lays down as the Quakers' ground, from Scripture, page 33.

1. From John viii. 58. "Before Abraham was, I am." "Now," saith the Quaker, "That which was the true Christ, was before Abraham; but the body was not before Abraham was, therefore not the true Christ."

To this I say, and add, that he has minced our words; however, the Scripture distinguishes in several places touching Christ, and the body of Christ; of Jesus, and the body of Jesus, Mat. xxvii. 58. Heb. x. 5. 10. But this argument, William Burnet says, he omits to answer in this place.

2. Argument, from John vi. 41. "I am the bread that came down from Heaven." "Now," saith the Quaker, "If Christ be bread, and this bread came down from Heaven; then the body could not be Christ, because that came not down from Heaven."

I add, he was truly Christ as he came down from Heaven, and proceeded from the Father, for he was his only begotten Son, and not divided from his body.

3. Argument, from Ephes. iv. 10. Now "he that is ascended, is also the same that descended." "Now," say they, "If he that ascended, be the same that descended; and he that descended be the Christ, then the body could not be the Christ, because that did not descend, but was taken in the womb of the virgin."

I add, if he means by "body," that which consists of flesh, blood and bones, such a one was prepared for him, Heb. x. But that *He*, viz. Christ, did not consist of that which was mortal; neither did his flesh, which is the bread from above, see corruption.

4. Argument, from John xvii. 5. "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." Then the body could not be the Christ, because that was not till many hundred years after the world was.

The body which he says was taken in the womb of the virgin; was it in that capacity before the world was? And was not he the true Christ, the Son of God, that so prayed unto the Father?

Now I do grant that the Scriptures mentioned in these arguments we have urged, and argued from them against Baptists, though not altogether in those expressions, against all which William Burnet gives his judgment in these words: "These, with many other such like arguments, they use to blind the eyes of the simple." Which indeed is a very easy way of answering, thus to condemn them all by the lump; for I do not find any particular answer or confutation in the following matter to any one of those arguments before recited, but rather a confirmation; where he goes on in these words, "The Scriptures give this character of Jesus Christ, that he should be called Immanuel, Mat. i. 23, that is to say, God with us, or God in flesh. And in Isa. ix. 6, he is called the Mighty God. And so John i. 1, he is called the Word, which was with God, and was God, and that he was the root and Creator of man, and that Word or eternal Spirit took flesh," &c. But he further adds as follows:

Baptist. "Now as he was God, he was co-creator with the Father, and so was before Abraham, and had glory with God before the world was, and in this sense came down from Heaven."

Reply. What nonsense and unscripture-like language is this, to tell of God being co-creator with the Father, or that God had glory with God? does not this imply two Gods, and that God had a Father? let the reader judge.

Baptist. "Which word was God, yet he was not a Saviour as he was the Word or Creator of the world, any otherwise than he was held forth in the promise."

Reply. How then doth he say, "I am God, a Saviour, besides me there is none other?" And what is he saving his people from, but from sin? and was not this God's real work throughout all the generations of the righteous? and did not God say, "Surely they are my people, children that will not lie; and so was he their Saviour." Isa. lxiii. 8. And did not God say, "Look unto me

all ye ends of the earth, and be ye saved, for I am God?" And was it not God that in Christ was reconciling the world, and that established them in Christ, and anointed them? 2 Cor. i. 21. ch. v. 19.

What confusion has this our opposer made about salvation, who further adds:

Baptist. "He was not a Saviour, as the root and Creator of man, but as he was to be the offspring of man; for as he from the days of eternity was with the Father, and was his delight, he most properly derived that title of being the Son of God." Page 34.

Answer. Do but mark the confusion and darkness of this man, who has denied that God, the Word or Creator of man, is a Saviour; and Christ, as he was the root and Creator of man, and as he was the eternal Son of God, or from the days of eternity, he has denied to be a Saviour, but as he was the offspring of man. Do but eye the tendency of this doctrine, thus to deny the Son of God to be a Saviour; and how blind and ignorant this man is of the true Christ and Saviour; and what has he done less than set the flesh above the Spirit? For he grants that the Word, or eternal Spirit took flesh, but denies that he was a Saviour, as he was the Word, or the Son of God, whereas it is through the Son of God that eternal life is received, (John iii. 16,) and God's love was manifest in sending his only begotten Son into the world, "that whosoever believes on him, might not perish, but have everlasting life;" and the ingrafted Word is able to save the soul; the word of grace is able to build up, and to give an inheritance among them that are sanctified. So here the efficacy of the Son of God, and the Eternal Word, is proved against the Baptist's false and unscripture-like distinction.

And touching those Scriptures, that God by his own blood purchased to himself a Church, (Acts xx. 28.) "Now God hath neither blood, nor suffered," says William Burnet, which charges the Apostle with untruths; and that of John iii. "No man hath ascended up to Heaven, but he which came down from Heaven, even the Son of man which is in Heaven." William Burnet says, page 35, "Now according to his manhood or flesh he was not in Heaven." By which he has rather justified the former four arguments than otherwise.

But his telling, "as he was very God-man,* so the manhood suffered, and the act was ascribed to the God-head." This is confusion and contradiction to the former, that God did not suffer; but such kind of muddlement our opposer is willing to please himself with.

* Where are these terms in Scripture; but that God was in Christ, God manifest in flesh, &c.

And then he adds, that "he giveth that to the one which belongeth to the other; the same is spoken of our salvation; sometimes it is attributed to one thing, and sometimes to another; sometimes it is imputed to the act of Christ's suffering; another* while the very effects of our salvation is put for the cause." Where do the Scriptures make such distinctions, or such rhetoric; and where proves he that faith and obedience to the Gospel is no cause of salvation, but the effects? And by what rule does William Burnet thus essay to correct the Scriptures, which he counts his rule; or thus detect the sayings of Christ, as being so improper, as giving that to one thing which belongs to another in such a high concernment? And has not he herein in effect accused the Scriptures, and God, with the same thing (or as great offence) as he has accused us with, as giving that to one thing which belongs to another; as our attributing salvation and justification to God or Christ, as the Eternal Word, which he would lay all upon the offspring of man, or upon the body of Christ that suffered death upon the cross, and sometimes upon the shedding the blood out of it, denying Christ as the Word and Son of God to be the Saviour, contrary to plain Scriptures, as before is shown.

Baptist. "Christ ascribing and attributing that to the Godhead that properly refers to the manhood, is a stumbling-stone to this poor people." Page 35.

Answer. What is this, but to charge Christ with improper doctrine, or impertinent speaking? wherein William Burnet makes himself wiser than Christ, and a corrector of Christ's sayings. It is no marvel that he has so much accused us, feignedly calling us poor people, when he has done no less to Christ, as one not consenting to the wholesome words or sayings of Christ; but in effect deems them improper, (in the case mentioned,) and then makes that the cause of our stumbling; both which are false. And wherein we are either accused for saying, "that God saveth, justifieth, or the Eternal Word redeems, saves, &c. and that God was in Christ reconciling the world;" if our adversary should say this is improper, and that it is an error to ascribe that to God, the Eternal Word, or to Christ as the Eternal Son of God, that properly belongs to his manhood, as the son of Mary, not as the Son of God, &c. has not he accused Christ to the very same purpose with speaking improperly? What can we expect from such a one, but the like reproaches and contradictions of sinners, that Christ Jesus the captain of our Salvation underwent? And yet this proud, presumptuous opposer of

* Act, and suffering, are two things; the act was wicked men's, but the suffering Christ's.

truth will pretend the Scriptures, or sayings of Christ, to be his rule; but when they please him not, he will essay to correct them by his dark confused meanings, and corrupt interpretations—who further adds to his corrupt doctrine, as followeth.

Baptist. "But as he was God without being man, or the root and not the offspring, he could not save man; for God was the offended, and man the offender; and it was impossible for the offended to acquit and clear the guilty, and to discharge the debt, and to embrace the offender; for no man out of Christ can see God's face, and live."

Answer. Here it appears what he means by saving man, and clearing the guilty, only a pacifying of God, and an acquitting man from the penalty, as he imagines, which he says, "God could not do; but something that was not God, but the offspring of man." So by this he does not mean salvation to be a work wrought in man, as a saving and delivering from sin, or the offence within, but a satisfaction made to God that he may embrace the offender, and yet he must be in Christ that sees God's face. What gross contradiction is this! and what falsehood and blasphemy is it, to say, God could not save! or, that it was impossible for him to discharge the debt! Where, first observe, that if salvation consist in pacifying or satisfying God, without any inward work wrought by him in man, (which were a gross error so to say); this is to assert that God cannot please himself, but some other must do it; and this is to deny that God had infinite love, good will and favour in himself, as the real cause of his sending his Son into the world.

And then I ask, Who is he that satisfies and appeases God, discharges the guilty, and pays the debt?

Baptist. "It is the man Christ Jesus."

Question. Whence came he?

Answer. "God gave him."

Question. And what is this man Christ Jesus, who can satisfy and pacify an infinite God?

Baptist. "He is God-man, born of a Virgin."

Reply. How then does it hold that God could not save, and how would this divide God, and set him at a distance from himself? If that which satisfies be of infinite worth; then whence came all these distinctions tending to make a variableness in God, whose love is infinite, and whose ways are ways of truth and righteousness? Or is it good doctrine to say, that God pacified God when he saw himself angry? For says the Baptist, "It was God-man that did it." Which is all one as to say, God corrected himself, and not man, while perfection and freedom from sin is denied in this life by Baptists and others; and then he was mediator to himself, and so a mediator of one; whereas a mediator is not a

mediator of one, but God is one. Gal. iii. 20. And the cause of his displeasure, and of the law, and sentence of death being added, was sin, which Christ comes to destroy, and to put an end to, that the creature may be in him in whom the face of God is seen, in whom there is no sin, and in him God is well pleased. And thus we know a mediator is not a mediator of one, but we have a mediator betwixt God and man, even the man Christ Jesus: we have an Advocate with the Father: mark, we have an Advocate, and we have life through the Son of God; we know that the righteousness of the Law is fulfilled in every one that walks after the Spirit. And so we can rejoice in God our Saviour, and testify against all such antichristian spirits as deny his power, and say, He could not save as God; whereas his Divine power worketh mightily in the true believers unto their salvation; for he hath wrought all our works in us, and it is his Divine power that giveth unto us all things pertaining to life and godliness. 2 Peter i. 2. And how is redemption purchased by the Son of God, if he does not save, as he is the Word, seeing it is confessed he most properly was the Son of God from the days of eternity? Page 34. And how has he wrought off man's disobedience by his suffering? Is it wrought off while man lives in it, and denies perfection, and freedom from sin for term of life? And how then does the seed of the woman bruise the Serpent's head, if the Serpent must have a place and sway in man, by leading him into sin all the days of his life? Must not the Serpent's head be bruised within, and the seed be known within which bruises it? And has not he that is born of God the seed in him? And is not this seed spiritual? But what is the price so much talked of, that both satisfies God and saves man?

Baptist. "The sufferings and blood shedding of Christ, had in it as much efficacy to save a soul from the first day he was promised (if believed on) as the same day he died."

Answer. Was not the object and foundation of faith *in being* through all ages? did not the prophets believe and follow the Spirit of Christ in them? (1 Peter i.) from whence then was the efficacy of salvation derived? was it from spirit or from flesh? Surely it is the Spirit that quickens: if so, the efficacy was spiritual, not natural, or that which could not be lost. But whereas so much mention is made of the blood shedding, and so much efficacy and virtue seems to be derived from it; I ask, is it not a spiritual supernatural virtue, power, and efficacy, that cleanseth, saveth, and justifieth? If it be, how then does it proceed from the shedding of the blood outwardly, (which shedding by the soldier's spear, was a wicked man's act,) or from the essence of the blood, if it perished, and be not in being, as is confessed? And is it good doctrine to say, that the blood, or life, which sanc-

tifies and justifies true believers in all ages, is not in being? When sanctification, purging the conscience, &c. is a real work, can it be done by a thing that is not? And yet we know that Christ the one Offering, the living Sacrifice, and the Blood of the Covenant, which cleanseth them that walk in the Light, (1 John i. 7,) is still in being, and was throughout all ages. And he is said to be a Lamb slain from the foundation of the world, and made his grave with the wicked, and with the rich in his death, &c.; and that his sufferings did all testify for God, his love and good-will, though being reconciled through his death we are saved by his life; (Rom. v.), which life is hid from all them that deny his work within, and the effect of his obedience to be inward and spiritual, and plead that God embraces the offender; denying perfection in this life, which is the tendency of much of William Burnet's doctrine.

Baptist. "The Spirit could not in that capacity be a Saviour, for that could not be killed nor hanged on a tree, but he that was a Saviour was so." Page 37.

Answer. Herein he has shown us that he would fain deny the Spirit to save; but then he minces and mangles his work, telling us the Spirit could not in that capacity be a Saviour, that is, as hanged on a tree. Indeed we never affirmed that the Spirit is a Saviour in that capacity; but as it lives, quickens, gives life to the soul, &c. So, however, seeing it is granted that the Spirit in some capacity saves, the Saviour is not divided; Christ was not a Saviour without the Spirit; though William Burnet's words imply so much, if the salvation depended on his body when killed; which his brother Ives said was but "an empty trunk when the Spirit was out of it;" now it would be sad to say, that an empty trunk was the Saviour of the world.

Baptist. "He was that day born a Saviour: but had the Light within been the Saviour, or the Spirit, or the Godhead, then this had not been that day born."

Answer. Hereby has he denied the Spirit, the Light within, or the Godhead to be the Saviour, and so has gone about to make a separation between Christ, the Spirit, the Light, and Godhead: whence then came this Christ? and by whose power was he a Saviour? had he any power but what was given him of the Father? But a Saviour was born: what was he born for but to bear witness to the truth? and by whose power and spirit, but by the power and Spirit of the Father; and what he did and wrought, it was what God did by him. And though that day was born in the city of David a Saviour, was he a Saviour distinct from either Light within, Spirit, or Godhead? what manner of Saviour was he then? This is sad doctrine, to exclude Spirit, Light within, and Godhead from being a Saviour; surely flesh

and darkness is not the Saviour, but the holy thing (spoken of) which was of the Holy Ghost.

Baptist. But in his fourth reason, page 37, it is again confessed, "that Saviour that good old Simeon waited for, and was revealed by the Spirit, and that he had the promise of seeing, was the child brought to Jerusalem in Mary's arms, and taken by him into his arms."

Answer. This proves against our opposer in the first place; for, 1st. By the Spirit within good old Simeon waited and had the Saviour revealed, therefore the Spirit is saving. 2dly, I ask, was this child a natural birth, without either Spirit, Light within, or Godhead? or without any spiritual birth, seeing the Light within, Spirit, and Godhead, is so much excluded and excepted from being a Saviour? But would it be good doctrine to say, that Mary and Simeon carried their Saviour in their arms, but had not the Light nor Spirit within them to save them? or that they carried God in their arms, and had him not within them, if that child was God-man, as he terms him? But Simeon saw further than the Baptists, for he confessed Christ to be a Light to enlighten the Gentiles, and the salvation God had prepared before the face of all people; which Light within they have endeavoured to darken as much as in them lies.

Baptist. "The Spirit descended on him like a dove, (Mat. iii. 16,) but had the Spirit been the Christ, what nonsense would it be to say the Spirit descended upon the Spirit?"

Answer. The Spirit's descension on him in that likeness, was a testimony to John, the more to confirm his belief of Christ; and does not argue that Christ was without the Spirit before, or had it not in him, who was the Son of God; neither does it argue that Christ the last Adam, is not a quickening Spirit now in his spiritual appearance, (1 Cor. xv. 45,) because that John saw the Holy Ghost descend on him like a dove in the days of his flesh. And as to Christ within both to save and rule, (for which we are accused,) we are not ashamed of him; but do testify to him within, and his government, power, and authority within; and have not been ashamed of him before men in stormy days and trials; when many of the chieftains of you Baptists were fain to hide and secure yourselves, for all your boasting of your God and Christ at a distance above the clouds, stars, and firmament. It is no marvel in such trials fear surprises you, and that now you can carp, and cavil, and villify such as have been faithful in sufferings, when you so much oppose the Light and Saviour within, and show yourselves to be in the spirit of Antichrist, as this William Burnet has apparently done, to the shame of you that own him: who also, (page 38,) accuses us for owning, "that Christ took flesh or a body, but will not own that body to be Christ."

Indeed, if we should say, that Christ took Christ, it would not be good sense; but that a body was prepared him, and Christ came in the flesh, and was put to death as concerning the flesh, but quickened by the Spirit, is Scripture language.

Baptist. "The Galatians crucified to themselves Christ afresh, by looking back from Christ, to be justified by their own merits." Gal. iii.

Answer. They crucified Christ, by disobeying the truth, and turning from the Spirit, or Light within, wherein they once begun well; wherefore it was said to them: "Are ye so foolish, having begun in the spirit, are ye now made perfect in the flesh?" (Gal. iii. 1, 3.) So they that oppose the Light within, and deny the spirit within to save, are but still in the flesh partaking of the same foolishness; and therefore there must be a travail known before Christ be formed in them. And whereas we are accused with "denying that blood let out, to be any way meritorious to salvation." Page 37. I ask, whether any thing is of eternal merit and worth that is not everlasting? And where do the Scriptures use those expressions, and so much vary about the blood of Christ, as one while to say that the shedding that blood outwardly was the *meritorious cause* of salvation; another while the word "shedding" to be left out, and the stress laid only upon that blood itself, which the soldier shed or let out of his side with a spear, which was after he was put to death. John xix. 33, 34. But then of what effect were the drops of blood that fell from him in his agony? Another while, *it is the body that was crucified, and not the spirit within that saveth;* for the Spirit, Light and Word within is denied to be the Saviour, by this our adversary, who does not know how to state his own faith and principles, who in page 39, accuses us with "gross mistake, mere fables, and vain titulations," for saying, "that the blood that sprinkles the conscience, cleanseth from sin, sanctifieth, &c., is the life, or is of the Spirit: and that it is the blood of the Covenant," &c.

Answer. Here is no mistake nor fables proved against us, for the Spirit, the Water, and the Blood agree in one; and by walking in the light is the blood of Christ known to cleanse from all sin. Now the blood that sprinkles the conscience, cleanseth, &c. is as truly spiritual as the water is, which Christ giveth, and by which he washeth his Church through the Word. For we are not to suppose two kinds of Saviours and sanctifiers; that is, both a natural, (which is not in being, as is said of the blood that was shed,) and the Spirit which still liveth. And though Christ, that he might sanctify the people with his own blood, suffered without the gates, (Heb. xiii.) I hope it will not be denied but this work of sanctification is wrought and fulfilled within by the Spirit, and that sprinkling and purging the conscience is inward; and then,

where the blood is said to do it, that must needs be spiritual; for surely the blood shed outwardly must needs have a spiritual signification, as well as the water and the cross had: and the Apostle attributes washing or sanctifying, to water as well as blood.

Again, it is confessed, page 85, "that God by his own blood purchased to himself a Church." Acts xx. 28. Now the blood of God, or that blood that relates to God, must needs be spiritual, he being a Spirit; and the covenant of God is inward and spiritual, and so is the blood of it. But our opposer confesses "he is as ignorant of any such blood as may be." Page 42. And indeed, so he is like to be while he sets himself to contend against the very mystery of God, and against plain Scripture, telling us, that "God hath not blood," page 35, contrary to Acts xx. 28. Zech. ix. 11.

And now to his 40th page, I query, 1. Whether Christ abolishing and destroying the powers of Satan, and bringing in everlasting righteousness, as is said, be not a work to be fulfilled within, where Satan has ruled?

2. Whether man be discharged of his debt while he lives in disobedience to the Light or Spirit of Christ within?

3. Whether Christ's obedience on the cross will exempt man from his obedience to Christ, or does acquit him in the sight of God, without having the righteousness of the Law fulfilled within him?

4. Whether God be satisfied that the many offences should remain, and yet take the one offering for a full discharge from the penalty?

If you say he is, then, 1. Whether any man's offences can deprive him of his discharge?

2. Or, whether it is but only a selected and chosen number that the debt is payed for, and salvation merited?

3. And then, how did Christ die for all? But if the benefit accrue to man only upon condition of believing;

4. Then how is man's obedience excluded, as not any cause of sanctification, justification, or salvation, but an effect only?

And then, can there be any true believing without obedience?

And further, I find contradictions about the same matter, page 40, for one while the stress is laid upon Christ the one offering, which is still in being, and his flesh and blood partaken of, eat and drank of by the true believers; another while upon the blood that was shed.

Touching which the Baptist says: "Though that blood shed be not in being, yet the efficacy of that blood is still in being."

Reply. What efficacy? Is it natural or spiritual? If natural, then how is the blood lost, or not in being? and then, where is

the Spirit's work? If the virtue be spiritual that saves and sanctifies, &c. it never dies nor perishes; neither was it derived from that which is not in being, nor was any corruptible thing its original.

Again, If the blood shed "cry afresh, and sound in God's ears for mercy for sinners," as he says, how is God fully satisfied, and man's debt discharged, or his disobedience wrought off, as before? Is mercy still to be cried afresh for, where wrath is appeased, and satisfaction made, as is supposed? This is strange confusion. And can that which is of such infinite worth, as to purchase man's eternal salvation, be corrupted or lost, so as not to be in being? As absurdly he brings a comparison of "a purchase among men, and that which bought the purchase being lost or given away;" as if God should set such a small value on that which purchases man to himself. Oh! gross ignorance and error. And yet it is confessed, "that Christ is the purchaser, and sinners or salvation the purchase, and the price his *life*." Page 40.

Whereas before, (page 39,) he has contended against that of the blood that sanctifies, "being the life of Christ," but now the price is his life: and is not that price which purchases and redeems sinners, that precious blood of the Lamb which is not corruptible, no more than his flesh was? But if William Burnet intends that the blood outwardly shed by wicked hands, was the price and life of Christ, as his words import, then it follows from his other words, that the life of Christ is not in being; and this would render him a dead Christ, whereas the life that he laid down, he had power to take up again; and he said, "I lay it down of myself, and no man taketh it from me; and he gave himself a ransom for all."

And now, whereas Solomon Eccles, in page 41, is accused of little less than blasphemy, about a letter, chiefly of a passage concerning the blood, in these words, viz. "*The blood* that was forced out of him by the soldiers after he was dead, who before that bowed his head to the Father, and gave up the ghost, *I did say that was no more than the blood of another saint*, &c." Thus far Solomon Eccles.

Now to these words, viz. "*no more than the blood of another saint*," his intent was as to Papists and you, whose minds are carnal, who oppose the Light within, and also simply, as to the essence of the blood, which you dare not say is still in being, but not as to the spiritual virtue and testimony, which is still in being.

This Solomon Eccles owned to be his intention; and in his letter in the preceding words, did highly speak in esteem of the blood of Christ and new covenant, "as more excellent, and living,

and holy, and precious, than is able to be uttered," &c. which might have satisfied any spiritual or unbiassed mind. And what difference is there between William Burnet saying, that the blood that was shed, is not in being, or comparing it with a price that is lost, (page 40,) and Solomon Eccles saying, then "it was no more than the blood of another saint," the one being not of continuance any more than the other? By this, may not William Burnet as well be thought guilty of little less than blasphemy, as Solomon Eccles, though I do not so judge either therein? And seeing that the children had flesh and blood, and Christ took part of the same; if the same, how was it more, or another, simply as to the matter of blood? And if the Jews had drank the blood that was shed on the cross, do you Baptists think it would have cleansed them from sin? And yet I do not make Solomon Eccles's expressions therein, especially as construed by our adversaries, to be an article of our faith; for I own that in one sense the blood shed was more than that of another saint, though not in the matter of it, as to the visible;—more, in that it had a peculiar signification; and Christ the one offering was the man peculiarly ordained or appointed of God, both to bear the sins of many, to end the many offerings under the Law, and in all his example and sufferings, that were permitted to be laid on him, he both answered, fulfilled, and ended the outward part and administration of the Law and shadows, and performed the Father's will therein; and was particularly eyed and prophesied of accordingly by the holy prophets; and through all his sufferings in the flesh, he gave an universal testimony, and consecrated a new and living way, even through the veil, that is to say, *his flesh*, that the way into the most Holy might be manifest.

Baptist. "Neither did I ever read that it was the blood or life in Christ, or the life of Christ in his people, that we are justified by," &c. Page 42.

Answer. The Spirit of Christ, (which is Life) does both quicken, sanctify and justify the true believers, (John vi. 63. 1 Cor. vi.) and that blood and water that is said to cleanse, is not of another kind, but agrees in one with the Spirit, all which is known within, and the effects thereof.

Baptist. "All things under the Law, in the type, were purged with blood, and this blood was material blood, and not mystical; and that blood that Christ shed in order to the effecting the salvation of man, must needs be visible and material blood."

Answer. Do but mark here what a sad consequence he has drawn; as if one should reason, that because the type was material, visible, and not mystical, therefore the antitype or substance must needs be material, and not mystical. By this all mysteries or divine things are excluded from being either spiri-

tual, antitype, or substance, whereas it was the Heavenly things themselves that are in Christ, in which consists the substance and end of types and shadows. But to say that material blood was a type of that which was material, is to give the substance no preeminence above the type, (especially if neither of them be mystical, nor in being,) or like as if one should say, one type was a type of another; as to say, because circumcision, which was a type, was material or outward, therefore the circumcision of the Spirit, which is the antitype of it, must needs be outward too, and not mystical, which would be sad doctrine. And thus he might as well reason touching all other types and shadows under the Law, and the Heavenly or good things to come, prefigured or shadowed by them, that because the priests under the Law, at the outward tabernacle and temple, were ministers of outward or temporal things, carnal ordinances, shadows, &c. therefore those good things to come, those Heavenly things which Christ was said to be the high priest of, must needs be temporal, and not mystical, which were absurd to assert. Whereas both the heavenly and more perfect tabernacle and altar, with the heavenly things, are all a mystery, and spiritual; the offering and living sacrifices are spiritual; the passover spiritual; the seed spiritual; the bread, the fruit of the vine, the oil, the flesh and the blood, which give life to the soul, yea, the water and blood, which wash and sprinkle the conscience, are all spiritual and mysterious, as the new covenant itself is, which they belong to, and these things known in; and this is the new and living way which Christ set open, through the veil of his flesh. Heb. x. Let them receive this who can.

And this may answer that question, Wherever did God attribute the name of blood to spirit? Whereupon I may ask as well, if the name of water was never attributed to the spirit? See John vii. 38, 39. And whether the blood of God, and of the new covenant, be not spiritual? If not, how is it called his own blood? Acts xx. 28. And is not the new covenant spiritual, viz. the law written in the heart, and the spirit in the inward parts? If it be, surely the blood of it must be spiritual too.

Again, compare the articles of William Burnet's faith about the blood shed without the gates, &c. page 42. "By which," he says, "we are justified." Another while, "It is the means or cause of justification;" and yet it is neither spirit, nor the life, by his own confession: nor is it in being, but lost. Page 40. Whereas we are justified by the Spirit, and saved by his life. 1 Cor. vi. 11. Rom. v. 10. chap. iv. 25. And yet, *in contradiction*, he says, "Christ has redeemed man by his death, and blood shedding at his death," (he should have said, it was shed after his death); and then, "Let every one's expectation be from that

Christ," &c. Indeed our expectation is from no other Christ, for two Christs we do not preach. But mark how one while William Burnet makes "that blood, and the shedding of it," his justifier, redeemer, &c. which he has confessed is not in being. Another while, people must seek their Saviour "above the clouds and firmament," (page 33,) contrary to the righteousness of faith. Rom. x. 6. Another while, they must look "to Jerusalem" for justification, to "the blood that was there shed," (page 24,) contrary to Deut. xxx. 13, 14. and Rom. x. And if men should look to Jerusalem for that blood, it is not there to be found, for it is not in being, says William Burnet. What confusion, what a labyrinth and uncertainty is he in, and does he bring his hearers into? But as to these things, sufficient is said before, and the mystery of Christ's sufferings and blood, as revealed by his Spirit, owned by us, according to the Scriptures of Truth.

Their vain confusions all shall die and cease:
But Light and Truth within, shall still increase.

Some heads of the controversies and disputes that were between George Whitehead, and the Baptists, at Chertsey and Horn in Surry, on the 16th and 17th days of the Fourth month, 1668.

William Burnet and Jeremiah Ives.—"That one of you Quakers hath written, that Christ was never seen with a carnal eye, which we can prove he was."*

George Whitehead.—Christ said unto Philip, "He that seeth me, seeth my Father also;" which could not be with a carnal eye. And was not he the true Christ, a Saviour, that said, "Before Abraham was, I am?" And it is said, he took part of the same that the children had, to wit, flesh and blood, was not that *he* the true Christ?†

William Burnet.—"That body of Christ that suffered on the cross, and was buried in the sepulchre, was Christ the Saviour of the world."

George Whitehead.—That body was called the body of Jesus, when Joseph of Arimathea begged it of Pilate; for that body was prepared for Jesus; it is not said, he begged the Jesus of Jesus, but the body of Jesus.

Jeremiah Ives.—"That body without the spirit, when it was dead, was but an empty trunk."‡

George Whitehead.—But so is not Christ the Saviour of the world, who was before Abraham.

* The accusation. † To this they would not answer.
‡ Here he flatly contradicted his brother Burnet.

William Burnet.—"Christ as he was God, before he assumed the body that suffered, could not break the Serpent's head, nor was he capable of being a Saviour without a body,* because he had nothing to offer as he was God," &c.

George Whitehead.—Herein William Burnet has denied the power of God, and its sufficiency, and has spoken no less than blasphemy, to say, "God could not break the Serpent's head;" whereas God is often said to be a Saviour, as in Hosea, "I am God, a Saviour, besides me there is none other," &c. with many other places.

Jeremiah Ives and William Burnet.—"Is the same body of Christ, that suffered on the cross, in Heaven, yea, or nay?"

George Whitehead.—The body of Christ in Heaven is not carnal but spiritual.

Jeremiah Ives and William Burnet.—"But what became of that body that suffered, is it in Heaven, yea, or nay?"

George Whitehead.—I do not read that he is in Heaven with a body of flesh, blood, and bones, it was changed."

Jeremiah Ives.—"As for the question of the blood, we will pass that by.† Is the same body of flesh and bones in Heaven?"

George Whitehead.—Would you have me answer your question herein, when you dare not assert it to be the same in all the ingredients, to wit, as having the blood in it? What say you to it? Is it in Heaven without the blood in it? Christ after his resurrection appeared in divers forms, as one while his appearance to Thomas was to be touched; at another time he said, "Touch me not, I am not yet ascended;" and he appeared among them, the doors being shut; and once also he vanished out of their sight; mark, he vanished out of their sight; and in what manner his body was changed, or what transmutation it had, I shall not go about to demonstrate, for I would not go about to make myself wise above what is written in this matter.

Jeremiah Ives.—"What change or alteration Christ's body might have, we cannot determine, nor what glory he is in; for to inquire with what body the dead are raised, is absurd, and that which should not be."‡

George Whitehead.—Why then do you obtrude a question upon me, which you dare not plainly assert, or which you are unlearned in yourselves?

William Burnet.—"You deny the shedding of the blood upon the cross, that was let out by virtue of the spear being thrust into his side, to be meritorious, or the meritorious cause of man's justification." This William Burnet held in the affirmative.

* Blasphemy. † What a body is that without blood in it?

‡ Of which absurdity divers of you Baptists are guilty, as Matthew Caffin, and others.

George Whitehead.—The shedding of that blood let out by the spear, was an act of a wicked man, and the spear an instrument of cruelty; which to lay the meritorious cause, or stress of justification upon, is false doctrine; for there is a great difference between Christ's offering up himself by the Eternal Spirit, a lamb without spot to God, and the acts of wicked men inflicted upon him; as it is said, by "wicked hands they put him to death."

Jeremiah Ives.—"You must not stand upon the grammatical sense of his words, but take his meaning. My brother Burnet meant, Christ's passion, and not the act of wicked men, or not the soldier's act of shedding Christ's blood.* Brother Burnet was not that your meaning?"

William Burnet.—"Yes brother,† yet it is proper to say, it was Christ's act to shed his blood, as it was Saul's act to kill himself, when he bid his armour bearer thrust him through."

George Whitehead.—This is a gross comparison, thus to instance a murderer in this case of Christ's suffering; thus to bring a murderer to prove it Christ's act to shed his blood when he suffered. Neither does it hold parallel, for Christ did not bid the soldier thrust his spear into his side, it was done after he was crucified and put to death.

Jeremiah Ives.—"But whether or no that blood that was shed upon the cross, was a meritorious cause‡ of justification, I am justified and purged by it."

George Whitehead.—Whether or no that blood which purgeth, cleanseth and justifieth, is still in being, seeing it is the blood of Christ that cleanseth§ them from all sin, who walk in the Light, as God is in the Light; and that there are three that bear record in the earth, the Spirit, the Water, and the Blood, and these three agree in one.

But to this question, whether the blood that cleanseth, beareth record in the earth, be still in being; they gave no answer.

* Here one brother contradicted the other.

† Note. He meant by a wicked man's actions, Christ's passion.

‡ See how the question is altered. 1. If the shedding the blood, &c. 2. If that blood. 3. Is the meritorious cause. 4. Is a meritorious cause.

§ That which cleanseth, must needs be still in being, if cleansing be a real work, and that is spiritual.

Now the principal heads of the controversy were more briefly collected, as follows. Together with Matthew Caffin's contradictions against them.

Jeremiah Ives.—"The blood that was shed upon the cross, doth justify and sanctify."

George Whitehead.—Is that blood still in being, yea or nay?

Jeremiah Ives.—"We will pass by that question, it may be as it was left behind; answer to the body that was crucified, whether it be in Heaven, yea or nay?"

George Whitehead.—Is it in Heaven without the blood in it?

Matthew Caffin.—"The blood is in it, or with him, in Heaven, he entered into the holy place with blood."*

George Whitehead.—Is it that blood that was shed outwardly in his body?

Matthew Caffin.—"Yes, by the almighty power of God, he could take it up again."

George Whitehead.—Where provest thou that he did take it up again? Others deny the blood to be in the body in Heaven? But of this point we could have no proof.

And further take notice of some passages and contradictions of one Thomas Brown, a Baptist of Worplesdon, contending with some of our friends in the Marshalsey prison, about the blood that was shed, &c. as the others before.

George Whitehead asked him, what became of the blood that was shed? is it in being, yea or nay?

Baptist. "Nay, it sank into the ground."

George Whitehead.—Then Matthew Caffin and thou are of two contrary minds, for he said, it is in being with Christ in Heaven,† he having power to take it up again.

Baptist. "Then Matthew Caffin is able to demonstrate what he has affirmed at touching it."

George Whitehead.—Now it appears thou wilt contradict thy own belief, and be of Matthew Caffin's faith, wheras thou shouldst have some faith of thy own, and not pin thy faith on Matthew Caffin's sleeve, nor be of such an implicit faith.

* What holy place, and with what blood?
† What a babel are you Baptists building!

There are many things in William Burnet's book which I could enlarge upon, and show his ignorance in; and several of his arguments and opinions concerning the resurrection, which I shall not here contend with him about, though he has argued very weakly and shallowly, and wrested Scripture, which I can manifest. But I recommend the reader to that part of the dispute that was with Matthew Caffin about that subject, wherein both he and William Burnet are answered, without further collecting his impertinences therein, who appears ignorant of the mysteries of truth and salvation, and goes to assert matters beyond his understanding, like an intruder into things he has not seen. But the resurrection, according to the Scriptures of Truth, and testimonies of Christ and the Apostles, we do believe and own, as recorded in John v. 21, 24, 25, 28, 29. ch. xi. 25. Mat. xxii. 30, 31, 32. 1 Cor. xv. 34, 35, 36, 37, 38, and so on. 2 Cor. v. 1. Many other places might be cited.

And as for William Burnet's silly rhymes and jigs in the end of his matter, they are so frivolous, and several of them so gross and false, that they are not worth inserting again, part of them depending on that saying in his book, (page 20,) viz. "Let me persuade every sincere hearted soul to keep to the Scriptures, that they may be made to participate of all the good held forth, by and in the promises of God." Which is like those Jews, thinking to have eternal life in the Scriptures, who would not come to Christ that they might have life; yet they searched them to partake of the good which they fell short of therein. John v. 39, 40.

But William Burnet, in page 21, has again contradicted himself, in confessing, "That the reception of the Spirit is the only means to put a man into a capacity for, and give him right to obedience. There is nothing that gives a soul right to gospel ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit."

Thus far William Burnet to his own confutation has confessed to the reception of the Spirit, and the gift of Christ, and his being revealed in us by the Spirit, whereby he has overthrown much of his work

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Here follow some heads of the dispute with Matthew Caffin about the resurrection.

Matthew Caffin.—"I do affirm, that the same bodies of flesh, blood, and bones, that are buried in the graves, shall be raised,

from 1 Cor. xv. and John i. 19, 26, 27. What say you to the question—do you deny it?"

George Whitehead.—Some man will say, how are the dead raised, and with what bodies come they forth? 1 Cor. xv. "O fool! that which thou sowest is not quickened, except it die, and thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other," &c.

Matthew Caffin.—"My question is not with what body, but if the same that is laid in the earth shall rise?"

George Whitehead.—The question, how are the dead raised, and with what bodies come they forth? which was asked by some whom the Apostle reprehends as fools, comprehends thy question, whether the same body, or another shall be raised; and therefore the Apostle's answer in the case, might satisfy thee, if thou wert reasonable, I do certainly believe.

Matthew Caffin.—"It is sown a natural body, it is raised a spiritual body; the same that is sown, is it that is raised."

George Whitehead.—Is that body of flesh, blood, and bones, thou speaks of, the seed to which God giveth a body as it pleaseth him, and so to every seed its own body, yea or nay? But no direct answer would Matthew Caffin give to it, though many times urged.

Matthew Caffin.—"I appeal to the husbandmen and farmers who sow wheat, rye, pease, &c. how the same grain or sort, and grain that they sow, doth arise and grow up again."

George Whitehead.—I do appeal to the husbandmen, whether the same corn that is in the ear of wheat, rye, &c. be the same that was sown in the ground; or whether that body or ear of corn, (being come to maturity, so to a body,) be the very same that was sown? Surely they may easily see Matthew Caffin's error herein; for the wheat, or other grain that falls into the earth dies, as to the substantial part of it; but if that which comes forth, were but the same that is sown, there were no increase; then husbandmen would soon be weary of tilling the ground, and sowing. And if that body of flesh, blood, and bones, be the seed, to which God giveth a body as it pleaseth him, and which shall be raised, as he says; then from hence every man must come forth with two bodies, which is monstrous. To this Matthew Caffin could not reply nor clear himself. And further, there is a natural body, and there is a spiritual body, as there are bodies celestial, and bodies terrestrial; the sun, moon, and stars are the celestial bodies; but the birds, beasts, and fishes, are the terrestrial. Now you might reckon him a very blind and ignorant man that should put no difference between those bodies celestial, and these that are terrestrial; or that should reckon the bodies of sun, moon, and stars, and the bodies of birds, beasts,

and fishes, to be all one in matter and substance, as Matthew Caffin has done concerning natural and spiritual bodies.

Matthew Caffin.—"The resurrection of the bodies, I affirm, and believe. And people, it is as you have been taught and believed. So let us leave this to the people to judge of, &c."

George Whitehead.—There is something more to be said to what thou hast alleged from Job xix. of seeing God with these eyes, which thou wouldst make people believe are these *bodily eyes.* This supposes that God is not a Spirit, nor invisible, &c. for no object or thing is obvious or visible to the carnal or outward eye, but what is visible and outward, that is a bodily and outward substance; for these bodily eyes cannot see a Spirit, or that which is invisible.

Matthew Caffin.—"These eyes shall be glorified and made spiritual; for as now they are mortal and corruptible they cannot see God, but as they are made immortal, and glorified, they shall see God."

George Whitehead.—Job after said to God, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." Job xlii. 5. This was a spiritual eye, and not his bodily eyes. But to tell of these bodily eyes being made spiritual, and then of seeing God with them, that they must be made so spiritual, and be the same they are for matter and substance; this is strange doctrine, and that which we could never hear demonstrated from any maxim in divinity, nor yet from any general rule or reason in philosophy. Let us hear how thou wilt demonstrate that these carnal or bodily eyes shall be made so spiritual as to see God, who is invisible, and yet they be the same in substance that they are? But Matthew Caffin did not at all essay to demonstrate his assertion, nor to clear himself of his absurdities.

Matthew Caffin.—"Let us go on to the next question, and leave this to the judgment of the people."

George Whitehead.—It is here, before this auditory, evident and manifest that thou Matthew Caffin art confounded in thy work, and put to a nonplus, not being able to manage thy assertion, nor to clear thyself of the absurdities justly charged upon thee from thy own words and arguments. Wherefore be ingenuous, and confess thy error, and that thou art confounded, and not able to maintain the controversy in this matter. Thou hast come off very faintly. I advise thee, as thou wilt answer it before the great God, who will judge the secrets of men by Christ, according to the gospel, that thou dost not wrong, nor go to out-face thy own conscience before this people, as if thou wert not confounded; but deal plainly and ingenuously, and confess and acknowledge thou art at a loss, and confounded, who for proof tells the people, "it is thy belief, and what thou hast affirmed is true;" as much as to

say, it is true, because it is true; or people must believe it, because Matthew Caffin says it; and then they must receive it upon an implicit faith, as believing he is infallible. But Matthew Caffin has no such authority with us, for we see him fallible, in error and in confusion, as particularly, about the same wheat growing again, and seeing God with these bodily eyes. [With many more errors and falsehoods which Matthew Caffin was detected for, which we have more at large upon record.]

A POSTSCRIPT.

These Baptists, who have been thus wrangling, querying, and contending about the resurrection of the same flesh, blood, and bones, have manifested their carnal fleshly minds, (wherein they are puffed up, as intruders into things they have not seen,) and their gospel, to consist more of imaginations about flesh and blood, which cannot inherit the kingdom of God, (1 Cor. xv. 50,) than of any real knowledge of the true and saving gospel, which consists of Spirit, Divine power, life and light, the knowledge of which affords true satisfaction to them that enjoy it, without such vain and carnal contentions of Baptists, and questioning how the dead are raised, and with what body, like those whom the Apostle reproved as fools. (1 Cor. xv. 35, 36, 37.) As also like the Devil's disputing or contending with Michael the archangel about the body of Moses. (Jude ix.) They have appeared in these their carnal contests, to darken peoples' minds from the true light and life within. And such have been the products of flesh, and darkness against the breakings forth of truth in its light and power, which is, and will be, exalted over all these oppositions and clouds of ignorance that rise up against it.

FINIS.

THE TESTIMONY

OF

DEVONSHIRE-HOUSE MONTHLY MEETING.

A SHORT ACCOUNT AND TESTIMONY CONCERNING OUR DEAR AND WORTHY FRIEND

GEORGE WHITEHEAD.

OUR ancient worthy Friends, who in the morning of this Gospel-day, were about the same time sent forth to declare the Truth, with this our deceased friend, are now most of them gone to their rest; yet the generality of Friends of middle age, may have had a long knowledge of him, and of his gravity, wisdom, and abilities, beyond many in the Church of Christ. But for the sake of the younger Friends, that have not had that knowledge, and for the encouragement of those in faithfulness, that are, or may be convinced of the blessed Truth, or receive a gift of the ministry, we of the monthly-meeting of Devonshire-house, of which he was a very eminent member, about the space of Fifty years, esteem ourselves engaged to give in this our short account and testimony concerning him.

We find he was born at Sun-bigg, in the parish of Orton, in the County of Westmorland, about the year 1636, of honest parents, who gave him education in grammar learning.

At, or about the seventeenth year of his age, when some Friends, by the mighty power of God, were gathered to be a people, the Lord was pleased to visit him, and by the testimony of truth, he was reached unto, and convinced of the necessity of an inward and spiritual work to be known and wrought upon the souls of men; and of the emptiness and insufficiency of outward shew and formality, out of the life and power. And in the year 1654, and the eighteenth year of his age, the Lord sent him forth to preach the everlasting Gospel in life and power; and having passed through York, Lincoln, and Cambridge, had some service in his journey, and travelling on foot, he came a youth into Norfolk and Suffolk, where he visited some few meetings of Friends, and Steeple-houses, and meetings of sober professors; at one of which, near an whole meeting was convinced, by the mighty power of God, through his lively and piercing testimony and prayer.

He continued some months in Norfolk, and about Norwich, where having meetings, he preached the everlasting Gospel, and thereby turned many from darkness to light, and from the power of sin and satan, unto God, and his power; that people might not continue in empty forms and shadows, but come to the life and substance of true religion; and to know Christ their true teacher and leader. And great was his service, labour and travel in those countries, whereby many were reached unto, convinced of, and established in the blessed truth; and some raised up to bear a public testimony thereunto. But he suffered great opposition, hardships, long and sore imprisonments, and severe whipping, for his testimony to the truth, in those his tender years, although few now remain who where living witnesses thereof; yet by a journal of his own writing, which we desire may be printed, the same will more largely appear; and the perusal of which we hope, may be edifying and serviceable, to the present and succeeding generations; and therefore we would not be too particular in relating his suffering, imprisonments, services, and travels, throughout most parts of this nation, but proceed to say something of our own experience, and that knowledge we had of him, and of his eminent services and great concern, for the peace and prosperity of the Church of Christ every where, during his long abode with us in this city.

We may say, he was one whom the Lord had fitly qualified, and prepared by his divine power, and holy Spirit, for that work whereunto he was called; and whereby he was made one of the most able ministers of the Gospel in our day. He was a large experiencer of the work of God, and deep mysteries of the Heavenly kingdom, and was frequently opened in meetings to declare of and unfold the same, in the clear demonstration of the Spirit and power, dividing the word aright, to the opening and convincing the understandings of many, who were unacquainted with the way and work of truth, and to the comforting, confirming, and establishing of the people and children of the Lord, in their journey and travel Zion-ward.

He was not only a zealous contender for, and asserter of the true faith and doctrine of our Lord and Saviour Jesus Christ, in a sound and intelligible testimony, but also was valiant and skilful in the defence thereof, against adversaries and opposers of the same; and one, who through a long course of many days, was careful to adorn the doctrine of our holy profession, by a circumspect life and godly conversation, wherein the fruits of the Spirit, viz. love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, did eminently shine forth through him, to the praise and glory of God.

Being thus qualified, and of a meek and peaceable disposition, he was had in good esteem amongst most sorts of people that where acquainted with him; which tended much to the opening his way in his public service for truth; and frequent solicitations unto several kings and parliaments, bishops, and great men, of this our land, for the relief and release of his suffering friends and brethren, under sore persecutions, and hard imprisonments, and for liberty of conscience, and also for relief in the case of oaths. In which labour of love and

eminent services, among other brethren, this our dear friend, was principally exercised, and the Lord was with him, and made way for him, in the hearts of the rulers of the land. So that his faithful labour was often crowned with success to the comforting and rejoicing of the hearts of many suffering brethren.

He was a good example to the flock, in his diligently frequenting of first and week-day meetings for public worship, and other meetings for the service of truth, so long as his ability of body remained; willing to take all opportunities for publishing and promoting the truth; zealous to support good order and discipline in the church of Christ: and as he was not suddenly for taking hold of any, so he was as exemplary in not being forward to cast any off, in whom there appeared any thing that was good, being always desirous to encourage the good in all, condescending to the weak, but admonishing the faulty, in the spirit of meekness and wisdom, that they might be preserved in love to truth, and come into the unity of the one Spirit, which is the bond of peace.

We may truly say, he was a tender father in the Church, and as such was of great compassion, sympathizing with Friends under affliction, whether in body or mind; a diligent visiter of the sick, and labouring to comfort the mourning soul: careful to prevent, and diligent in composing differences.

Dear Friends, much more we might say on the behalf of this our dear deceased friend: an elder worthy of double honour. But it is not with us to give large encomiums of the dead; we have rather chose to give but short hints of some of the christian virtues and qualifications he was endowed with, believing there is a witness in the hearts of many yet remaining, that doth testify for him, and his faithful labours and service in his day; desiring the Lord may raise up many, in the room of this, and other worthy elders, some of which are lately removed from us, and, we believe, taken into mansions of glory, in the kingdom of God.

It pleased the Lord to visit this our dear friend, with some severe pains, and weakness of body, so that he was disabled for some weeks from getting to meetings, but he often expressed his desires for the welfare for the church of Christ, and that Friends might live in love and unity.

He continued in a patient resigned frame of mind to the will of God, waiting for his great change, rather desiring to be dissolved and be with Christ, saying, the sting of death was taken away. He expressed a little before his departure, that he had a renewed sight, or remembrance of his labours and travels, that he had gone through from his first convincement; he looked upon them with abundance of comfort and satisfaction, and admired how the presence of the Lord had attended, and carried him through them all.

He departed this life in great peace and quiet, the eighth day of the first month, 1722-3, about the eighty-seventh year of his age; and we firmly believe, "he died in the Lord, and is at rest from his labours, and his works follow him."

He was a minister of the gospel about sixty-eight years, and was buried the thirteenth of the first month, in Friends' burying ground, near Bunhill-Fields, amongst many of his ancient brethren, being attended by a very large number of Friends and others.

Signed in and on the behalf of the monthly meeting, at Devonshire-house, the fifteenth day of the third month, 1723.

William Mackett,
Theodore Eccleston,
John Knight,
Lascells Metcalf,
Arnold Frowd,
William Price,
John Belch,
Benjamin Sanchey,
Robert Plumsted,
John Baker,
Jonathan Scarth,
Thomas Eedes,
John Lunn,
Thomas Broadbank,
Peter Exton,
Richard Price,
Richard Lea,
Thomas Crawley,
James Lambert,
Josiah Knight,
William Hodgson,
John Lee,
Joseph Rossell,
John West,
Samuel Mackerness,
Caleb Hughes,
Miles Walker,
Jonathan Stevens,
Samuel Bowly,
Samuel Scott,
John Hayton,
George Fossick,
Joseph North,
William Dodd,
Elizabeth Fossick,
Richard How,
Herman Hingsberg,
Thomas Mayleigh,
William Teaguij,
Benjamin Bealing.

THE

SANDY FOUNDATION

SHAKEN:

OR,

THOSE SO GENERALLY BELIEVED AND APPLAUDED

DOCTRINES,

OF

ONE GOD, SUBSISTING IN THREE DISTINCT AND SEPARATE PERSONS,

The impossibility of God's pardoning sinners, without a plenary satisfaction,

THE JUSTIFICATION OF IMPURE PERSONS, BY AN IMPUTATIVE RIGHTEOUSNESS,

REFUTED,

FROM THE AUTHORITY OF SCRIPTURE TESTIMONIES, AND RIGHT REASON.

BY WILLIAM PENN,

A builder on that foundation which cannot be moved.

"But to us there is but one God the Father, of whom are all things." 1 Cor. viii. 6.

"Who is a God like unto thee, that pardoneth iniquity? He retaineth not his anger for ever, because he delighteth in mercy." Micah vii. 18.

"For I will not justify the wicked." Exod. xxiii. 7.

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1824.

TO THE

UNPREJUDICED READER.

IT was the fault of some in ancient times, that they made void God's law by men's traditions; and certainly I may now assume the same complaint. For whilst I take a serious prospect of the spiritual nature and tendency of the second covenant, which God Almighty, in the fulness of time, by his prophets, prophesied to make and perfect; and also the accomplishment thereof by Jesus Christ, and what was brought to pass amongst the primitive believers; methinks I do not only see an utter abolishment of ceremonial worships, but the inscribing that spiritual law on the heart, and infusion of holy fear to the inward parts, whereby each person became capacitated to know so much of God, as suited with his present state, from an infallible demonstration in himself, and not on the slender grounds of men's lo-here interpretations, or lo-there: for the kingdom of God is within, where himself must be the teacher of his people. But on the other hand, when from the noise of every party's pretensions to, and contentions for their own way, as most infallible, I am induced to an impartial examination of them; alas! how have all adulterated from the purity both of scripture record, and primitive example! receiving for unquestionable doctrines, the fallible apprehensions, and uncertain determinations of such councils, whose faction, prejudice, and cruelty soon paralleled the foregoing heathenish persecutions. And yet that the results of persons so incompetently qualified, should at this day in their authority remain unquestioned by the nations, is matter both of astonishment and pity. But an implicit faith has ever been the consequence of ignorance, idleness, and fear, being strong impediments to a judicious inquiry, how far professed and imposed opinions have their consistency with reason, and the true religion. But that which most of all deserves a lamentation, is, that Protestants, whose better arguments have confuted the plea of such as made tradition, and men's prescriptions unquestionable in circumstantials, should themselves, by print and practice, so openly declare and contend for its authority in essentials; as must be obvious to any that observe their zealous anathemas against whomsoever refuse a compliance with them in doctrines, manifestly bottomed upon men's nice inventions.

This is the right state of the controversy that is maintained by us, contemptibly called Quakers, against the world, and the undoubted reason of our severe treatment at its hands. The end of God Almighty's raising us, being for no other purpose, than to de-

clare "that which our eyes have seen, our ears heard, and which our hands have handled of the eternal word," in opposition to the private opinions, conjectures, and interpretations of men concerning God and religion, that all people might thereby be reduced to faith in, and obedience to the universal grace which brings salvation; which as it only can restore sound judgment concerning God, and effect redemption from iniquity, so its being relinquished by men, was the very ground both of their division in judgment, and corruption in manners.

That this has been, and is our case, I shall produce an instance, which is indeed the occasion of this treatise.

Two persons lately of Thomas Vincent's auditory in Spittle-Fields, (who goes under the notion of a Presbyter,) being desirous to prove all things, and to hold fast the best, visited our meeting, to understand if we were as really deserving blame, as represented by our enemies; where it then pleased divine goodness to visit them with the call of his Light, from the inventions, carnal observations, will-worship, and vain conversation of those to whom they were formerly related, that they might be made children of the day. And though its appearance might be small, yet sufficient to discover them to have been inhabitants of the night, and can never be rejected, but it shall bring that condemnation which will further testify it to be of God.

But their relinquishing his congregation, so incensed this Presbyterian preacher, that his peevish zeal transported him beyond, not only the moderation of christianity, but the civility of education, venting his folly and prejudice much to this purpose: "That he had as lieve they should go to a bawdy-house, as to frequent the Quakers' meetings, because of their erroneous and damnable doctrines." And pointing to the window, said: "If there should stand a cup of poison, I would rather drink it, than suck in their damnable doctrines." He further expressed himself in this manner to one of them: "If ever you go again, I will give you up, and God will give you up, that you may believe a lie, and be damned." Which storms of foul and railing accusations, proving ineffectual to shipwreck that little grain of faith, his hearers, as forgetting they hold their preaching by connivance, and the many appeals made by their non-conforming brethren, for an indulgence, came with this caution to the *pater-familias*, (or he that was both husband and father to the concerned parties,) that he would exercise his authority, as well to refuse them to all Quaker visitants, as prohibit them the liberty of their consciences in frequenting our meetings.

All which we could not for the truth's sake, let pass in silence, and therefore did require him to let us have a public meeting, in which we might have liberty to answer on the behalf both of ourselves and principles; which after some demur, was granted, the day he appointed, and at the second hour in the afternoon. But that he might not want the applause of many voices, and doubtless to prevent our friends, as, I am informed, bespoke his usual auditory to be there at one. And, as a man that would not overspend himself,

or incur a non-plus for want of seconds, he had his third and fourth, to wit, Thomas Danson, Thomas Doolittle, and —— Maddocks, who at their times (and often out of them) did interpose, to whom George Whitehead mostly answered; nor had there any thing been spoken by another, but from their own example.

The matter in controversy, will be related in the beginning of this treatise, as a necessary preludium, or introduction to the following discourse. The manner of it was so gross, that I know not how to represent it better, than by the levity and rudeness of some prize; laughing, hissing, shoving, striking, and stigmatizing us with the opprobrious terms of "confident fellow," "impudent villain," "blasphemer," &c. And, as the usual refuge of shallow persons, when they have little else to say, to prepossess their hearers with prejudice against the principles of such as oppose them, he questioned much whether I was not some Jesuit; not remembering, or at least unwilling to let the people know, that none have been, nor are more instant in the vindication of that doctrine he and his brother did assert, to wit, God subsisting in three distinct persons, than the Jesuits. So that if I should not as well reflect a scandal upon their learning by a comparison, as he did upon my principle, I could more truly invert "Jesuitism" upon himself. In short, they neither would keep to scripture terms themselves, nor suffer it in others. But looking upon George Whitehead's explanation of their terms, and reduction of their matter, (if possible,) to a scripture sense, thereby fitting it to the auditors' apprehension, to be an indirect way of answering, (as that which nakedly exposed their traditional folly to the vulgar,) Thomas Vincent, in an abrupt manner, fell to his prayer, in which he falsely, and with many strangely affected whines, accused us for blasphemers unto God. And that he might prevent the clearing of ourselves, he desired the people, when he had finished, to be gone, giving them an example by his and three brethren's retreat. But we being desirous further to inform the people of our innocency, they did not only (as before) endeavour to pull us down, but put the candles out, though several persons, of good esteem, continued whilst we spoke in vindication of ourselves, from the invectives of our adversaries.

The people still remaining undispersed, Thomas Vincent came very palely down the stairs, having a candle in his hand, requiring their dismission, at which time he promised us, at our request, another meeting. But as one that knew not well what he said, or never purposed to perform what he promised, he has given us since to understand, he cannot in conscience spare us so much time; yet to satisfy George Whitehead and myself, in private, he could agree; which surely cannot be termed another meeting, since then it must relate to the preceding one. But how near the relation is betwixt an accusation before hundreds, and a satisfaction before none, must needs be obvious to every unbiassed person.—Our right should have been altogether as public as our wrong.—For which cause we were necessitated to visit his meeting, where, on a lecture day, after a continued silence during all his worship, we modestly intreated we

might be cleared from those unjust reflections before his congregation, leaving a disputation, if he could not then attend it, to some more seasonable opportunity. But as one, who resolved injustice to men's reputation, as well as cowardice, in baulking a defence of his own principles, he slunk most shamefully away; nor would any there, though urged to it, assume his place to vindicate his practice towards us, or our doctrines then delivered.

Reader, what is thy opinion of this savage entertainment? Would Socrates, Cato, or Seneca, whom they call heathens, have treated us with such unseemly carriage? I suppose not. And well is it for the truly sober and conscientious, they are not liable to those severe lashes, and that peevish usage, which are the inseparable appendix to a Scotch directory, whose cold and cutting gales ever have designed to nip and blast the fairest blossoms of greater reformation. So much for history.

What remains, is to inform the reader, that with great brevity I have discussed, and endeavoured a total enervation of those cardinal points, and chief doctrines so firmly believed, and continually imposed for articles of christian faith: 1. The trinity of separate persons, in the unity of essence. 2. God's incapacity to forgive, without the fullest satisfaction paid him by another. 3. A justification of impure persons, from an imputative righteousness. Which principles let me tell thee, reader, are not more repugnant to scripture, reason, and souls-security, than most destructive to God's honour, in his unity, mercy, and purity.

Therefore I beseech thee to exterminate passion from her predominancy, in the perusal of this abridged discourse, since it was written in love to thee: that whilst it is thy desire to know, love, and fear God Almighty above men's precepts, thou mayst not miss so good an end, by the blind embraces of tradition for truth. But in the nobility of a true Berean, search and inquire; letting the good old verity, not a pretended antiquity, (whilst a mere novelty,) and solid reason, not an overfond credulity, sway the balance of thy judgment, that both stability and certainty may accompany thy determinations. Farewell.

A short Confutation by way of Recapitulation, of what was objected against us at Thomas Vincent's meeting.

If disputations prove at any time ineffectual, it is either to be imputed to the ignorance and ambiguity of the disputants, or to the rudeness and prejudice of the auditory. All which may be truly affirmed of Thomas Vincent with his three brethren, and congregation.

The accusation being general, viz. "That the Quakers held damnable doctrines: George Whitehead on their behalf stood

up, and as it was his place, willingly would have given the people an information of our principles, which if objected against, he was as ready to defend them by the authority of scripture and reason. But instead of this [illegible] method, Thomas Vincent, as one that is often employed in catechistical lectures, falls to interrogatories, begging that himself, he in his slander had taken for granted, to wit, the knowledge of our principles.

The question was this: "Whether we owned one God-head, subsisting in three distinct and separate persons," as the result of various revises and amendments. Which being denied by us, as a doctrine no where scriptural, Thomas Vincent frames this syllogism from the beloved disciple's words.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—1 John v. 7.

"These are either three manifestations, three operations, three substances, or three somethings else beside subsistences.

"But they are not three manifestations, three operations, three substances, nor three somethings else beside subsistences:

Ergo, Three subsistences."

George Whitehead utterly rejected his terms, as not to be found in scripture, nor deduceable from the place he instanced. Wherefore he desires their explanation of their terms, inasmuch as God did not use to wrap his truths up in heathenish metaphysics, but in plain language. Notwithstanding we could not obtain a better explication than *person*, nor of person, than the mode of a substance. To all which George Whitehead and myself urged several scriptures, proving God's complete unity. And when we queried how God was to be understood, if in an abstractive sense from his substance; they concluded it a point more fit for admiration than disputation. But a little to review his syllogism. The manner of it shews him as little a scholar, as its matter does a christian. But I shall over-look the first, and so much of the second, as might deserve my objection to his major, and give in short my reason, why I flatly deny his minor proposition. No one substance can have three distinct subsistences, and preserve its own unity. For granting them the most favourable definition, every subsistence will have its own substance; so that three distinct subsistences, or manners of being, will require three distinct substances or beings; consequently three Gods. For if the infinite God-head subsists in three separate manners or forms, then is not any one of them a perfect and complete subsistence without the other two; so parts, and something finite is in God. Or if infinite, then three distinct infinite subsistences; and what is this but to assert three Gods, since none is infinite but God? And on the contrary, there being an inseparability be-

twixt the substance and its subsistence, the unity of substance will not admit a trinity of incommunicable or distinct subsistences.

Thomas Danson being asked "Of whom was Christ the express image?" from his alledging that scripture in the Hebrews; answered: "Of God's subsistence, or manner of being." From whence two things in short follow as my reply: It makes God a Father only by subsistence, and Christ a Son without a substance. Besides it is falsely rendered in the Hebrews, since the Greek does not say χαρακτὴρ προσώπου, but χαρακτὴρ τῆς ὑποστάσεως, the character of substance.

And if he will peruse a farther discovery of his error, and explanation of the matter, let him read Col. i. 15. "Who is the image of the invisible God." Heb. i. 3.

And because George Whitehead, willing to bring this strange doctrine to the capacity of the people, compared their three persons to three apostles, saying, he did not understand how Paul, Peter, and John could be three persons, and one apostle, (a most apt comparison to detect their doctrine,) one —— Maddocks, whose zeal out-stript his knowledge, bustling hard, as one that had some necessary matter for the decision of our controversy, instead thereof, (perhaps to save his brethren, or show himself,) silences our farther controverting of the principle, by a syllogistical, but impertinent reflection upon George Whitehead's person. It runs thus: "He that scornfully and reproachfully compares our doctrine of the blessed trinity of Father, Son, and Spirit, one in essence, but three in persons, to three finite men, as Paul, Peter, and John, is a blasphemer. But you George Whitehead have so done. *Ergo.*"

A strange way of argumentation, to beg what cannot be granted him, and take for granted what still remains a question, viz. "That there are three distinct and separate persons in one essence." Let them first prove their trinity, and then charge their blasphemy. But I must not forget this person's self-confutation, who to be plainer, called them three "*He's,*" and if he can find an *He* without a substance, or prove that a subsistence is any other than the form of an *He*, he would do well to justify himself from the imputation of ignorance.

And till their hypothesis be of better authority, George Whitehead neither did, nor does by that comparison design men's invention so much honour.

For it is to be remarked, that George Whitehead is no otherwise a blasphemer, than by drawing direct consequences from their own principles, and recharging them upon themselves. So that he did not speak his own apprehensions by his comparison, but the sense of their assertion; therefore blasphemer and blasphemy are their own.

The trinity of distinct and separate persons, in the unity of essence, refuted from scripture.

"And he said, Lord God, there is no god like unto thee." Kings viii. 23.—"To whom then will ye liken me, or shall I be equal? saith the Holy One." Isa. xl. 25.—"I am the Lord, and there is none else, there is no God besides me." ch. xlv. 5. "Thus saith the Lord, thy Redeemer, the Holy One of Israel." ch. xlviii. 17.—"I will also praise thee, O my God; unto thee will I sing, O Holy One of Israel." Psal. lxxi. 22.—"Jehovah shall be One, and his name One." Zec. xiv. 9.—Which with a cloud of other testimonies that might be urged, evidently demonstrate, that in the days of the first covenant, and prophets, but One was the Holy God, and God but that Holy One.—Again: "And Jesus said unto him, Why callest thou me good? There is none good but One, and that is God." Mat. xix. 17.—"And this is life eternal, that they might know thee (Father) the only true God." John xvii. 3.—"Seeing it is One God that shall justify." Rom. iii. 30.—"There be gods many—but unto us there is but One God, the Father, of whom are all things." 1 Cor. viii. 6.—"One God and Father who is above all things." Eph. iv. 6.—"For there is One God." 1 Tim. ii. 5.—"To the only wise God be glory now and ever." Jude ver. 25.—From all which I shall lay down this one assertion, that the testimonies of scripture, both under the law, and since the gospel dispensation, declare One to be God, and God to be One, on which I shall raise this argument:

If God, as the scriptures testify, hath never been declared or believed, but as the Holy One, then will it follow, that God is not an Holy Three, nor doth subsist in three distinct and separate Holy Ones. But the before-cited scriptures undeniably prove that One is God, and God only is that Holy One. Therefore he cannot be divided into, or subsist in an Holy Three, or three distinct and separate Holy Ones. Neither can this receive the least prejudice from that frequent but impertinent distinction, that he is one in substance, but three in persons or subsistences; since God was not declared or believed incompletely, or without his subsistence. Nor did he require homage from his creatures, as an incomplete or abstracted being, but as God the Holy One: for so he should be manifested and worshipped without that which was absolutely necessary to Himself.—So that either the testimonies of the aforementioned scriptures are to be believed concerning God, that he is entirely and completely, not abstractly and distinctly, the Holy One, or else their authority to be denied by these trinitarians. And on the contrary, if they pretend to credit those holy testimonies, they must necessarily conclude their kind of trinity a fiction.

Refuted from right reason.

1. If there be three distinct and separate persons, then three distinct and separate substances, because every person is inseparable from its own substance. And as there is no person that is not a substance in common acceptation among men, so do the scriptures plentifully agree herein; and since the Father is God, the Son is God, and the Spirit is God, which their opinion necessitates them to confess, then unless the Father, Son, and Spirit, are three distinct nothings, they must be three distinct substances, and consequently three distinct Gods.

2. It is farther proved, if it be considered, that either the divine persons are finite or infinite. If the first, then something finite is inseparable to the infinite substance, whereby something finite is in God. If the last, then three distinct infinites, three omnipotents, three eternals, and so three Gods.

3. If each person be God, and that God subsists in three persons, then in each person are three persons or Gods, and from three, they will increase to nine, and so *ad infinitum*.

4. But if they shall deny the three persons, or subsistences to be infinite, (for so there would unavoidably be three Gods,) it will follow that they must be finite, and so the absurdity is not abated from what it was; for that of one substance having three subsistences, is not greater, than that an infinite being should have three finite modes of subsisting. But though that mode which is finite cannot answer to a substance that is infinite; yet to try if we can make their principle to consist, let us conceive that three persons, which may be finite separately, make up an infinite conjunctly: however, this will follow, that they are no more incommunicable or separate, nor properly subsistences, but a subsistence. For the infinite substance cannot find a bottom or subsistence in any one or two, therefore jointly. And here I am also willing to overlook finiteness in the Father, Son, and Spirit, which this doctrine must suppose.

5. Again: If these three distinct persons are one, with some one thing, as they say they are with the God-head, then they are not incommunicable among themselves; but so much the contrary, as to be one in the place of another. For if that the only God is the Father, and Christ be that only God, then is Christ the Father. So if that one God be the Son, and the Spirit that one God, then is the Spirit the Son and so round. Nor is it possible to stop, or that it should be otherwise, since if the divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the Spirit in the Son; unless that the God-head be as incommunicable to the persons, as they are reported to be amongst themselves; or that the

three persons have distinctly allotted them such a proportion of the divine nature, as is not communicable to each other; which is alike absurd. Much more might be said to manifest the gross contradiction of this trinitarian doctrine, as vulgarly received; but I must be brief.

Information and caution.

Before I shall conclude this head, it is requisite I should inform thee, reader, concerning its original. Thou mayst assure thyself, it is not from the scriptures, nor reason, since so expressly repugnant; although all broachers of their own inventions strongly endeavour to reconcile them with that Holy record. Know then, my friend, it was born above three hundred years after the ancient gospel was declared; and that through the nice distinctions, and too daring curiosity of the bishop of Alexandria, who being as hotly opposed by Arius, their zeal so reciprocally blew the fire of contention, animosity, and persecution, till at last they sacrificed each other to their mutual revenge.

Thus it was conceived in ignorance, and brought forth and maintained by cruelty. For though he that was strongest, imposed his opinion, persecuting the contrary, yet the scale turning on the trinitarian side, it has there continued through all the Romish generations. And notwithstanding it has obtained the name of Athanasian from Athanasius, (a stiff man, witness his carriage towards Constantine the emperor,) because supposed to have been most concerned in the framing that creed in which this doctrine is asserted; yet have I never seen one copy void of a suspicion, rather to have been the results of popish school-men; which I could render more perspicuous, did not brevity necessitate me to an omission.

Be therefore cautioned, reader, not to embrace the determination of prejudiced councils, for evangelical doctrine; which the scriptures bear no certain testimony to; neither was believed by the primitive saints, nor thus stated by any I have read of in the first, second, or third centuries; particularly Ireneus, Justin Martyr, Tertullian, Origen, with many others who appear wholly foreign to the matter in controversy.—But seeing that private spirits, and those none of the most ingenious, have been the parents and guardians of this so generally received doctrine; let the time past suffice, and be admonished to apply thy mind to that light and grace which brings salvation; that by obedience thereunto, those mists tradition hath cast before thy eyes, may be expelled, and thou receive a certain knowledge of that God, whom to know is life eternal, not to be divided, but one pure, entire and eternal Being; who in

the fulness of time sent forth his Son, as the true Light which enlighteneth every man; that whosoever followed him, (the Light,) might be translated from the dark notions, and vain conversations of men, to this Holy Light, in which only sound judgment and eternal life are obtainable. Who so many hundred years since, in person, testified the virtue of it, and has communicated unto all, such a proportion, as may enable them to follow his example.

The vulgar doctrine of satisfaction, being dependent on the second person of the trinity, refuted from scripture.

Doctrine. "That man having transgressed the righteous law of God, and so exposed to the penalty of eternal wrath, it is altogether impossible for God to remit or forgive without a plenary satisfaction; and that there was no other way by which God could obtain satisfaction, or save men, than by inflicting the penalty of infinite wrath and vengeance on Jesus Christ the second person of the trinity, who for sins past, present, and to come, hath wholly borne and paid it, (whether for all, or but some,) to the offended infinite justice of his Father."

Refutation. 1. "And the Lord passed by before him, (Moses,) and proclaimed, the Lord, the Lord God, merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression and sin." Exod. xxxiv. 6, 7.—From whence I shall draw this position, that since God has proclaimed himself a gracious, merciful, and forgiving God, it is not inconsistent with his nature to remit, without any other consideration than his own love. Otherwise he could not justly come under the imputation of so many gracious attributes, with whom it is impossible to pardon, and necessary to exact the payment of the utmost farthing.

2. "For if ye turn again to the Lord, the Lord your God is gracious and merciful, and will not turn away his face from you." 2 Chron. xxx. 9.—Where how natural is it to observe that God's remission is grounded on their repentance; and not that it is impossible for God to pardon without plenary satisfaction, since the possibility, nay, certainty of the contrary, viz. his grace and mercy, is the great motive, or reason, of that loving invitation to return.

3. "They hardened their necks, and hearkened not to thy commandments; but thou art a God ready to pardon, gracious and merciful." Neh. ix. 16. 17.—Can the honest hearted reader conceive, that God should thus be mercifully qualified, whilst executing the rigor of the law transgressed, or not acquitting without the debt be paid him by another? I suppose not.

4. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isaiah lv. 7.—Come, let the unprejudiced judge, if this scripture doctrine is not very remote from saying his nature cannot forgive sin, therefore let Christ pay him full satisfaction, or he will certainly be avenged; which is the substance of that strange opinion.

5. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel; I will put my law in their inward parts; I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 31, 33, 34.—Here is God's mere grace asserted, against the pretended necessity of a satisfaction to procure his remission. And this Paul acknowledgeth to be the dispensation of the gospel, in his eighth chapter to the Hebrews. So that this new doctrine, doth not only contradict the nature and design of the second covenant, but seems, in short, to discharge God, both from his mercy and omnipotence.

6. "*Who is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." Micah vii. 18.—Can there be a more express passage to clear, not only the possibility, but real inclination in God to pardon sin, and *not retain his anger for ever*; since the prophet seems to challenge all other gods, to try their excellency by his God. Herein describing the supremacy of his power, and super-excellency of his nature, that "he pardoneth iniquity, and retaineth not his anger for ever." So that if the satisfactionists should ask the question, who is a God like unto ours, that cannot pardon iniquity, nor pass by transgression, but retaineth his anger until somebody make him satisfaction? I answer, many amongst the harsh and severe rulers of the nation; but as for my God, he is exalted above them all, upon the throne of his mercy, "who pardoneth iniquity, and retaineth not his anger for ever, but will have compassion upon us."

7. "And forgive us our debts, as we forgive our debtors." Mat. vi. 12.—Where nothing can be more obvious, than that that which is forgiven, is not paid. And if it is our duty to forgive our debtors, without a satisfaction received, and that God is to forgive us, as we forgive them, then is a satisfaction totally excluded. Christ farther paraphrases upon that part of his prayer, v. 14. "For if ye forgive their trespasses, your Heavenly Father will also forgive you." Where he as well argues the equity of God's forgiving them, from their forgiving others, as he encourages them to forgive others, from the exam-

ple of God's mercy, in forgiving them. Which is more amply expressed, ch. xviii. where the kingdom of heaven (that consists in righteousness,) is represented by a king, "who, upon his debtor's petition, had compassion, and forgave him; but the same treating his fellow-servant without the least forbearance, the king condemned his unrighteousness, and delivered him over to the tormentors." But how had this been a fault in the servant, if his king's mercy had not been proposed for his example? How most unworthy therefore is it of God, and blasphemous, may I justly term it, for any to dare to assert that forgiveness is impossible to God, which is not only possible, but enjoined to men.

8. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.—By which it appears, that God's love is not the effect of Christ's satisfaction, but Christ is the proper gift and effect of God's love.

9. "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins." Acts x. 43.—So that *remission* came by believing his testimony, and obeying his precepts, and not by a strict satisfaction.

10. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all." Rom. viii. 31, 32.—Which evidently declares it to be God's act of love, otherwise, if he must be paid, he should be at the charge of his own satisfaction, for he delivered up the Son.

11. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them." 2 Cor. v. 18, 19.—How undeniably apparent is it, that God is so far from standing off in high displeasure, and upon his own terms, contracting with his Son for a satisfaction, as being otherwise incapable to be reconciled, that he became himself the reconciler by Christ, and afterwards by the apostles, his ambassadors, to whom was committed the ministry of reconciliation.

12. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7.—Now what relation, satisfaction has to forgiveness of sins, or how any can construe grace to be strict justice, the meanest understanding may determine.

13. "But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus." 1 Pet. v. 10.—He does not say that God's justice, in consideration of Christ's satisfaction, acquitted us from sins past, present, and to come, and

therefore hath called us to his eternal glory; but from his grace.

14. "In this was manifest the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." 1 John iv. 9.—Which plainly attributes Christ in his doctrine, life, miracles. death, and sufferings, to God, as the gift and expression of his eternal love, for the salvation of men.

1. In abolishing that other covenant, which consisted in external and shadowy ordinances, and that made none clean as concerning the conscience.

2. In promulgating his message, of a most free and universal tender of life and salvation, to all that believed and followed him, (the Light,) in all his righteousness; the very end of his appearance being to destroy the works of the devil, and which every man only comes to experience, as he walks in an holy subjection to that measure of light and grace, wherewith the fulness hath enlightened him.

3. In seconding his doctrines with signs, miracles, and a most innocent self-denying life.

4. *In ratifying* and confirming all, (with great love and holy resignation,) by the offering up of his body, to be crucified by wicked hands: who is now ascended far above all heavens, and is thereby become a most complete captain, and perfect example.

So that I can by no means conclude, but openly declare, that the scriptures of truth, are not only silent in reference to this doctrine of rigid satisfaction, but that it is altogether inconsistent with the dignity of God, and very repugnant to the conditions, nature, and tendency of that second covenant, concerning which their testimony is so clear.

The absurdities, that unavoidably follow the comparison of this doctrine, with the sense of scripture.

1. That God is gracious to forgive, and yet it is impossible for him, unless the debt be fully satisfied.

2. That the finite and impotent creature, is more capable of extending mercy and forgiveness, than the infinite and omnipotent Creator.

3. That God so loved the world, he gave his only Son to save it; and yet that God stood off in high displeasure, and Christ gave himself to God as a complete satisfaction to his offended justice. With many more such like gross consequences that might be drawn.

Refuted from right reason.

But if we should grant a scripture silence, as to the necessity of Christ's so satisfying his Father's justice; yet so manifest would be the contradictions, and foul the repugnancies to right reason, that he who had not veiled his understanding with the dark suggestions of unwarrantable tradition, or contracted his judgment to the implicit apprehensions of some over-valued acquaintance, might with great facility discriminate to a full resolution in this point. For admitting God to be a creditor, or he to whom the debt should be paid, and Christ he that satisfies or pays it on the behalf of man, the debtor, this question will arise, whether he paid that debt, as God, or man, or both? (to use their own terms.)

Not as God.

1. In that it divides the unity of the God-head, by two distinct acts, of being offended, and not offended; of condemning justice and redeeming mercy; of requiring a satisfaction, and then making it.

2. Because if Christ pays the debt as God, then the Father and the Spirit being God, they also pay the debt.

3. Since God is to be satisfied, and that Christ is God, he consequently is to be satisfied; and who shall satisfy his infinite justice?

4. But if Christ has satisfied God the Father, Christ being also God, it will follow then that he has satisfied himself, which cannot be.

5. But since God the Father was once to be satisfied, and that it is impossible he should do it himself, nor yet the Son or Spirit, because the same God; it naturally follows, that the debt remains unpaid, and these satisfactionists thus far are still at a loss.

Not as man.

6. The justice offended being infinite, his satisfaction ought to bear a proportion therewith, which Jesus Christ, as man, could never pay, he being finite, and from a finite cause, could not proceed an infinite effect; for so man may be said to bring forth God, since nothing below the divinity itself, can rightly be styled infinite.

Not as God and man.

7. For where two mediums, or middle propositions, are singly inconsistent with the nature of the end for which they

were at first propounded, their conjunction does rather augment than lessen the difficulty of its accomplishment. And this, I am persuaded, must be obvious to every unbiased understanding.

But admitting one of these three mediums possible for the payment of an infinite debt; yet, pray observe the most unworthy and ridiculous consequences, that unavoidably will attend the impossibility of God's pardoning sinners without a satisfaction.

Consequences irreligious and irrational.

1. That it is unlawful and impossible for God Almighty to be gracious and merciful, or to pardon transgressors; than which, what is more unworthy of God.

2. That God was inevitably compelled to this way of saving men;—the highest affront to his incontrolable nature.

3. That it was unworthy of God to pardon, but not to inflict punishment on the innocent, or require a satisfaction where there was nothing due.

4. *It doth not* only disacknowledge the true virtue and real intent of Christ's life and death, but entirely deprives God of that praise which is owing to his greatest love and goodness.

5. It represents the Son more kind and compassionate than the Father. Whereas, if both be the same God, then either the Father is as loving as the Son, or the Son as angry as the Father.

6. It robs God of the gift of his Son for our redemption, (which the scriptures attribute to the unmerited love he had for the world,) in affirming the Son purchased that redemption from the Father, by the gift of himself to God, as our complete satisfaction.

7. Since Christ could not pay what was not his own, it follows that in the payment of his own, the case still remains equally grievous; since the debt is not hereby absolved or forgiven, but transferred only; and by consequence we are no better provided for salvation than before, owing that now to the Son which was once owing to the Father.

8. It no way renders man beholding, or in the least obliged to God, since by their doctrine he would not have abated us, nor did he Christ, the last farthing, so that the acknowledgments are peculiarly the Son's; which destroys the whole current of scripture testimony, for his good will towards men.—Oh! the infamous portraiture this doctrine draws of the Infinite Goodness! Is this your retribution, O injurious satisfactionists?

9. That God's justice is satisfied for sins past, present, and

to come; whereby God and Christ have lost both their power of enjoying godliness, and prerogative of punishing disobedience. For what is once paid, is not revokeable; and if punishment should arrest any for their debts, it either argues a breach on God's, or Christ's part, or else that it has not been sufficiently solved, and the penalty completely sustained by another: forgetting, "that every one must appear before the judgment seat of Christ, to receive according to the things done in the body." 2 Cor. v. 10.—Yea, "every one must give an account of himself to God." Rom. xiv. 12.—But many more are the gross absurdities and blasphemies that are the genuine fruits of this so confidently believed doctrine of satisfaction.

A CAUTION.

Let me advise, nay, warn thee, reader, by no means to admit an entertainment of this principle, by whomsoever recommended; since it does not only divest the glorious God of his sovereign power, both to pardon and punish, but as certainly insinuates a licentiousness, at least a liberty that unbecomes the nature of that ancient gospel once preached among the primitive saints, and that from an apprehension of a satisfaction once paid for all. Whereas, I must tell thee, that unless thou seriously repent, and no more grieve God's holy spirit, placed in thy inmost parts, but art thereby taught to deny all ungodliness, and led into all righteousness; at the tribunal of the Great Judge thy plea shall prove invalid, and thou receive thy reward without respect to any other thing than the deeds done in the body. "Be not deceived, God will not be mocked; such as thou sowest, such shalt thou reap," Gal. vi. 7.; which leads me to the consideration of my third head, viz. justification by an imputative righteousness.

The justification of impure persons, by an imputative righteousness, refuted from scripture.

DOCTRINE. "That there is no other way for sinners to be justified in the sight of God, than by the imputation of that righteousness of Christ, long since performed personally; and that sanctification is consequential, not antecedent."

REFUTATION. 1. "Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked." Ex. xxiii. 7. Whereon I ground this argument, that since God has prescribed an inoffensive life, as that which can only give acceptance with him, and on the contrary hath

determined never to justify the wicked, then will it necessarily follow, that unless this so much believed imputative righteousness, had that effectual influence, as to regenerate and redeem the soul from sin, on which the malediction lies, he is as far to seek for justification as before. For whilst a person is really guilty of a false matter, I positively assert from the authority and force of this scripture, he cannot be in a state of justification. And as God will not justify the wicked, so by the acknowledged reason of contraries, the just he will never condemn, but they, and they only, are the justified of God.

2. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." Prov. xvii. 15. It would very opportunely be observed, that if it is so great an abomination in men to justify the wicked, and condemn the just, how much greater would it be in God, which this doctrine of imputative righteousness necessarily does imply, that so far disengages God from the person justified, as that his guilt shall not condemn him, nor his innocency justify him? But will not the abomination appear greatest of all, when God shall be found condemning of the just, on purpose to justify the wicked, and that he is thereto compelled, or else no salvation; which is the tendency of their doctrine, who imagine the righteous and merciful God, to condemn and punish his innocent Son, that he having satisfied for our sins, we might be justified (whilst unsanctified) by the imputation of his perfect righteousness. Oh! Why should this horrible thing be contended for by christians?

3. "The son shall not bear the iniquity of his father; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. When a righteous man turneth away from his righteousness, for his iniquity that he hath done shall he die." Again: "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive; yet saith the house of Israel, the ways of the Lord are not equal: are not my ways equal?" Ezek. xviii. 20, 26, 27, 29. If this was once equal, it is so still, for God is unchangeable: and therefore I shall draw this argument, that the condemnation or justification of persons, is not from the imputation of another's righteousness, but the actual performance and keeping of God's righteous statutes or commandments; otherwise God should forget to be equal. Therefore how wickedly unequal are those, who *not from scripture evidences, but their own dark conjectures and interpretations of obscure passages,* would frame a doctrine so manifestly inconsistent with God's most pure and equal nature; making him to condemn the righteous to death, and justify the wicked to life, from the imputation of another's righteousness:—a most unequal way indeed.

4. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock," &c. Mat. vii. 21, 24, 25. How very fruitful are the scriptures of truth, in testimonies against this absurd and dangerous doctrine. These words seem to import a twofold righteousness, the first consists in sacrifice, the last in obedience. The one makes a *talking*, the other a *doing* christian. I in short argue thus: If none can enter into the kingdom of heaven, but they that do the Father's will, then none are justified, but they who do the Father's will, because none can enter into the kingdom, but such as are justified. Since, therefore, there can be no admittance had, without performing that righteous will, and doing those holy and perfect sayings; alas! to what value will an *imputative righteousness* amount, when a poor soul shall awake polluted in its sin, by the hasty calls of death, to make its appearance before the judgment seat, where it is impossible to justify the wicked, or that any should escape uncondemned, but such as do the will of God.

5. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." John xv. 10. From whence this argument doth naturally arise. If none are truly justified that abide not in Christ's love, and that none abide in his love, who keep not his commandments, then consequently none are justified but such as keep his commandments. Besides, here is the most palpable opposition to an imputative righteousness that may be. For Christ is so far from telling them of such a way of being justified, that he informs them the reason why he abode in his Father's love, was his obedience; and is so far from telling them of their being justified, whilst not abiding in his love, by virtue of his obedience imputed to them, that unless they keep his commands, and obey for themselves, they shall be so remote from an acceptance, as wholly to be cast out;—in all which Christ is our example.

6. "Ye are my friends, if ye do whatsoever I command you." John xv. 14. We have almost here the very words, but altogether the same matter, which affords us thus much, without being Christ's friends there is no being justified. But unless we keep his commandments, it is impossible we should be his friends; it therefore necessarily follows, that except we keep his commandments, there is no being justified. Or, in short thus: If the way to be a friend, is to keep the commandments, then the way to be justified is to keep the commandments, because none can obtain the quality of a friend, and remain unjustified, or be truly justified, whilst an enemy, which he certainly is, that keeps not the commandments.

7. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 13. From whence how unanswerably may I observe, unless we become doers of that law, which Christ came not to destroy, but, as our example, to fulfil, we can never be justified before God. Wherefore obedience is so absolutely necessary, that short of it there can be no acceptance. Nor let any fancy that Christ hath so fulfilled it for them, as to exclude their obedience from being requisite to their acceptance, but as their pattern; "for unless ye follow me," saith Christ, "ye cannot be my disciples." And it is not only repugnant to reason, but in this place particularly refuted; for if Christ had fulfilled it on our behalf, and we not enabled to follow his example, there would not be doers, but one doer only of the law justified before God. In short, if without obedience to the righteous law none can be justified, then all our hearing of the law, with but the mere imputation of another's righteousness, whilst we are actually breakers of it, is excluded, as not justifying before God. "If you fulfil the royal law, ye do well; so speak ye, and so do ye, as they that shall be judged" thereby.

8. "If ye live after the flesh, ye shall die; but if ye through the spirit, do mortify the deeds of the body, ye shall live." Rom. viii. 13. No man can be dead, and justified before God, for so he may be justified that lives after the flesh; therefore they only can be justified that are alive. From whence this follows, if the living are justified and not the dead, and that none can live to God, but such as have mortified the deeds of the body through the spirit, then none can be justified but they who have mortified the deeds of the body through the spirit. So that justification does not go before, but is subsequential to the mortification of lusts, and sanctification of the soul, through the Spirit's operation.

9. "For as many as are led by the Spirit of God, are the sons of God." Rom. viii. 14.—How clearly will it appear to any but a cavilling and tenacious spirit, that man can be no farther justified, than as he becomes obedient to the Spirit's leadings. For if none can be a son of God, but he that is led by the Spirit of God, then none can be justified without being led by the Spirit of God, because none can be justified but he that is a son of God. So that the way to justification and son-ship, is through obedience to the Spirit's leadings, that is, manifesting the holy fruits thereof by an innocent life and conversation.

10. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." "Be not deceived, for whatsoever a man soweth, that shall he reap." Gal. vi. 4, 7.—If rejoicing and acceptance with God, or the contrary, are to be reaped from the work that a man soweth,

either to the flesh or to the Spirit, then is the doctrine of acceptance, and ground of rejoicing, from the works of another, utterly excluded, every man reaping according to what he hath sown, and bearing his own burden.

11. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ye see then how that by works a man is justified, and not by faith only." Jam. ii. 21, 24.—He that will seriously peruse this chapter, shall doubtless find some, to whom this epistle was wrote, of the same spirit with the satisfactionists and imputarians of our time, they fain would have found out a justification from faith in the imputation of another's righteousness. But James, an apostle of the Most High God, who experimentally knew what true faith and justification meant, gave them to understand from Abraham's self-denying example, that unless their faith, in the purity and power of God's grace, had that effectual operation to subdue every beloved lust, wean from every Delilah, and entirely to resign and sacrifice Isaac himself, their faith was a fable, or as a body without a spirit. And as righteousness, therefore, in one person cannot justify another from unrighteousness, so whoever now pretend to be justified by faith, whilst not led and guided by the Spirit into all the ways of truth, and works of righteousness, their faith they will find at last a fiction.

12. "Little children, let no man deceive you, he that doeth righteousness, is righteous, as God is righteous, (but) he that committeth sin is of the devil." 1 John iii. 7, 8.—From whence it may be very clearly argued, that none can be in a state of justification, from the righteousness performed by another imputed to them, but as they are actually redeemed from the commission of sin. For, if "he that committeth sin is of the devil," then cannot any be justified completely before God, who is so incompletely redeemed, as yet to be under the captivity of lust, since then the devil's seed, or offspring may be justified; but that is impossible. It therefore follows, that as he who doeth righteousness, is righteous, as God is righteous; so no farther is he like God, or justifiable. For in whatsoever he derogates from the works of that faith, which is held in a pure conscience, he is no longer righteous or justified, but under condemnation as a transgressor, or disobedient person to the righteous commandment. And if any would obtain the true state of justification, let them circumspectly observe the holy guidings and instructions of that unction, to which the apostle recommended the ancient churches, that thereby they may be led out of all ungodliness, into truth and holiness; so shall they find acceptance with the Lord, who has determined, "never to justify the wicked."

Refuted from right reason.

1. Because it is impossible for God to justify that which is both opposite and destructive to the purity of his own nature, as this doctrine necessarily obliges him to do, in accepting the wicked, as not such, from the imputation of another's righteousness.

2. Since man was justified before God, whilst in his native innocency, and never condemned till he had erred from that pure state; he never can be justified, whilst in the frequent commission of that for which the condemnation came. Therefore to be justified, his redemption must be as entire as his fall.

3. Because sin came not by imputation, but actual transgression; for God did not condemn his creature for what he did not, but what he did; therefore must the righteousness be as personal for acceptance, otherwise these two things will necessarily follow: First, That he may be actually a sinner, and yet not under the curse. Secondly, That the power of the first Adam to death, was more prevalent than the power of the second Adam to life.

4. *It* is therefore contrary to sound reason, that if actual sinning brought death and condemnation, any thing besides actual obedience unto righteousness, should bring life and justification. For death and life, condemnation and justification, being vastly opposite, no man can be actually dead and imputatively alive. Therefore this doctrine, so much contended for, carries this gross absurdity with it, that a man may be actually sinful, yet imputatively righteous; actually judged and condemned, yet imputatively justified and glorified. In short, he may be actually damned, and yet imputatively saved; otherwise it must be acknowledged, that obedience to justification ought to be as personally extensive, as was disobedience to condemnation. In which real, not imputative sense, those various terms of sanctification, righteousness, resurrection, life, redemption, justification, &c. are most infallibly to be understood.

5. Nor are those words, *impute, imputed, imputeth, imputing,* used in scripture by way of opposition, to that which is actual and inherent, as the assertors of an imputative righteousness do by their doctrine plainly intimate; but so much the contrary, as that they are never mentioned, but to express men really and personally to be that which is imputed to them, whether as guilty, as remitted, or as righteous. For instance: "What man soever of the house of Israel, that killeth an ox, and bringeth it not to the door of the tabernacle, to offer unto the Lord, blood shall be imputed unto that man." Lev. xvii. 3, 4.—or charged upon him as guilty thereof.—"And Shimei said unto the king, let not my Lord impute iniquity unto me, for thy servant doth know that I have sinned." 2 Sam. xix. 18, 19, 20.

6. "But sin is not imputed where there is no law." Rom. v. 13. From whence it is apparent that there could be no imputation, or charging of guilt upon any, but such as really were guilty. Next, it is used about remission: "Blessed is the man unto whom the Lord imputeth not iniquity;" Psal. xxxii. 2.—or, as the foregoing words have it, "whose transgression is forgiven." Where the non-imputation doth not argue a non-reality of sin, but the reality of God's pardon; for otherwise there would be nothing to forgive, nor yet a real pardon, but only imputative, which according to the sense of this doctrine, I call imaginary. Again: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19.—Where also non-imputation, being a real discharge for actual trespasses, argues an imputation, by the reason of contraries, to be a real charging of actual guilt. Lastly, it is used in relation to righteousness. "Was not Abraham justified by works when he offered Isaac? And by works was faith made perfect, and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness." Jam. ii. 21, 22, 23.—By which we must not conceive, as do the dark imputarians of this age, that Abraham's offering personally was not a justifying righteousness, but that God was pleased to account it so; since God never accounts a thing that which it is not. Nor was there any imputation of another's righteousness to Abraham, but on the contrary, his personal obedience was the ground of that just imputation. And therefore that any should be justified from the imputation of another's righteousness, not inherent, or actually possessed by them, is both ridiculous and dangerous. Ridiculous, since it is to say a man is rich to the value of a thousand pounds, whilst he is not really or personally worth a groat, from the imputation of another who has it all in his possession. Dangerous, because it begets a confident persuasion in many people of their being justified, whilst in captivity to those lusts, whose reward is condemnation. Whence came that usual saying amongst many professors of religion, that God looks not on them as they are in themselves, but as they are in Christ. Not considering that none can be in Christ, who are not new creatures, which those cannot be reputed, who have not disrobed themselves of their old garments, but are still enmantled with the corruptions of the old man.

Consequences irreligious and irrational.

1. It makes God guilty of what the scriptures say is an abomination, to wit, that he justifieth the wicked.

2. It makes him look upon persons as they are not, or with respect, which is unworthy of his most equal nature.

3. He is hereby at peace with the wicked, (if justified whilst sinners.) who said, "there is no peace to the wicked."

4. It does not only imply communion with them here, in an imperfect state, but so to all eternity, for "whom he justified, them he also glorified." Rom. viii. 30.—Therefore whom he justified whilst sinners, them he also glorified whilst sinners.

5. It only secures from the wages, not the dominion of sin, whereby something that is sinful comes to be justified, and that which defileth, to enter God's kingdom.

6. It renders a man justified and condemned, dead and alive, redeemed and not redeemed at the same time, the one by an imputative righteousness, the other a personal unrighteousness.

7. It flatters men, whilst subject to the world's lusts, with a state of justification, and thereby invalidates the very end of Christ's appearance, which was to destroy the works of the devil, and take away the sins of the world; a quite contrary purpose than what the satisfactionists, and imputarians of our times have imagined, viz. to satisfy for their sins, and by his imputed righteousness, to represent them holy in him, whilst unholy in themselves. Therefore since it was to take away sin, and destroy the devil's works, which were not in himself, for that *Holy One* saw no corruption, consequently in mankind; what can therefore be concluded more evidently true, than that such in whom sin is not taken away, and the devil's works undestroyed, are strangers, notwithstanding their conceits, to the very end and purpose of Christ's manifestation.

Conclusion, by way of caution.

Thus, reader, have I led thee through those three so generally applauded doctrines, whose confutation I hope, though thou hast run, thou hast read. And now I call the righteous God of heaven to bear me record, that I have herein sought nothing below the defence of his unity, mercy, and purity, against the rude and impetuous assaults of tradition, press, and pulpit, from whence I daily hear, what rationally induceth me to believe, a conspiracy is held by counter-plots, to obstruct the exaltation of truth, and to betray evangelical doctrines to idle traditions. But God will rebuke the winds, and destruction shall attend the enemies of his anointed.—Mistake me not, we never have disowned a Father, Word, and Spirit, which are *one*, but men's inventions. For, 1. Their *trinity* has not so much as a foundation in the scriptures. 2. Its original was three hundred years after christianity was in the world. 3. It having cost much blood; in the council of Sirmium, Anno 355, it was decreed, "that thenceforth the controversy should not be remember-

ed, because the scriptures of God made no mention thereof."* Why then should it be mentioned now with a maranatha on all that will not bow to this abstruse opinion. 4. And it doubtless hath occasioned idolatry; witness the popish images of Father, Son, and Holy Ghost. 5. It scandalizeth Turks, Jews, and Infidels, and palpably obstructs their reception of the christian doctrine. Nor is there more to be said on the behalf of the other two; for I can boldly challenge any person to give me one scripture phrase which does approach the doctrine of satisfaction, (much less the name,) considering to what degree it is stretched. Not that we deny, but really confess, that Jesus Christ, in life, doctrine, and death, fulfilled his Father's will, and offered up a most satisfactory sacrifice; but not to pay God, or help him, (as otherwise being unable,) to save men. And for a justification by an imputative righteousness, whilst not real, it is merely an imagination, not a reality, and therefore rejected; otherwise confest and known to be justifying before God, because *there is no abiding in Christ's love without keeping his commandments.* I therefore caution thee in love, of whatsoever tribe, or family of religion thou mayst be, not longer to deceive thyself by the over-fond embraces of human apprehensions for divine mysteries. But rather be informed that God hath bestowed a measure of his grace on thee and me, to show us what is good, that we may obey and do it; which if thou diligently wilt observe, thou shalt be led out of all unrighteousness, and in thy obedience shalt thou receive power to become a son of God: in which happy estate God only can be known by men, and they know themselves to be justified before him, whom experimentally to know, by Jesus Christ, is life eternal.

A postscript of animadversions, upon Thomas Vincent's contradictions, delivered in his sermon from 1 John v. 4. at the evening lecture in spittle-yard: "For whatsoever is born of God, overcometh the world."

DOCTRINE.—"Whatsoever person is born of God, overcometh the world."	"There is a twofold victory; the first complete, the second incomplete."

ANIMAD.—This is as well a contradiction to his text and doctrine, as to common sense. For besides that they neither of them say, "he that is born of God, cannot perfectly overcome the world," but much the contrary; I fain would understand

*Socrat. Schol. An. 355. Conc. Sirm. cap. 25. page. 275.

his intention by an incomplete victory. If he means not such a one as is obtained by the slaughter of every individual, but that which only subdues the force, and leads captive their enemies, yet will the victory prove complete; for if they be so far overcome as to be disarmed of farther power to mischief, the dispute is properly determined. But whatsoever is incomplete, is but overcoming, or in the way to victory, and victory is the completing of what was before imperfect.

CONTRADICT. "Such overcome as are born again, who are in Christ, that have cast off the old man, and know a change altogether new."

"Worldly lusts cannot be extirpated out of God's people in this world."

ANIMAD. If sin must have a place in them, how can they be born of God, and have a place in Christ, or cast off the old man, and know a change altogether new?

CONTRADICT. "God's children are the greatest conquerors. Alexander and Cæsar were conquerors, but these overcome their lusts."

"God's children cannot perfectly overcome the lusts of this world; they sometimes take them captive."

ANIMAD. What strange divinity is this! That God's people should be conquerors, and yet captives; overcome the world, and yet be overcome thereby.

CONTRADICT. "Sin may tyrannize over believers"

"But not have dominion; it is in captivity; it is in chains."

ANIMAD. Who is so absolutely injurious and incontrolable, as a tyrant? And notwithstanding that he should have no dominion, but be in captivity, and in chains, at best are Bedlam distinctions, and consequently unworthy of any man's mouth that has a share of common sense.

CONTRADICT. "You must kill, or be killed; either you must overcome the world, or the world you."

"If ye fight, ye shall overcome."

"Incompletely; he overcomes, when he breaks their force, leads them captive, and puts them into chains; but they are not at all slain, they sometimes take him captive."

ANIMAD. To kill, or be killed, admits no middle way to escape; yet that both sin and God's children should lead one another captive; and that he which fights shall overcome, and yet be in danger of being led captive, because completely a conqueror, to me seems very strange doctrine.

However, he goes on to tell them, "Whosoever is born of God, overcometh the lusts of the world, and he that overcometh the lusts of the world, overcomes the devils of hell; God's children have to do with a conquered enemy." Yet he would all this while be understood in an "incomplete sense;" and to

excite all to fight for this "incomplete victory," he recommended to their consideration, the excellent rewards of conquerors, that is: "To him that overcometh, will I give to eat of the tree of life, the hidden manna. I will give him a white stone, a new name, power over nations, white raiment: yea, I will make him a pillar in the temple of my God; he shall go no more out, and I will grant him to sit with me in my throne." Admirable privileges, I acknowledge! But are they promised to "incomplete conquerors?" I judge not.

Reader, by this thou mayst be able to give a probable conjecture of the rest. And as I have begun with him and his co-disputants, with them I will end; who, notwithstanding all their boasts and calumnies against us, have so evaded those many opportunities we have offered them by letters, verbal messages, and personal visits, that had they any zeal for their principles, love for their reputation, or conscience in their promises, they would have been induced to a more direct and candid treaty.

But as it hath occasioned the publication of this little treatise, so I am credibly informed, through the too busy and malicious inquisition of some concerning it, (which have amounted to no less than positive reports,) it is currently discoursed, "how that a certain Quaker hath lately espoused the controversy against R. F. and therein has perverted the christian religion, to that degree, as plainly to deny Christ's coming in the flesh;" with much more than was fit to be said, or is fit to be answered.

But, reader, I shall ask no other judge to clear me from that most uncharitable accusation; since first I am altogether unacquainted with R. F. nor ever did design directly such a thing, being unwilling to seek more adversaries than what more nearly seek the overthrow of truth; although I doubt not but this plain and simple treatise may prove some confutation of his sentiments.

And lastly, as concerning Christ; although the slander is not new, yet nevertheless false. For I declare on the behalf of that despised people, vulgarly called Quakers, the grace of which we testify, hath never taught us to acknowledge another God than he that is the Father of all things, who fills heaven and earth. Neither to confess another Lord Jesus Christ, than he that appeared so many hundred years ago, made of a virgin, like unto us in all things, sin excepted; or any other doctrine than was by him declared and practised. Therefore let every mouth be stopped from ever opening more, in blasphemy against God's innocent heritage, who in principle, life and death, bear an unanimous testimony for the only true God, true Christ, and heavenly doctrine, which in their vindication is openly attested by

WILLIAM PENN.

INNOCENCY
WITH HER OPEN FACE.

PRESENTED

BY WAY OF APOLOGY,

FOR THE BOOK ENTITLED

THE SANDY FOUNDATION SHAKEN.

To all serious and inquiring persons, particularly the inhabitants of the city of London.

BY WILLIAM PENN.

"He that uttereth a slander is a fool." Prov. x. 18.
"A false balance is an abomination to the Lord." Prov. xi. 1.

RELIGION, although there can be nothing of greater concernment, nor which doth more essentially import the immortal happiness of men; yet such is the calamity of the age, that there is not any thing they are less solicitous about, or serious in the prosecution of, vainly imagining it to consist in the implicit subscription to, and verbal confession of men's invented traditions and precepts, whilst they neglect that more orthodox definition of the apostle James, viz. "Pure religion and undefiled before God is, to visit the fatherless, and to keep himself unspotted from the world;" Jam. i. 17. and instead thereof, believe they are performing the best of services, in sacrificing the reputation, liberty, estate, if not life itself of others to their own tenacious conceptions; because perhaps, though persons of more virtue, they cannot in all punctillios correspond therewith. How much I have been made an instance must needs be too notorious to any that hold the least intelligence with common fame, that scarce ever took more pains to make the proverb good, by proving herself a liar, than in my concern; who have been most egregiously slandered, reviled and defamed by pulpit, press, and talk, terming me a blasphemer, seducer, Socinian, denying the divinity of Christ the Saviour, and what not? And all this about my late answer to a disputation with some Presbyterians; but how unjustly, it is the business of this short apology to show.

which had not been thus long retarded, if an expectation first to have been brought upon my examination had not required a suspense. And if I shall acquit myself from the injurious imputations of my adversaries, I hope the cry will have an end. To which purpose, let but my Innocency have your hearing in her own defence, who, as she never can detract from her intentions in what she really hath done; so will she as easily disprove her enemies, in manifesting their accusations to be fictitious. Judge not before you read, neither believe any further than you see.

I. That which I am credibly informed to be the greatest reason for my imprisonment, and that noise of blasphemy, which hath pierced so many ears of late, is, "my denying the divinity of Christ, and divesting him of his eternal Godhead," which most busily hath been suggested, as well to those in authority, as maliciously insinuated amongst the people. Wherefore let me beseech you to be impartial, and considerate in the perusal of my vindication, which being in the fear of the Almighty God, and the simplicity of scripture dialect presented to you, I hope my innocency will appear beyond a scruple.

The Proverbs, which as most agree, intend *Christ the Saviour*, speak in this manner: "By me kings reign, and princes decree justice; I (wisdom) lead in the midst of the paths of judgment; I was set up from everlasting;" Prov. viii. 15. 20. 23. to which Paul's words allude: "unto them which are called, (we preach) Christ the power of God, and the wisdom of God." 1 Cor. i. 24. From whence I conclude Christ the Saviour to be God; for otherwise God would not be himself; since if Christ be distinct from God, and yet God's power and wisdom, God would be without his own power and wisdom.—But inasmuch as it is impossible God's power and wisdom should be distinct or divided from himself, it reasonably follows, that Christ, who is that power and wisdom, is not distinct from God, but entirely that very same God.

Next, the prophets, David and Isaiah, speak thus: "The Lord is my light and my salvation." Psal. xxvii. 1.—"I will give thee for a light unto the gentiles." Isa. xlix. 6.—And speaking to the church: "For the Lord shall be thine everlasting light." c. lx. 20.—To which the evangelist adds, concerning Christ: "That was the true light which lighteth every man that cometh into the world." John i. 9.—"God is light, and in him is no darkness at all." 1 John i. 5.—From whence I assert the unity of God and Christ, because, though nominally distinguished, yet essentially the same Divine Light. For if Christ be that Light, and that Light be God, then is Christ God; or if God be that Light, and that Light be Christ, then is God Christ. Again: "And the city had no need of the

sun, for the glory of God did lighten it, and the Lamb (Christ) is the light thereof." Rev. xxi. 23.—By which the oneness of the nature of these lights plainly appears; for since God is not God without his own glory, and that his glory lightens, (which it could never do if it were not light,) and that the Lamb, or Christ is that very same Light, what can follow, but that *Christ the Light*, and *God the Light* are *one* pure and eternal Light.

Next, from the word Saviour, it is manifest: "I, even I, am the Lord, and besides me there is no Saviour." Isa. xliii. 11. "And thou shalt know no God but me, for there is no Saviour besides me." Hos. xiii. 4.—And Mary said, "My spirit hath rejoiced in God my Saviour." Luke i 47.—And the Samaritans said unto the woman, "Now we know that this is indeed the Christ the Saviour of the world." John iv. 42.—"According to his grace made manifest by the appearing of our Saviour Jesus Christ." 2 Tim. i. 9, 10.—Simon Peter "to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ." 2 Pet. i. 1. "For therefore we suffer reproach because we trust in the living God, who is the Saviour of all men." 1 Tim. iv. 10.—"To the Only wise God our Saviour be glory," &c. Jude, ver. 25.

From *which* I conclude Christ to be God; for if none can save, or be styled properly a Saviour but God, and yet that Christ is said to save, and properly called a Saviour, it must needs follow, that Christ the Saviour is God.

Lastly, "In the beginning was the (ΛΟΓΟΣ) Word, (which the Greeks sometimes understood for Wisdom and Divine Reason,) and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made." John i. 1, 3. "For by him were all things created that are in heaven, and that are in earth. He is before all things, and by him all things consist." Col. i. 16, 17.—"Upholding all things by the word of his power." &c. Heb. i. 3, 10.—Wherefore I am still confirmed in the belief of *Christ the Saviour's* divinity; for he that made all things, and by whom they consist and are upheld, because before all things; he was not made nor upheld by another, and consequently is God. Now that this ΛΟΓΟΣ, or Word that was made flesh, or Christ the light, power, and wisdom of God, and Saviour of men, hath made all things, and is he by whom they only consist and are upheld, because he was before them, is most evident from the recited passages of scripture; therefore he was not made, nor is he upheld by any other power than his own, and consequently is truly God.—In short, this conclusive argument for the proof of *Christ the Saviour's being God*, should certainly persuade all sober persons of my innocency, and my adversaries' malice. He that is

the everlasting Wisdom, the Divine Power, the true Light, the only Saviour, the creating Word of all things, whether visible or invisible, and their upholder by his own power, is without contradiction, God. But all these qualifications and divine properties are, by the concurrent testimonies of scripture, ascribed to the Lord Jesus Christ. Therefore, without a scruple, I call and believe him really to be the Mighty God. And for a more ample satisfaction, let but my reply* to J. Clapham be perused, in which Christ's divinity and eternity is very fully asserted.

Judge then, impartial readers, (to whom I appeal in this concern,) whether my christian reputation hath not been unworthily traduced; and that those several persons who have been posting out their books against me, (whilst a close prisoner,) have not been beating the air, and fighting with their own shadows, in supposing what I never thought, much less wrote of, to be the intention of my book; and then as furiously have fastened on me their own conceits, expecting I should feel the smart of every blow, who thus far am no ways interested in their heat.

As for my being a Socinian, I must confess I have read of one Socinus, of (that they call) a noble family in Sene in Italy, who, about the year 1574, being a young man, voluntarily did abandon the glories, pleasures, and honors of the great duke of Tuscany's court at Florence, (that noted place for all worldly delicacies,) and became a perpetual exile for his conscience, whose parts, wisdom, gravity, and just behaviour made him the most famous with the Polonian and Transylvanian churches. But I was never baptized into his name, and therefore deny that reproachful epithet. And if in any thing I acknowledge the verity of his doctrine, it is for the truth's sake, of which, in many things, he had a clearer prospect than most of his contemporaries. But not therefore a Socinian, any more than a son of the English church, whilst esteemed a Quaker, because I justify many of her principles, since the reformation, against the Roman church.

II. As for the business of satisfaction, I am prevented by a person whose reputation is generally great amongst the Protestants of these nations. For since the doctrine against which I mostly levelled my arguments, was, "the impossibility of God's forgiving sin upon repentance, without Christ's paying his justice, by suffering infinite vengeance and eternal death for sins past, present, and to come," he plainly in his late Discourse† about Christ's sufferings, against Crellius, acknow-

* See vol. 2, Guide Mistaken.
† Stillingfleet contra Crell. page 269, 270, 271, 272, 273, 274.

ledges me no less, by granting, upon a new state of the controversy, "both the possibility of God's pardoning sins, as debts, without such a rigid satisfaction, and the impossibility of Christ's so suffering for the world;" reflecting closely upon those persons, as "giving so just an occasion to the church's adversaries to think they triumph over her faith, whilst it is only over their mistakes, who argue with more zeal than judgment." Nay, one of the main ends which first induced me to that discourse, I find thus delivered by him, namely, if they did believe Christ came into the world to reform it, "that the wrath of God is now revealed from heaven against all unrighteousness, that his love which is shown to the world, is to deliver them from the hand of their enemies, that they might serve him in righteousness and holiness all the days of their lives, they could never imagine that salvation is entailed by the gospel upon a mighty confidence, or vehement persuasion of what Christ hath done and suffered for them."* Thus doth he confess upon my hypothesis, or proposition, what I mainly contend for. And however positively I may reject or deny my adversaries' unscriptural and imaginary satisfaction, let all know this, that I pretend to know no other name by which remission, atonement, and salvation can be obtained, but Jesus Christ the Saviour, who is the Power and Wisdom of God, what apprehensions soever people may have entertained concerning me.

III. As for justification by an imputed righteousness, I still say, that whosoever believes in Christ shall have remission and justification. But then it must be such a faith as can no more live without works, than a body without a spirit: Jam. ii. 26; wherefore I conclude, that true faith comprehends evangelical obedience. And here the same Dr. Stillingfleet† comes in to my relief, (though it is not wanting,) by a plain assertion of the necessity of obedience, viz. "Such who make no other condition of the gospel but believing, ought to have a great care to keep their hearts sounder than their heads;" thereby intimating the grand imperfection and danger of such a notion. And therefore, (God Almighty bears me record,) my design was nothing less nor more, than to wrest those beloved and sin pleasing principles out of the hands, heads, and hearts of people; that by the fond persuasion of being justified from the personal righteousness of another, without relation to their own obedience, they might not sin on upon trust, till the arrest of eternal vengeance should irrecoverably overtake them; that all might be induced to an earnest pursuit after holiness, by a circumspect observance to God's Holy Spirit, "without which

* Ib. p. 160. † Ib. p. 164, 165, 166.

none shall ever see the Lord." And, to shut up my apology for religious matters, that all may see the simplicity, scripture doctrine, and phrase of my faith, in the most important matters of eternal life, I shall here subjoin a short confession.

I sincerely own, and unfeignedly believe, (by virtue of the sound knowledge and experience received from the gift of that holy unction, and divine grace inspired from on high,) in one holy, just, merciful, almighty, and eternal God, who is the Father of all things; (1 Cor. viii. 5, 6.)—that appeared to the holy patriarchs and prophets of old, at sundry times, and in divers manners. (Heb. i. 1.) And in one Lord Jesus Christ, (1 Cor. viii. 6.) the everlasting Wisdom, Divine Power, true Light, only Saviour and preserver of all, *the same* One holy, just, merciful, almighty, and eternal God, who in the fulness of time took, and was manifested in the flesh: (John i. 14. 1 Tim. iii. 16.) At which time he preached, (and his disciples after him,) the everlasting gospel of repentance, and promise of remission of sins, and eternal life to all that heard and obeyed; (Mat. iv. 17. Luke xxiv. 47.)—who said, he that is with you (in the flesh) shall be in you, (by the Spirit;) and though he left them (as to the flesh,) yet not comfortless, for he would come to them again, (in the Spirit,) (John xiv. 17, 18.) For a little while, and they should not see him (as to the flesh;) again, a little while and they should see him (in the Spirit;) (John xvi. 16.) For the Lord (Jesus Christ) is that Spirit, (2 Cor. iii. 17.) a manifestation whereof is given to every one to profit withal.—In which Holy Spirit I believe, as the same almighty and eternal God, who, as in those times he ended all shadows, and became the infallible guide to them that walked therein, by which they were adopted heirs and co-heirs of glory; (Rom. viii. 14, 17.) so am I a living witness, that the same holy, just, merciful, almighty, and eternal God, is now, as then, (after this tedious night of idolatry, superstition, and human inventions that hath overspread the world,) gloriously manifested to discover and save from all iniquity, and to conduct to the holy land of pure and endless peace; in a word, to tabernacle in men. (Rev. xxi. 3.) And I also firmly believe, that without repenting and forsaking of past sins, and walking in obedience to this heavenly voice, which would guide into all truth, and establish there, remission and eternal life can never be obtained. (Prov. xxviii. 13.) But unto them that fear his name, and keep his commandments, they, and they only shall have right unto the tree of life. (Rev. xxii. 14.) For whose name's sake I have been made willing to relinquish and forsake all the vain fashions, enticing pleasures, alluring honours, and glittering glories of this transitory world, (Luke xiv. 33.) and readily to accept the portion of a fool, from this deriding generation, and become a

man of sorrows, and a perpetual reproach to my familiars. (1 Pet. iv. 14.) Yea, and with the greatest cheerfulness can obsignate and confirm, (with no less seal, than the loss of whatsoever this doating world accounts dear,) this faithful confession, having my eye fixed upon a more enduring substance, and lasting inheritance; and being most infallibly assured, that when time shall be no more, I shall, (if faithful hereunto,) possess the mansions of eternal life, and be received into his everlasting habitation of rest and glory.

IV. Lastly, it may not be unreasonable to observe, that however industrious some, (and those dissenters too,) have been to represent me as a person disturbing the civil peace, I have not violated any truly fundamental law which relates to external property and good behaviour, and not to religious apprehensions, it being the constant principle of myself and friends, to maintain good works, and keep our consciences void of offence, paying active or passive obedience, suitable to the meek example of our Lord Jesus Christ. Nor would I have any ignorant, how forward I was by messages, letters, and visits, to have determined this debate in a sober and select assembly, notwithstanding the rude entertainment we had met with before. But contrary to their own appointments our adversaries failed us, which necessitated me to that defence; and finding the truth so pressed with slander, I cannot but say I saw my just call to her relief. But, alas! how have those two or three extemporary sheets been tost, tumbled, and torn on all hands, yea, aggravated to a monstrous design, even the subversion of the christian religion, than which there could be nothing more repugnant to my principle and purpose. Wherefore how very intemperate as well as unjust have all my adversaries been in their revilings, slanders, and defamations? Using the most opprobrious terms of "seducer, heretick, blasphemer, deceiver, Socinian, Pelagian, Simon Magus, impiously robbing Christ of his divinity, for whom the vengeance of the great day is reserved," &c.* Nor have these things been whispered, but, in one book and pulpit after another, have more or less been thundered out against me, as if some bull had lately arrived from Rome; and all this acted under the foul pretence of zeal and love to Jesus Christ, whose meek and gentle example always taught it for a principal mark of true christianity, to suffer the most outrageous injuries, but never to return any.—Nay, if my adversaries would but be just and constant to themselves, how can they offer to conspire my destruction upon a religious ground, who either are themselves under a present limitation, or have been formerly by the Papists. Tell me, I pray,

* See T. Vincent's late railing piece again the Quakers, also T. Danson's and Dr. Owen's.

did Luther,* that grand reformer, whom you so much reverence, justly demand from the emperor at the diet of Worms, where he was summoned to appear, that none should sit judge upon his doctrines but the scripture, and in case they should be cast, that no other sentence should be passed upon him, than what Gamaliel offered to the Jewish council, "if it were not of God it would not stand." And if you will not censure him who first of all arraigned the christian world (so called) at the bar of his private judgment, (that had so many hundred years soundly slept, without so much as giving one considerable shrug or turn, during that tedious winter night of dark apostacy,) but justify his proceedings, can you so furiously assault others? But above all, you, who refuse conformity to others, and that have been writing these eight years for liberty of conscience, and take it at this very season by an indulgent connivance; what pregnant testimonies do you give of your unwillingness to grant that to others you so earnestly beg for yourselves? Doth it not discover your injustice, and plainly express what only want of power hinders you to act? But of all protestants in general I demand, do you believe that persecution to be christian in yourselves, that you condemned for antichristian in the Papists? You judged it a weakness in their religion, and is it a cogent argument in yours? Nay, is it not the readiest way to enhance and propagate the reputation of what you would depress? If you were displeased at their assuming an infallibility, will you believe it impossible in yourselves to err? Have Whitaker, Reynolds, Laud, Owen, Baxter, Stillingfleet, Poole, &c. disarmed the Romanists of these inhuman weapons, that you might employ them against your inoffensive countrymen? Let the example and holy precepts of Christ dissuade you, who "came not to destroy, but save;" and soberly reflect upon his equal law "of doing as you would be done unto." Remember I have not dethroned a divinity, subverted faith, made void obedience, nor frustrated the hope of an eternal recompense; much less have I injured your persons, or in any thing deviated from that θεὸς ἔνδοτος and συντηρησις, or holy principle, so much insisted on by philosophers and lawyers, as the original of good laws, and life. No, your own consciences shall advocate on my behalf. Let it suffice, then, that we who are nick-named Quakers, have, under every revolution of power and religion, been the most reviled, contemned, and persecuted, as if God indeed "had set us forth in these last days as a spectacle to the world, to angels, and to men;" 1 Cor. iv. 9. and treated as if, by being what we are, our common right and interest in human societies were forfeited. Neither accept that

* Coun. Trent. p. 14.

for a true measure of our life and doctrines, which hath been taken by the ill will or ignorance of others; but rather make an impartial examination, that what you judge may be from what you know, and not from what you hear at second hand; and then we shall as little question your just opinion of our innocency, as we have too much been made sensible of the sad effects that follow an ignorant and unadvised zeal. For so monstrously fond are some of their persuasions, and doating on the patrons of them, that they seldom have discretion, much less religious desires to consider how true or false another religion is, or what may be the consequence of its toleration; but with a fury, not inferior to their ignorance, cry crucify, crucify; and pharisee-like, out of pretence of honour and service done to God Almighty, and the memory of his holy prophets, stick not to persecute his beloved Son, and righteous servants. So cruel, blind, and obstinate is persecution. Be therefore advised in the words of that meek example Jesus Christ, call not for fire any more; let the tares grow with the wheat; neither employ that sword any more, which was commanded to be sheathed so many hundred years ago; (suppose we were enemies to the true religion; but have a care you are not upon one of Saul's errands to Damascus, and helping the mighty against God and his Anointed;) and rather choose by fair and moderate debates, not penalties ratified by imperial decrees, to determine religious differences. So will you at least obtain tranquillity, which may be called a civil unity. But if you are resolved severity shall take its course, in this, our case can never change, nor happiness abate, for no human edict can possibly deprive us of his glorious presence, who is able to make the most dismal prisons so many receptacles of pleasure, and whose heavenly fellowship doth unspeakably replenish our solitary souls with divine consolation; by whose holy, meek, and harmless spirit I have been taught most freely to forgive, and not less earnestly to solicit the temporal and eternal good of all my adversaries. Farewell. WILLIAM PENN.

A QUESTIONARY POSTSCRIPT.

Where doth the scripture say, that Christ suffered an eternal death, and infinite vengeance? For did not Christ rise the third day? And is not infinite vengeance and eternal death without end? And doth not God say he was well pleased with his Son before his death? And was not his offering acceptable? And did not the apostle say, that the saints were accepted in Christ that was God's beloved? And this was after Christ died and rose; and God was said to be well pleased with his Son, both before he suffered, in his suffering, and after he suffered, though displeased with those that caused him to suffer.

THE

CHRISTIAN QUAKER,

AND HIS DIVINE TESTIMONY

STATED AND VINDICATED

BY

SCRIPTURE, REASON, & AUTHORITIES;

AGAINST

The injurious attempts of several adversaries.

IN TWO PARTS.

THE FIRST MORE GENERAL,

BY WILLIAM PENN.

THE SECOND MORE PARTICULAR,

BY GEORGE WHITEHEAD.

Veritas fatigari potest, vinci non potest, *Esther. et Beat. lib.* 1.

Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people; behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again: but I will put it into the hand of them that afflict thee. Isaiah li. 22, 23.

London—Printed in the Year 1674.

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NO. 256, NORTH THIRD STREET.

1824.

EPISTLE

TO

THE NOBLE BEREANS OF THIS AGE

WHEN our dear Lord Jesus Christ, the blessed author of the christian religion, first sent forth his disciples to proclaim the happy approach of the heavenly kingdom, among several other things that he gave them in charge, it pleased him to make this one of their instructions: "Into whatsoever city or town ye shall enter, inquire who in it is worthy;" foreseeing the ill use unworthy persons would make of that message, and with what unweariedness the implacable pharisee and subtile scribe would endeavour to pervert the right way of the Lord, and thereby prejudice the simple against the reception of that excellent testimony.

This being the case with the people called Quakers, who above every tribe of men are most maliciously represented, bitterly envied, and furiously oppugned by many of the scribes and pharisees of our time, for as impious wretches as those of that reputed our blessed Saviour and his constant followers, it becometh us in a condition so desperate, to provide ourselves with some worthy readers, men that dare trust their reason above reports, and be impartial in an age as biassed as this we live in; whose determinations shall not wait upon the sentence of ignorance nor interest, but a sincere and punctual examination of the matter.

And since there are none recorded in sacred writ, on whom the Holy Ghost conferred so honourable a character, but the Bereans of that age, (for that they both searched after truth impartially, and when they found it, embraced it readily, for which they were entitled noble,) therefore it is that to you, the offspring of that worthy stock, and noble Bereans of our age, we, the so much calumniated abettors of the cause of truth, choose to dedicate this defence of our holy profession from the injurious practices of a sort of men, not unlike to the Jews of Thessalonica, who, envying the prosperity of the gospel among your ancestors, made it their business to stir up the multitude against the zealous promoters of it. And no matter what it be, provided they can but obtain their end of fixing an odium upon the Quakers. They do not only boldly condemn what they esteem worst in us, (how deservedly we will not now say,) but slyly insinuate what is best, to be criminal.

The sobriety of our lives, they call a "cheat for custom;" and our incessant preachings and holy living, a "decoy to advance our party." If we say nothing to them when they interrogate us, it is

sullenness or inability. If we say something to them, it is impertinency or equivocation. We must not believe as we do believe, but as they would have us believe, which they are sure to make obnoxious enough, that they may the more securely inveigh against us. Nor must our writings mean what we say we mean by them, but what they will have them to mean, lest they should want proofs for their charges. It was our very case that put David upon that sad complaint, "every day they wrest my words, all their thoughts are against me for evil." But to David's God we commit our slandered cause, and to you the Bereans of our age.

Degenerate not from the example of your progenitors. If you do, you are no longer true Bereans, and to such only we inscribe this work. If you do not, we may assure ourselves of the justice of a fair inquiry and an equal judgment.

The God and Father of our Lord Jesus Christ augment your desire after truth, give you clearer discerning of the truth, and enable you both more readily to receive, and with greater resolution to maintain the truth. We are

Your greatly traduced,

But truly Christian friends,

WILLIAM PENN,
GEORGE WHITEHEAD.

Rickmersworth, the 16th of the 10th Month, 1674.

PREFACE.

THE insatiable thirst of men after religious or civil empire, has filled almost every age with contests. But for pure religion scarcely has any one contended.

To mention the disorders within the first six hundred years from Christ, (which have been by far worse succeeded,) were to write the ecclesiastical history. But such as are not ignorant in it, must needs know, that religion, so early, became a cloak for dominion, and truth a pretence for revenge.*

What better has happened since, modern stories tell us. Certainly the separation of most parties from former institutions, however rightly begun, have basely degenerated into self-promotion, and when there, to the exercise of that power over consciences, which, when it was their own case to suffer from others, they esteemed most cruel.

I well know, that there is something in man, that prompts to religion, and such as stands not in the traditions of men, nor any mere formality. But man, that he may not wholly lose the honour of a share, or be reputed sloathful, with an unwarrantable activity so adulterates, and by an intermixture of his own conceptions with those divine dictates and purer discoveries, so sophisticates, that they at last become more his own workmanship than the truth's. And so fond is he of this child of his brain, that like some ancient tyrants, he will rather cut his way to the throne by a violence upon all other consciences, than not put an earthly crown upon its head.

They that know not the truth of this, have scarcely looked back to their great grandfather's time. Two centuries have not passed as yet, since bold and honourable attempts were made against that apostate church of Rome, which proved so successful as to win many kingdoms from her tyranny.† God certainly blessed the endeavours of those conscientious persons, who spent their estate, time, and blood in that truly holy, but passive war.

But this has been the misery, that they being intercepted by death, their successors, who acted not in the same simplicity and upon like convictions as they did, began to think it no small testimony of their regard to their martyred ancestors, to invest what they called their religion with worldly majesty, and then make use of the temporal sword to establish it, with their own additions, as the most true, certain, and infallible way ;‡ employing that force, those mulcts and cruel penalties to extort conformity, or else perish

* Read Euseb. Evag. Socr. Ruffin. Coun. Trent. Simps. Full. Perr. Bak. Dan. Trus. Daval. Clark. Merl. &c.

† See book of Mar. Luth. contr. Ecc. Zuing. Calv. Beza, &c.

‡ Heyl. of Reform.

who dissented: which rendered Rome's actions so detestable to the very martyrs, and indeed without which they had not been martyrs.

The work was now to promote religion by power, who had so lately overcome it by suffering. Leagues, stately embassies, great conventions, raising of armies, war with one, and peace with another took up the minds of most, how to defend the stateliness and pompous grandeur of their religion, though they by so doing, gave testimony they had lost much of the true sense of that very religion they pretended to advance.

It was now that some appeared who, dissatisfied with such proceedings, decried that superstition and formality which had been unadvisedly detained by the English church as decent;* for, the invention of that church the Protestants themselves styled antichristian.† They believed men's lives were much corrupted, and laid the fault upon the pride, avarice, voluptuousness, and ignorance of the clergy. They stripped themselves of most superfluities, and seemed to promote a straighter way, than what was then generally professed. These they called Puritans.

But such sour resentments had both the powers and prelates of their procedure, that laws were enacted, and executed to blood, as well to hinder religion from being more refined, as they had for preserving it from being again more gross.‡ Surely, this looked more like care for power, faction, and interest, than religion. For without doubt, the plea of those Puritans was thus far unanswerable by their adversaries. By this time almost all people were taken with their complaints, especially those who seemed more religiously inclined, which at last had so leavened the gentry, as well as the commonalty, that when that memorable parliament was chosen, and for their sitting, called afterwards the long parliament, the stream clearly run on the Puritanical side.

The church of England disdaining their pretended reformation, and as resolved to abate in nothing of her splendor, wealth, and preferment, in either civil or ecclesiastical matters, makes head against these supposed disturbers of the peace of both church and state. And as the blind wrath of heathens taught the Papists, and the Papists the Protestants; so the Protestants, by their coercive power for religion, taught the Puritans to be resolute and fierce in the defence of their separation. The complaints of the one, meeting with strong denials from the other, they came to big words, and from thence to heavy blows.§ Such feud, such hatred, such war, spoil, and lamentable slaughter, as for many ages had not been known, were the most deplorable effects of that contest for religion. By this time victory turning to the Puritanical party, now degenerated into harsh Presbytery. They who before did fasten anti-christianism upon the Church of England, for offering to act coercively towards them, in what concerned conscientious separation, became themselves the most narrow in religion, and vigorous in imposing, upon the sharpest

* Cambd. Life of Q. E. † Rush. Hist. Collect. ‡ Cambd.
§ Hist. Wars of England.

penalties known to those times, what they synodically agreed to be scripture faith, worship, and discipline; forgetting or denying to leave that liberty of examination to others, which they had so earnestly contended for against the prelates of the English church. So partial is self, so blind is interest.

But neither does our story end here; for these men forgetting their primitive tenderness, and that lowly spirit, which justly charged the English clergy with some degeneracy, as had that done the Romish, were quickly reminded by the timely and honest zeal of those they call Independents and Anabaptists: who having a clearer sight of things, as I believe, and more regard for reformation, at once charged them with neglect, and endeavoured to push things a step further. They loudly exclaimed against the looseness of their parishes, and their too free administration of the sacraments to mixed and unqualified persons. They decried the absoluteness of their church-monarchy, with the necessity of human learning to ministerial qualification. And lastly, with great earnestness they declaimed against the imposition of any faith or worship, or punishing with corporal penalties, such as dissented for the sake of conscience. One would have thought, these men had set the last bounds to the spirit of superstition and revenge, and that having seen the rock on which their predecessors split, they should have learned safety by their destruction, and construed those foregoing calamities land-marks for their preservation, as was anciently said—

—— faciunt aliena pericula cautum.

That is, having beheld so many fair adventures for reformation, (begun certainly from an inward sense of the corrupt and un-Christ-like state of things,) to issue in fulness, pride, superstition, and base coercion upon conscience, they should have lived in an holy subjection, and awful regard to that Holy Spirit of truth, that had given them some farther illumination, and which would have taught the denial of those worldly lusts, that covetousness and revenge whetted their desires after, and have preserved them in the way of meekness, patience, long-suffering, and holiness, without which none shall ever see God. But, alas! as reformation from popery and prelacy, was soon overrun by party asperity, and self-promotion; so truly these men made as little conscience to employ the old weapon of external force to advance themselves, and depress others, as had those that went before them.

It is true, the Presbyterians, who showed them the way, as had the Protestants them, and the Papists the Protestants, being so considerable in number, and these people's maxim so narrow, viz. "out of a church, out of the faith; not dipped, not christianed:" that too great division might not perish the whole affair, of continuing the government in its present channel of incredible advantage to them, they, much against their will, admitted the Presbyterians into a share with them, especially of parochial churches, as they are called, and did not wholly exclude the more moderate of them a part in the administration of the civil government.

Thus then, (though with regret, and no small jealousy,) being tolerably well agreed, like he that from a poor priest to a pope, was wont to be remembered of his original, by a net (because several of the apostles were fishermen) which he commanded to be brought to his table, when pope, cried: "take it away, take it away, the fish is caught;" so they having caught the great two-headed fish of civil and ecclesiastical power, and upon one a crown, upon the other a mitre, Laodicea-like, full, rich, and wanting nothing, are willing to forget their small original, their father's house, those heavenly convictions, and that humble frame of spirit, their early sense in some good measure had reduced them to. Oh! into what falseness, cruelty, covetousness, and folly did they not precipitate themselves! To violate faith with men, and break the most solemn covenants that any age have ever made with God himself. To sail to security through blood, and establish their church in persecution; not unlike the Ottoman emperors, that never think their imperial crowns better settled, than in the murder of their brethren. But above the rest, to decry tyranny and persecution, and yet to be the authors of both; as if they could not have used their power without abusing it, is unworthy the name of true men. I will believe succeeding times may have outdone them in debauchery; but I can never think, unless better informed, that any age hath so much as equalled them in a treacherous hypocrisy. Though, (that I may be just,) several among them were not wanting to express their utter abhorrence of such procedure, which hath thus far aggravated the others' apostacy, that they were worse treated than such that were reputed their public enemies; as if not to be treacherous, had been to be disaffected: concerning which I refer the reader to the first and second narratives, printed in the year 1659.

Certainly, it was now time that God should arise, and that his enemies should be manifest; who, under the most splendid show of reformation, that almost any age for fourteen hundred years could parallel, had crucified the holy life of religion, stifling the spirituality thereof by reformed formality, empty shows, and mere tinkling cymbals of sin-pleasing doctrines. And their primitive tenderness being worn off by time and preferment, none grew more superstitious and persecuting than those who once seemed most averse from it. (I charitably forbear the mention of particular persons.) In short, pride, self-seeking, and self-establishment in glory, wealth, and worldly prosperity had undermined the worthy honesty, that was at first stirring in the hearts of some of them. Behold a glorious, but empty trunk of profession! As lofty as the Jews themselves, pretending to be children of Abraham, and heirs of the promise, yet servants to sin; christians by imputation, but not by qualification; saved in Christ, though lost, through sin, in themselves; pray by the Spirit, yet their duties unholy things. Behold Babylon in one of her best trims!

But it was at this time, serious reader, when religion was so much talked of, and so little practised, that it pleased the eternal wise God, who is unsearchable in his goings, to appear, and manifest the

knowledge of himself, by a way contemptable to the world, (as indeed, when did he otherwise,) showing himself first to shepherds and men of mean rank, whose outward abilities were as incapable to gain applause from men, as their meanness to invite them: men, plain and simple, who desired of long time above worldly treasure, that they might be acquainted with the true and unchangeable way of God. All the religion they were taught of men, or the strength of memory could collect from books, joined with their own simplicity and zeal, was not able to overcome the enemies of their souls, for whose redemption God appeared, and they often groaned in secret, being truly willing to undergo any cross, that might but help them to this knowledge, after which they had daily thirsted more than for appointed food.

Thus, that no flesh might glory in his presence, did the Almighty God, according to his many precious promises, break in upon the spirits of a poor despised people by his terrible power, which caused the old foundations to shake, and begat holy terror and dread, because of the glory of his majesty, who had revealed himself. Judgment overtook for sin, and righteousness was laid to the plummet, and a true scale was erected, wherein all the profession in the world was lighter than the chaff which is blown away of the tempest. This day of judgment for sin, and consumption upon all the pleasant pictures of religion, that tradition, education, or imagination had drawn in the minds of men, they were constrained to declare, and the very utterings thereof were astonishing, both to professors and profane. For, being witnesses of a nearer thing than an out-side religion, however refined, in which the whole world was adulterated from God, and that the time of the kindling of the indignation of the Lord God Almighty was come, because of iniquity and unrighteousness that covered the earth, as the waters cover the sea, (which made the controversy essential; not to consist about exterior order, church-government, or mere articles of faith; but that inward principle of righteousness, which reduceth the soul to the heavenly order, and that faith which overcomes the world:) therefore in the name of the Lord, and by the alone arm of the Almighty, did several of these poor men go forth into towns, cities, and countries, proclaiming the day of the controversy of God with men, by the pleadings of his holy light, power, or spirit in their hearts and consciences, decrying all notions of Christ above possession; calling the lofty cedars to bow, and the sturdy oaks to bend before the heavenly appearance of the Lord, by his light within; that all knowledge of God, not gotten through inward judgment, and experience of the operation of his saving hand, was accursed of God; and that as the earth of wickedness in men's hearts should be consumed by the refiner's fire, so the heavens of lofty knowledge should by the fiery heat thereof, be wrapt up as a scroll, that a new heaven and a new earth, in which dwelleth (not imputative, but real, inherent, and everlasting) righteousness, might be known to be created by the Word of God, nigh in the heart.

I say, these men alarming the nation with the sound of this harsh and terrible trumpet, who had taken so long a nap in pleasure, ease, and fleshly religion, caused very strange, and differing apprehensions.

Some pricked to the very heart, cried out: "What shall we do to be saved?" whilst the wolf and the fox lay in wait to intercept the blessed work of the Lord, by several ways of cunning and cruelty. The priests, (who were degenerated as well as the people, basely teaching for hire, and divining for money; the best accounted of them making bargains, how much a year to preach the gospel, as they call it, and so is it to this day,) like foxes seeing their kennel found out, in which they had so long hid their prey, and fearing that the turning men to the light in the conscience, and their so resolutely testifying, that no man could be at peace with God who went condemned thereof; and that all knowledge of the things of God, which hath not been received through the holy subjection of the creature to God's heavenly appearance within him, (for whatever may be known of God, is manifested within, saith the apostle,) was above the true teacher, and the sufferings of the cross of Christ: they posted to the magistrates, Saul-like, with whole packets of lies, slanders, and invectives, on purpose to beget a wolfish nature in them, to put a stop to the progress of this blessed manifestation of the eternal Light of righteousness, by the exercise of a merciless power. Some few would not be prevailed upon; but the generality, seeing their worldly honour, and which to some of them was dearer, their beloved easy religion was struck at, root and branch, they, as an armed man, furiously employed their strength to the relief of the priests, and subversion of these poor men. Some were imprisoned, others whipped, several bruised, not a few murdered, and many robbed and spoiled of their goods.

And that the priests might show themselves, some of them thinking it too long to wait the magistrates' leisure, turned their own paymasters upon heads, shoulders, and other limbs of men and women, not distinguishing in either sex or age.

The cry of these innocent people came up to the then supreme authority, but relief could not be had. One book came out upon another, conjuring the magistrates to employ their power to the utter extirpation of these seducers, and commanded the people that they should not so much as have any common intercourse with them, but avoid them as the pest, and fly them as witches and sorcerers. It were too irksome to tell the moiety of their stratagems. Oh! the mercies of these men were cruelties! But yet farther, many things were written by us in vindication of our innocency. Some that sought for the redemption of Israel, and the right way of God, believed; here and there a Simeon, a centurion, a priest, a lawyer, a physician, a customer, and fisherman, and abundance of handicrafts, for the poor received the gospel. But, alas! neither our apologies, nor grievous sufferings, were enough to allay that swelling spirit of cruelty; nor in the least affect the minds of priests or rulers with the deplorableness of our condition, so as to redress all these grievous suffer-

ings: perhaps, sometimes a little shew of favour there might be, but usually attended with a more terrible storm. They at last, (I mean the magistrates,) by the detestable suggestions of the priests, not having any law in force by which they could justify the rigor of their carriage towards us, enacted first, that no man should travel on the sabbath-day, thereby to punish us as criminals for going to our assemblies to worship the living God. And next, that such persons as should be found above so many miles from their own homes, not being able to give a good account of themselves, should be whipped as vagabonds. By which laws they miserably oppressed our Friends, many men of considerable estates being worse used than very vagabonds. Thus covering the one over with devotion for the day of rest, and the other with prudent care for the good of the commonwealth.

Nor was this all; but as if they would out-do the ages of cruel popery and degenerated prelacy, they revived both the oath of queen Mary, made against such Protestants as came to decry the idolatries and superstitions of the Romish worship in the time of their service, thereby to justify themselves in the exercise of cruelty and revenge upon us, for bearing our faithful testimony against their formal and hypocritical preachments; and that oath of abjuration of popery, that by the advantage they took of our not swearing at all, they might the better fasten upon us the character of Papists, as men jesuited to that interest, with plain design to render us odious, and cover their own cruelty. Well may I say out-done, when pretended reformed Protestants, endeavour the security of their religion by the exaction of those laws which were made by inhuman Papists, against such as in good measure we can say were truly reformed Protestants; thereby condemning that in the Papists, which they vigorously acted themselves: and basely sought to entrap us by a colourable oath, wickedly forecast, because they knew we could not swear at all, to punish us for not swearing against the Papists. This was their cloak they had to cover their malice, but it is grown too short, scanty, and out of date. The bruises, blood-shed, grievous beatings, and tedious imprisonments which followed this procedure, are now seen with detestation of almost the very multitude itself, and after generations shall have it in utter abhorrence.

Oh! what did not that blood-thirsty spirit in its day? These were the great pretending Presbyterians, Independents, and Anabaptists, fighting, knocking, kicking, robbing, imprisoning, and murdering an innocent people, whose whole business was to deny the daubing doctrines of the times, and to direct people to a certain Holy Principle in themselves, unto which being obedient they should experience sin conquered, and peace with God; preferring this above all the traditions of men, or utmost power of human ministry.

But, as many of us saw in the eternal light, that such obstinacy in teth priests and rulers, to the heavenly truth, would provoke the just God to overturn them for ever, (which though we did once and again tell them by writings, and by word of mouth, they slighted our plain dealing, turning it upon us that we should vanish in a little while,)

so within very few years God wrought the wonderful revolution;* and those who had been inflictors of heavy punishments upon us, became the objects of their greatest displeasure whose power and estates they had so long usurped. I can call it no otherwise, for not the country, but self was wickedly advanced thereby.

Behold the justice of the Almighty; such as refused us our liberty, after their solemn oaths to God and men for the preservation of liberties, civil and religious, became destitute of their own. And those who spoiled us, were spoiled by others, and we, just now under their feet, came upon equal terms with our adversaries. At what time, though both they and we used our endeavours to prevent coercion upon conscience, yet whether they prevailed or not, some were in hopes that the edge of their spirits, by this change of affairs, had been so doubled, as never more to cut, or wound a people that had never wronged them; and that their retirement would have been rather employed in hearty sorrow for their abuse of government,† in their unjust severity towards us as well as others, than a continuance of the same enmity. But thus far such failed in their hopes, their displeasure against us surviving their power to inflict it. For though it is true, that in time of persecution they would inquire out of their by-holes, of our welfare, (for these who had so long reigned showed they were most unfit for suffering,) and like people upon city walls or from other convenient standings, would diligently observe the state of things, and by their observation or inquiry, carefully acquaint themselves with the success, for our overthrow had been the end of them, and as one of themselves said, "we were the bulwarks that received the shot." Yet, so unabated hath their implacable malice been, that at the king's first coming in they thought to do great matters by letting the powers know they were no abettors of the Quakers; which indeed stood us in great stead, lest we might have been taken for those tumultuous, blood thirsty, covenant-breaking, government-destroying Anabaptists: and that they might prove to the world, we were not of them. No sooner those storms of persecution have been over, but like forgetful mariners, they have fallen to their old work of bitter envying. Either some one of their church leaves them; or the Quakers are prosperous in their labours; or any thing else that is next for a cover, to palliate their emulous spirit in all its base detractions from us and the blessed truth.

Which truly when I have beheld it, grief has overwhelmed my soul, and a pity for their sakes has risen in my heart, that all those trials, which rightly understood and improved, would have turned to great advantage, should be as water spilled on the ground.

Many instances we have had of this since their descending the throne of power; particularly in the years 1668, 1669, at which time there was some respite from any violent persecution of men upon the account of conscience. What preaching was almost in every meeting against the dangerous errors of the Quakers, as they pleased to traduce them, and how were they slandered upon several station-

* The king's return. † See Anab. Decl.

ers stalls? We could scarcely walk the street, but our ears must be disturbed with the cries of the "Antidote against Quakerism," "The Synopsis of Quakerism," "The Damnable Heresy of the Quakers," with the like virulent expressions, bestowed upon us in their title pages, to bespeak their sale more easy with persons inquisitive or prejudiced.

Nay, whilst they commended the king's indulgence to their own parties, and publicly rendered him their acknowledgment of his clemency, they sedulously endeavoured my imprisonment, in particular, and did not stick both to characterize me the most wretched and enormous of men, for a book, they, I may in a manner say, extorted from me, and at that time too, when both my body was straightly imprisoned, and my life greatly endangered; and as the completement of their wickedness, they maintained the justness of my confinement.

But to pass over this, and observe the consequence of succeeding troubles. The former acts receiving new life from one more sharp and cruel, what could we hope, but that this act executed were enough to make these professors for ever out of love with persecution, who are yet too warm abettors of it.

For, though their vain boasts of standing quickly vanished at the rattling of a few muskets, and that God, by his Almighty, invisible power, upheld us through all those hardships, of bruises, blood-shed, broken limbs, tedious imprisonments, and great spoiling of our goods, (enough to melt the hearts of infidels,) and I cannot say, but then they would, Nicodemus-like, give us their night encouragements; some blessing God that we were set to blunt the edge of persecution, and so be as a bulwark for them; yet so quickly did their kindness cool, upon a relaxation of such procedure against us, that their tenderness seemed to die with the hardness of our persecutors. For no sooner were we out of prison, but, instead of congratulations, we were saluted, or affronted rather, with an imposture from Lincoln, and a lie from Dover; the former stamped by R. James, the latter by T. Hobbs, both Anabaptists, as they are commonly called, to their own infamy, and the great disgrace of their profession.

These beginnings, reader, were followed by the pressing endeavours of our dissenters in general, whether by preaching, disputing, writing, or other more secret traducings, both in cities and country, but more especially in London: where the greatness of our sufferings from the powers, seems outdone by the malicious practices of dissenters. Nay, so restless are they in their attempts against us, that they will disturb themselves rather than let us be quiet; and care not whom they molest, if the poor Quakers may but be rendered odious. Witness among others a libel called "The Spirit of the Quakers Tried;" a Letter, subscribed J. G. and a Dialogue, T. H.—the two last of the same fraternity with those before mentioned.

Behold, what use these men make of toleration! with which face authority hath obliged them, their gratitude, or their policy

has turned the torrent of their virulent humour against us; whom they daily wreak under their ungodly hate, as if they were resolved to interrupt the king's indulgence, with their persecution: and by a kind of revenge upon us for our liberty, suffer it to be a time of calm with none but themselves. But, what makes the matter worse, some emulous spirits among them wished, as I heard, for another storm, that the Quakers might but be shipwrecked by it.—Oh, strange impiety! that men should lay our prosperity so to heart, as therefore to wish our ruin, and rather than not effect it, run the bold hazard of their own: unless they resolve to keep their old haunt of creeping into garrets, cheese-lofts, coal-holes, and such like mice-walks, and using more equivocation to hide a meeting, than a Romish priest hath been want to do to conceal his function.

Well may we take up a lamentation for these things, that men should so fearfully rend religion from charity, and faith from the good works of patience, mercy, and universal love; as if to quarrel about religion were to be religious, and to call names, and jeer, a mark of zeal and wit.

To conclude, and sum up what I have said. This hath been the misery of almost every reformation, that its authors have degenerated from their first sense, (which placed religion in a clean conscience, not in a full head—in walking with God, more than in talking of him,) to self-promotion, and persecution of all dissenters from their establishment. And the cause of it is briefly this: a wandering from that heavenly illumination in themselves, setting up their own contrivance before they had pulled down all contrivances of men. And their covetousness to advance their own inventions, and impatience to see them not assented to, have promoted cruelty; and with this very cup have the nations been drunk, as well refined as more gross professors of religion. God therefore first appeared to, and empowered, and sent forth plain men to declare the plain truth, to turn men from that darkness which covered their hearts, notwithstanding their splendid profession, to the light that hath shined therein uncomprehended, which obeyed, was sufficient to salvation. They were first slandered, then persecuted, and that by most sorts; but their persecution not always continuing from the powers, they have been, and now are diligently followed by their old adversaries, the Separatists, with their cries of heresy, error, blasphemy, and the like, if possible to make them a burthen upon earth; witness their many printed books and impostures, particularly "The Spirit of the Quakers Tried," "The Letter," "The Dialogue betwixt a Christian and a Quaker," "Quakerism no Christianity," and "The Controversy Ended;" unto all which from beginning to end, so far as concerns Christ the true light, enlightening all men that ever came, and do, or shall come into the world, with a saving light, and what is the general rule of faith to christians, I here present the world with our plain and full defence, having thoroughly considered them, with what other objections I thought to carry any weight against us:

which being our fundamental principle, if proved, the common notion of satisfaction for sins past, present, and to come; just fication in the strictest sense, without inherent righteousness; their fearful tale of predestination, and their pleas against perfection, will tumble to the ground.

And I earnestly beseech the reader in the love of God, not to believe every wandering book or story that is out against us, but hear us before he pass judgment against us, and then let his conscience tell, if we are not the true apostolical christians, promoting the interest of the pure spiritual apostolical religion. For what we believe and assert we witness; we do not steal, nor rob our neighbours, God has brought it to us beyond all imitation. Our religion he has made our own through his internal operations.—And against convictions there is no standing, as well as without them there can be no solid knowledge; the want of which makes the world miserable, and renders us unknown.

Having thus historically introduced my present discourse—and my witness is with God, the righteous judge of all, not out of ill will to any, but in perfect love to all, that the very truth of things may be brought to light, in order to a more clear understanding of that controversy which is now on foot betwixt the so much despised Quakers and their adversaries: for this let all know, I write not for controversy, but truly for conscience sake, that not empty conquest, but sound conviction may be the end of all my labours for the Lord my God, who is over and above every name, worthy of eternal praises and dominion—I shall conclude, with these earnest desires in uprightness of soul to God; that truth, righteousness, and peace may prevail, to the more plain detection of error, and utter confusion of all envy and prejudice.

INTRODUCTION.*

I. there is a book lately come to my hands, entitled "A Dialogue between a Christian and a Quaker;" which, with several others lately published against us, hath given occasion for this general undertaking.

I was very curious to peruse that discourse, which should make a difference between them, having in my diligent search after religion, ever desired to understand and profess that, which upon true convictions I had reason to believe was the most christian. But as upon impartial view I found the weakness of that book more favourable to us, than the uncharitableness of the title page, which seemed to disinterest a Quaker in christianity; so most unexpectedly I found my name, among others, often used, and as often undeservedly abused by the author. I was not willing that any else should answer for my faults, if any there were; and if innocent, I esteemed myself both sufficient and obliged to my own relief, which will not be hard to do: and the reason is, because so little reason, and so much railing, have been by him employed against me, as if he intended to scold rather than confute me, and to let the world know how much better skilled he is in scurrility than argument.

This, I confess, drew me first into any willingness of considering his discourse at large. Not that the truth was not first in my eye; but because I know the person most concerned with him, to be both able and resolved to reply, I thought my endeavours, at least for this time, might have been very well excused.

But so many out-cries coming upon the neck of another, if possible, to expel us the world, I found myself pressed in spirit to buckle my mind to this enterprise, notwithstanding that my late concernment with some other adversaries had left the wearisomeness of a combat upon my spirit, and the hopes I had of being spared, by the ingenious acknowledgment of our enemies, from the like necessity of further controversy.

But as it fell out with the people of Syracuse, that several very bad tyrants were succeeded by worse; so truly it hath done with us: the confutation of one adversary, redoubling envy, prejudice, and almost every evil quality in the next. As if to be overcome were more intolerable to them, than to find the truth by it would be acceptable. Oh, lamentable use that these men make of our love and pains! But we have some cause to think, that failing of that reason which is necessary to prop so infirm a cause, they would, if possible, supply the want of it with the *last word*, which at Billings-Gate, I hear, goeth a great way to advantage, and to turn the scale in all disputes.

* This introduction originally formed the three first chapters of the work. In the subsequent editions of the part written by William Penn, they were omitted, together with the preface, and the whole was digested into a more regular treatise, dispensing, at the same time, with the name of his opponent. As the present edition, however, embraces both parts of "The Christian Quaker," it was deemed expedient to retain these chapters in the form here given them, they serving, as William Penn remarks, as "an apt introduction to what follows." The excellence of the preface, too, will no doubt render it also generally acceptable to the readers of the work.

And truly, if the temper of this adversary be but considered, with what help he himself has given us to do it, for my part. I should stand amazed that any sober, civil, or christian man, could refrain passing severe sentence against him, as one that writeth of religion, out of all sense of either religion or good manners; and that only took occasion thereby to prove eminently to all impartial men, he really has neither.

But to let that pass, I leave the book to speak for or against itself. I shall only premise, that though I have particularly observed the manner of his dialogue, as an apt introduction, and that my discourse has been occasioned by this and several late attempts made against the truth; yet my answer, to avoid their accusation of personal heat, is not immediate, direct, or particular to any one. The matter of our judgment, both with respect to the light and rule, (comprehensive of all,) I have positively stated, and defended by plain scripture, sound reason, and universal consent of former ages. And what force any books, arguments, or objections, (present with me,) whether from our adversaries, especially T. Hicks, or my own remembrance, I shall by the way faithfully, and I hope, effectually consider: to the end I may avoid the great vanity of bragging of a victory obtained against a man of straw, and enemy of my own making, (as T. Hicks hath done,) and that detestable sin, and disingenuous practice, of charging those lies, and that weakness upon my antagonist he never thought, nor could be guilty of.

In short, what I have against the book in general, and for the truth and myself in particular, I shall in their proper places produce; and now descend so to do, with what convenient brevity I can.

First then, he has taken a very unfair way of opposing our principles, if we may yet call them ours, since instead of collecting what truly are so, and those most forceable arguments we have been wont to offer in their defence, out of our own writings, which in honesty and justice he ought to have done, he presents the world with a dialogue between a Christian and a Quaker, which we may truly say, are both of his own making, at once abusing both himself and that people; for neither has he truly represented the Quaker, nor much more honest is his character of a christian. And whilst he doth most partially render his own opinions to be those of a true christian, rather than a true christian's to be his, he brings in the poor despised Quaker saying any thing that may be most ridiculous, weak, and impertinent to the matter. Which way of confutation is so far from being truly manly, much less christian, that the wisest man may be thus disguised into the greatest fool, and truth itself seem vanquished by the weakest forces of her enemies. It was by ways not less injurious, though more ingenious, that the esteemed best heathen of his time, was by some of his emulating contemporaries brought into utter disgrace, with that only people which once most of all deservedly admired him; as they who will take the pains to read the comical abuses of Anytus and Aristophanes, upon Socrates, may easily inform themselves. Whose life being blameless, and virtue unparalleled in his day, did by his strict precepts and exam-

ple, so influence the people into a dislike of those comedians, and their loose adherents, that till the frothy spirit of the multitude became revived, by their ridiculous representations of that worthy man in a play, it was impossible for them to work his ruin.

Methinks this man's dialect savours of the same spirit, though its grossness tells us, it hath not the same wit. Let me have never so infirm a cause to manage, and grant me but leave to make my adversary's answers, and I will not fear the consequence of such encounters. But who will yield to this, that doth not first resolve to be overcome? Let T. Hicks but permit me that liberty against his water baptism in defence of children's, and I will warrant him a rebel to the church of England. But doth he do as he would be done by? If this be the *ne plus ultra*, or upshot of our adversary's strength, to feign weakness for us, that he may appear some body. I think we need say no more, but leave it with every unprejudiced conscience to guess at the meaning of such base designs. Certainly, we have not been justly dealt with, nor our cause weighed in the equal scale of righteousness; and indeed, this imperfection is most of all incident to that way of writing.

II. Next, he has as well made us to belie ourselves and principles, as to appear impertinent: a thing so uncharitable, indeed so very wicked, that methinks every sober and impartial mind may have just occasion to be scandalized at his whole enterprise. What! not only make us to answer in his own language, but lie in it, and that against our very principles and consciences too! This is an aggravation, at once, of his own enmity and the imbecility of his cause.

For can any believe, who know us well, that when we are asked, as he fictitiously doth in his dialogue, "do you believe the scriptures to be true sayings of God?" (page 66,) we should answer him thus; "so far as they agree to the light in me." For, though it be true, that the light within is the same in kind with that which shined in the hearts of the holy pen-men, and therefore may rightly be said to agree both in itself and in the several testimonies of divers ages, and consequently it may truly be allowed to judge of what are the sayings of God, from what are those of wicked men, &c.; yet has he disingenuously obtruded those words by way of answer upon us, which he cannot find so laid down by any of us, much less all the Quakers.

Again, in another place of his abusive catechism, he thus queries: "Then may I not conclude, that the reason why you so freely rail against, and reproach your opposers, is only to secure your credit with your own proselytes?" which he thus makes the Quaker to answer. "I cannot deny, but that there may be something of that in it." Oh, impudent forgery! Whether this invention becomes a man that has the least honest pretence to Christ's pure religion, or one who would be thought as serious as an Anabaptist preacher ought to be, judge all you that read us. I cannot believe, but many who go under that name, have more tenderness and conscience, than to abet this kind of proceeding against us. In short, it was an uncharitable spirit asked

the question, and from that became a lying one to answer it. Our witness is with God, as to our innocency in this very matter. But he proceeds:

"Will you be so liberal of your revilings whether your adversary gives occasion or not?" He answers for us:

"It concerns us to render them as ridiculous as we can, and to make our friends believe they do nothing but contradict themselves."

Again to the same unrighteous purpose:

"But doth not this signify a very dishonest and malicious mind in you?" He makes us return:

"We care not what you think, provided our friends think not so."

And to conclude his slanders of this kind, hear him once more:

"Doth not William Penn in his book against the author of the Spirit of the Quakers Tried, manifest great displeasure against the man for concealing his name; suggesting that if he knew it, then probably they might have something to detect him?" &c.

I shall omit in this place making my own defence. But be pleased, courteous reader, to observe the man's answer, which he would have the world to believe was ours:

"Whatsoever thou or others may think of our writings, we will give it out that we have both answered and confuted our adversaries, and our friends will believe what we say in this matter, which is enough to us." Oh! lies, madness, and folly.

Certainly, reader, by this time thou canst not but with me believe, I had reason enough to make this general exception against the dialogue, as neither becoming what I am so tender as to think our bitter adversary upon more serious considerations might esteem a right christian; nor yet that character of a Quaker, which the more sober sort of men carry in their minds concerning us. And in the fear of Almighty God, we do appeal to the consciences of all those who shall ever read us, whether we have been treated by this man, in his dialogue and catechism, with that spirit of meekness, righteousness, and truth, which is, or ought to be the rule and guide of christians in their undertakings; more especially in the very weighty matters of religion. Indeed, we need no other apology in this case than the folly of his answers. For all the world will think, we had least need of seeking the good will of our friends, which we had already, and rather conclude it our interest, to care after, and not to slight what others say or believe concerning us. It is true, I perceive our adversary is a great slighter of conscience, and that Light of truth which should be the instructor thereof, and therefore no wonder if we find so little of it in his dialogue. But, however he sets little by it, preferring his most defective head-conceits before the holy certain dictates of the heavenly Light in the consciences of men, as his unconscionable dealing with us sufficiently testifies, yet is it our desire to act suitably to that in ourselves, and to seek the approbation of it alone in others: rather than by a disingenuous way of writing, obtrude our own fictions for christian faith, much less mere impertinencies and very lies, for the only and best answers of our adversaries.

III. But he has not only made us to say what he pleased, impertinently and untruly, but he has done it with a manifest show of profaneness, by a light, taunting, and inapplicable use of those expressions, which in a way of seriousness and simplicity, may have been sometimes uttered by honest and religious people. Such are these that he makes us to give in answer to his questions, which we refuse not to render a distinct account of to any sober man at any time, viz. "Thou runnest into many words and carnal distinctions, and wouldst have thy fleshly wisdom satisfied, but I tell thee, that dust is the serpent's food." To his answer against the sufficiency of the Light, he makes the Quaker reply, "I see thou art a poor dark creature, as by thy talking is manifest, yea, it is manifest in the Light." To the like purpose; "Thou art a wicked creature, blackness of darkness is reserved for thee. Thou art a serpent, and the curse of God is eternally upon thee." Again, "Thou manifests thy darkness, and that thou art still in the imagination."—Again, "Thou lookest for words, but thy flesh must be silenced." Again, "We witness it. Poor creature, thou runnest to the letter, what dost thou witness in thyself?" Again, "I command thy flesh to be silent. I bear witness against thee." At other times, in answer to such like questions, "Yea, verily. Alas for thee, these are thy own dark imaginations. Now thou runnest to meanings, we deny meanings. Thou manifests a perverse spirit. We are dead to distinctions. We deny dispositions. Thou suggests thy own imagination."*

These, impartial reader, with more of the like tendency, he is pleased to set down as our strongest answer to his questions, several of them such as have received, and yet may, very rational and satisfactory returns from many of us. However, if any such kind of answers have been given to the unseasonable queries of airy and entrapping persons, neither is it more ridiculous, than Christ's immoveable silence to inquisitive Herod was judged of old. Nor did he manfully, to assault our weakest part, if such he thought it.

But least of all is he excusable, that one who is reputed an Anabaptist, the very next in religion that seems exposed to the scoffs of libertines, should take so much pains, not only to render a sober people ridiculous, (though it will return upon himself,) but with the common taunts of profanenists, to venture to give their serious language in a jeer: an employment that had much better become a comedian than a christian, and the entertainment of loose than religious persons. Certainly, reader, we must be at a very great loss for religion before we could embrace it from such a hand; supposing us to be as mere heathens, as he would have others to think us. For, how can we believe him to have any sincerity to God, who so far seems to have forgotten the reproach which his own separation from others hath been attended with, as to make ours a subject for his mockery and scorn. Let him call to mind some of the infamous plays of those comical wits, Sylvester, Shakespeare, Johnson, &c. with too many of our own days, wherein the preciseness and

* Page 2, 13, 14, 15, 20, 25, 44, 45, 49, 54, 66, 76.

singularity of Puritans and others, are abusively represented, and exposed to the life, for the entertainment of vain and irreligious persons. If this, then, be a crime in an unconcerned wit, can it be excusable in a christian, for such he would have us think him to be. No, certainly; but will be a great aggravation of his account in the day of the Lord, unless it be wiped out by unfeigned repentance, as well as that it must needs deter all persons, that are in earnest about the weighty life of true religion, from countenancing his ungodly attempts against us. And methinks it is no small discovery of the exceeding vanity of his mind, that instead of putting away foolish jesting, he should entertain base mockery and derision, and that about religion itself. What! is he grown so hardy that he can handle holy things without fear, and make bold with tender conscience so far as to abuse it? Is singularity become so offensive in a Quaker, that an Anabaptist must show his little wit in deriding it. But certainly, reader, it can be no small advantage that both his bitterness and lightness give us against a man of his high pretences to religion. However, our conquest here will be our patience, innocence, and truth. Not that I will believe he thinks I want words, (to whom he more than once makes the having of them criminal,) and all that read him may see, he hath furnished me with matter gross enough. But I delight not to spend my time upon invectives, did I perhaps I might bestow a tragic comedy upon a railing Anabaptist, in return of that ridiculous dialogue, he disingenuously would fasten on an unconcerned Quaker. But my God forbid that I should sport about religion, or make so much as any man's pretended religious dissent, a theme for my railery or abuse. For I think it an ill way to laugh men out of their profession, nor can I ever esteem that a sincere one which men are jeered into. And as conviction is the most serious ground on which to receive faith, so, to detract or deal disingenuously with any man, may harden, but can never proselyte: and this is our very case with respect to T. H. Yet I would have him know, that our so much reproached Light within, he so little concerns the government of his life with, incites us not to an eye for an eye, but teaches us that forbearance and forgiveness which we have some reason to believe his principles are wholly strangers to. Else, what can mean his greedy endeavours to pluck out others' eyes, that never yet assaulted so much as one of his, either by word or writing. Well may we take up the complaint of God's prophet of old, "We are had in derision daily, and almost every one mocketh us." Jer. xx. 7. But let the carnal christian-mockers, have a care; for though their cruel mockings be our portion in this life, yet also, for a recompense, shall their bonds be made strong, and a consumption from the Lord of Hosts is determined against them that persist therein.

Having now rendered with all convenient brevity my just exceptions against the manner of the dialogue, and spirit of the man in general, I shall proceed to offer something against the distinct doctrines of it, in my particular vindication of the truth, viz. the universality and sufficiency of the Light within, and demonstration of the general rule of faith.

THE

CHRISTIAN QUAKER, &c.

CHAPTER I.

Three questions proposed, stating the matter to be treated upon. First, What is salvation? Ans. To be saved from sin as well as from wrath, and not from wrath without sin.

Being to write of the Light of Christ within, the great principle of God in man, the root and spring of divine life and knowledge in the soul; that by which salvation is effected for man, and which is the characteristic of the people called Quakers, their faith and testimony to the world; I chose to consider it under these three following questions, as stated by none of the meanest of our adversaries, being comprehensive of the principle, its force, and friends; wherein I endeavour to solve those objections, as they naturally arise, which either have been, or may be advanced against what is asserted by us, in favour of this Divine Principle, and its effects upon mankind: which I recommend to my readers' serious consideration, desiring that patience and impartiality may keep them company in the perusal thereof; it being written for their advantage, as well as our vindication, that they may have a nearer and clearer prospect of that way the blessed ever trod to glory.

1. What is that salvation, which the Light leads to?
2. What is this Light, and how does this Light lead to it? And,
3. Who this he or they are, that obey this Light, and in obeying, attain salvation?

I. By salvation we understand, as by scripture is delivered to us, man's being saved from sin here, and the wages of it, which is wrath to come. Whereby we are taught utterly to renounce and reject the common acceptation of it, as the full and complete force of the word, viz. barely to be saved from punishment hereafter. In which security, through a vain expectation of salvation, whilst not really and actually saved from the power of sin through the invisible power of Christ, thousands die. In short, we call salvation, Christ's making an end of sin, destroying the works of the devil, finishing transgression, binding the strong man, and spoiling his goods in the hearts and consciences of men and women; and bringing in his everlast-

ing righteousness into the soul, whereby to cleanse, wash, regenerate, renew, and refresh the soul: in one scripture phrase, to "save his people from their sins."

These are the times of refreshment, and this is the day of restitution; and thus is he king, to reign; prophet, to give vision; and high priest, to anoint with the holy unction, that leadeth his people into all truth, whose lips alone preserve knowledge; and therefore is it the unchangeable gospel rule to believers. And those who are thus freed or saved here from the power, nature, and defilement of sin, are the alone persons, that are or shall be hereafter saved from eternal wrath and vengeance, the heavy recompense of sin. All this we understand by that word salvation; and in this centre the great and glorious prophecies and performances of Christ.

CHAPTER II.

The second question stated: particularly what is meant by light. It is a principle that discovers the state of man, and leads to blessedness.

The second question runs thus: What is that Light which leadeth to salvation, and, how doth it lead to salvation?

By Light, I understand not the metaphorical use of the word; as when Christ said to his disciples, "ye are the lights of the world;" or, as the apostle speaks, "now are ye light in the Lord;" nor yet the mere spirit or reason of man. But Christ, that glorious Sun of Righteousness, and Heavenly Luminary of the intellectual or invisible world; represented, of all outward resemblances, most exactly by the great sun of this sensible and visible world. That as his natural light arises upon all, and gives light to all, about the affairs of this life; so that *Divine Light* arises upon all, and gives light to all that will receive the manifestations of it, about the concerns of the other life. Such a light I mean by "that Light which lighteth every man that cometh into the world," and that leadeth those that obey it to eternal salvation.

The scripture says no less, John i. 4, 9, "In the Word of God was life, and that (very) life was the light of men, that enlighteneth every man that cometh into the world."

But to demonstrate it the most obviously that I can, to the lowest capacities, I shall evidence the nature and virtue of this principle, Light, by the holy effects of it, which is the *how*, or the which way it leadeth to salvation. This is so necessary in

order to explicate the other, that as the tree is known by its fruits, so is the true Saviour by his salvation. If then I can make it appear, that the Light, as obeyed in all its discoveries and requirings, is sufficient to salvation, all must yield to the efficacy of the Light within.

I shall, then, by the properties of this Light, prove it saving. In order to which, I shall begin with the first step towards salvation, viz. a sight of the cause of damnation; and that this is given us by the Light within the scripture is very plain, which is the great record of saving truth, and of that blessed testimony Christ has left to his flock.

CHAPTER III.

That the light within manifests sin; yea, all sin. That apostacy, or sin in any, is no argument against the light. That the services of the Jews show no imperfection in the light, but in the people, whose minds were abroad. If insufficiency against the light should be admitted, because of wickedness in men; the same may be objected against the scriptures, which overthrows our adversaries' assertion concerning their sufficiency.

The Light, with which Christ lighteth all men, manifests sin, as these words import: "For every one that doeth evil, hateth the Light, neither cometh to the Light, lest his deeds should be reproved:" John iii. 20.—Implying, that if they would have brought their deeds to the Light, the Light would have detected them, and tried them; which makes the Light the touchstone, rule, and judge of conversation and practice. To which the apostle Paul bears express testimony, in his epistle to the Ephesians, that "whatsoever is reproved, is made manifest by the Light; for whatsoever makes manifest, is light:" Eph. v. 13.—Where the universality of the apostle's assertion shows, that nothing that is reproved, as all sin is, is, or can be excluded from the search or knowledge of this Light: which takes in as well thoughts, as words and deeds. So that nothing being reproved, which the Light doth not first manifest, how obvious is it to every understanding, that the Light must needs have been, and be in all men, in order to such manifestation and conviction, or man could not have known sin.

It is as much as if the apostle had said, "*sin is that which damns all men. Now it could not damn, if it were not reproveable, and it could never be reproveable, if the Light did not man-

* That is the cause.

ifest and condemn it as such." So that our adversaries affirming the Light not to be sufficient to discern all sin, is a flat repugnancy, and a down-right giving of the lie to the apostle. For, says the apostle, "all things that are reproved, are made manifest by the Light." But say they, all things that are reproved, are not made manifest by the Light. Sober reader, dwell here a while, and after a little pause, tell me, who deals most unworthily with the apostle and the holy scriptures of truth, they or the Quakers?

Obj. But it is objected, "If there be that light in all men, how comes it, that all men are not convicted of their disobedience and duty, as the heathens of old, and many infidels at this day? Did the Light in Saul reprove him for persecuting the church?"

I answer, that this objection does no way impugn or lessen the efficacy of the Light, although it greatly aggravates their evil that so rebelled against it. But that there were heathens, who became a law unto themselves, through the degree of light they had, by which they did the things contained in the law, and were preferred far before the circumcision that kept not the law, the apostle Paul himself is very express in that known passage to the Romans, chap. ii. Nor are other histories silent, but *loud* in their acknowledgment of very divine attainments, which, by this Light, several famous Gentiles arrived at; who, for their belief of One Eternal Being, his communication of divine Light to men, the necessity of holy living, and of an immortality, with their strict manners, are left with honour upon record by credible writers, and their praises not a little augmented by after-ages, even of those called christians too. Such were Pythagoras, Timæus, Solon, Bias, Chilon, Anaxagoras, Socrates, Plato, Plotin, Antisthenes, Xenocrates, Zeno, Antipater, Seneca, Epictetus, Plutarch, Marcus Aurelius Antoninus, and others.

But what if Jews and Gentiles at any time did apostatize; and, particularly, what if Saul persecuted the church of God, putting disobedience for duty, murder for service, will it follow that the Light was insufficient? By no means, but rather that Saul was rebellious, stiff-necked, resisting the Holy Ghost, as did his fathers, so did he. And thus much the words themselves show; for it is said by the text, he kicked against the pricks. Then it seems there were pricks; and where were they, if not in his conscience? And what were they, if not the convictions of the Light of Christ within him, which manifests evil, and reproves the deeds thereof? Otherwise called the Son of God, which to the Galatians, he said, "it had pleased God to reveal to him." Gal. i. 16.—Though Paul knew him not, nor his voice, of a long time, his eye being darkened, and ear stopped by the god of this world, who had crept into the outward forms of religion, then, as now, and therein employed many emissa-

monished and warned the people of old, to "put away the evil of their doings, and cease to do evil and learn to do well, and to wash themselves, and to cleanse themselves;" Isa. i.—for that all their exactness in outward services, was otherwise, but as the "cutting off a dog's neck:" ch. lxvi.—a sacrifice equally pleasing. Wherefore the abrogation of all outward dispensations, and the reducing man to his first state of inward light and righteousness, is called in scripture, "the times of refreshment, and the restitution of all things."

In short, though there have been external observations, and ordinances in the world, by God's appointment, as figures and shadows of the good things to come, either to prevent the Jews from the outward splendid worship of the idolatrous Gentiles, that he might retain a peculiar sovereignty over them, or to show forth to them a more hidden and invisible glory; this remains sure forever, that *light within* there was, and that the ancients saw their sins by it, and that there could be no acceptance with God but as they walked up to it, and were taught to put away the evil of their doings by it; suitable to that notable passage, "the path of the just is a shining light, that shines clearer and clearer unto the perfect day." I would fain know what this day was, if not that of salvation? Can there be any night or darkness in the day? Surely not. What if their light was not so large, was it therefore not saving? Yes surely. But as where much is given much is required, so where little is given but little is required. If the light was not so gloriously manifested before the coming of our Lord Jesus Christ in the flesh, less was then required than since; yet it follows not, that there were two lights, or that the light was not saving before the visible appearance of Christ to as many as lived in an holy conformity to it.

And if it be agreed, that blindness in men can be no argument against the light of the sun, neither is this light insufficient, because the people of any nation remain blind through their vain customs and evil practices. Nay, should any such doctrine be admitted, what would become of our adversaries' opinion, that the light of mere scripture is sufficient of itself to give men the knowledge of God? For if those that have the scriptures, do not know, believe, and obey God, as they ought to do, will it not follow upon such a principle, that the defect is not in them, but in the scriptures? Certainly, the consequence will hold as well against the scriptures, as against the light within. If then such must wrong the scripture, who so dispute, let them that think so, endeavour to right the light, and no longer maintain a position, that, being admitted, would overturn the authority of the scripture, as well as that of the light within.

CHAPTER IV.

Another objection against the light's sufficiency to manifest what ought to be done, though it were able to discover what should be avoided. It is answered, the light not telling man all it knows, or man may know in time to come, is no argument to prove it knows not all things. Men know more than they do; let them first obey what they know, and then what is convenient will be further revealed. It is proved from the reason of contraries, because it shows what ought not to be done, from scripture at large: it does instruct what to do; and that there is virtue in it, to the salvation of all that believe and obey it. That there is no essential difference between the seed, light, word, spirit, life, truth, power, unction, bread, water, flesh and blood: only so denominated from the various manifestations, operations, and effects of one and the same divine principle in man.

But there is a second objection, viz. "That there seems to be a manifest insufficiency in the Light, because, though several things are revealed by it, yet several necessary matters are not, nor can be. So that, though it should manifest all that is reprovable, yet cannot it discover all that is necessary to be either believed or done."

I answer, this is but a piece of the former objection already considered. I perceive the pinch lies here, that because men do not what they should, or do not know all that may be fit for them to know, therefore the Light is insufficient. The first will be answered by what I have already said, the reason being the same for the sufficiency of the Light, against such as charge it with defect, because they do not what they should, as against those who so impeach it, because they do those things which they should not.

As for not knowing by this light all that is fit to be known, I deny it utterly. For things are necessary in reference to their proper times. That may be requisite to-morrow which is not to-day. It is fit for children to learn to read, yet it is most necessary, that they should begin first to spell. If a schoolmaster should be charged with insufficiency, because he tells not little children as soon as they come, all that he knows, or all at once, when he initiates them in the first principles of learning, he would think himself unreasonably dealt with.—What then must we conclude, but that the master may be very capable to teach, were his scholar capable and willing to learn? That if the scholar observes and obeys his master, he will increase in his learning. That the defect of the scholar should not be laid upon his master. That to tell or amuse him about things unsuitable to his present capacity, were the ready way

to overcharge and wholly spoil him. And consequently, that the tutor not telling his pupil at once all that is fit to be known, implies no defect or ignorance of those things in the tutor. Which, to apply scripturally, is in brief thus: "If you do my will, you shall know (more) of my doctrine." John vii. 17. "I have yet many things to say, but you are not able to bear them now." If to say that the light of the gospel is to be charged with insufficiency, because it discovered not to every believer all those ineffable things revealed to the apostle, be both false and anti-christian, to what an extremity of zeal are they led against the blessed light of the Son of God, as he is the enlightenerof mankind, who charge it with insufficiency, because it reveals not at once to every individual, in every age, all that he shall ever know, or that shall be known to others in future times.

The light then is not insufficient, though it does not tell me all at one time, which may be a duty to the end of the world, especially in extraordinary cases, whilst it informs me, or any man, of daily duty. Yea, the light is sufficient in point of discovery, whilst it shows people much more than they do, and yet what they ought to perform. If such will say, and can prove, that they are come to the upshot of the Light's teachings, and that they have learnt whatever it is possible for the light of Christ to teach them, and yet are able to make appear that there is something further wanting, they will prove themselves not only above men, but God also, who is the fountain of all light, that searcheth the heart, and trieth the reins of men by the inshinings of his manifesting light, and which, as obeyed, lead to God, who is the fulness of all light and life. But indeed, this light is the savour of death, the wages of sin, to all that rebel against it, and the savour of life to those only, who are obedient to it: for such shall not walk in darkness, but have the light of life.

To conclude. If the light be allowed to manifest all things that are reprovable, then, by the just reason of contraries, should it be sufficient to discover all things that are approvable, with respect to man's faith, salvation, and duty. If the Light tells us, it is evil not to believe in God, it follows, that to believe in God, is according to the convictions of the light within. And if it reproves a man for not being, it consequently teacheth him what he ought to be. If the Light condemns theft, does it not necessarily instruct to honesty? If it reproves me for doing my own will, it implies, I ought to do His will to whom I owe all. And if it checks a man for sin, it instructeth him thereby to holiness, without which none shall see God.—In short, if it manifest reprovable things to be such, it at the same time condemns them, and teacheth things quite contrary.

The unfruitful works of darkness are judged by the light, that the holy fruits of the light may appear: "Ye were darkness, but now are ye light in the Lord;" Eph. v. 8.—and "the reproofs of instruction are the way of life." Prov. vi. 23.—He that comes out of the reproved darkness, walks in the approved light; and they who so answer the holy reproof, to such is sealed up the instruction of the way of life. And this brings me to the third property of the light, with respect to men, and that is, it doth not only manifest and condemn sin, and discover and incline to purity, but as adhered to, (or rather that Principle which is this light,) it is able, in point of power and efficacy, to redeem from sin, and lead to a state of highest felicity. "I am the Light of the world," said Jesus himself, "he that follows me, shall not walk in darkness, but shall have the light of life." John viii. 12. In which it is very evident, that the same Light, which manifests darkness, redeems from it, and brings to a state of life. That is to say, those who confidently believe in Christ, as he manifests himself a light in their consciences, to condemn sin in every man's flesh, (whom he hath therefore illuminated,) and that obediently follow the holy requirings of it, relinquishing the pleasures of sin, which last but for a season, and taking up the daily cross to their own lusts and wills, shall most assuredly find this Divine Principle, which, in reference to the dark state of men, and the discerning and conviction it brings with it, is rightly denominated Light, to have also power and efficacy, to save from that which it manifests and condemns men for, and to bring them unto that glory, of which it gives a true revelation and hope. For the same Word of God, who is called the true Light that enlighteneth all mankind, is also the Life, Power, Wisdom, and Righteousness of the Father, in whom are hid all the treasures of wisdom, and to whom all power both in heaven and earth is committed, who is heir of all things: who also said, when in the world, "while ye have the light, walk in the light," (for their day of visitation was almost over,) or, as some translations more truly have it, "while you have a little light in you, believe in the light, that ye may be the children of the light." Again, "I am come a light into the world, that whosoever believeth in me should not abide in darkness." John xii. 36, 46. So that a sincere faith in, and obedience to the light of Christ, as it shines in the heart, whereby to give the living and experimental knowledge of the glory of God to the creature, is the way to be redeemed from darkness, and to be made a child of light; or that there is power and virtue sufficient in the light of Christ, to ransom the souls of such as diligently adhere to it, from under the power of darkness. For as the true knowledge of God is life eternal, so "whatever may be known of God, is manifested

in ;" John xvii. 3. Rom. i. 19.—which manifestation can-
vell be without this light, whose peculiar property it is to
over, reveal, or manifest the mind and will of God to man-
; as saith the apostle : "For whatsoever doth make mani-
is light." Eph. v. 13. "In him was life, and that life was
ight of men." John i. 4. But not therefore the life of
, spiritually and unitedly considered. That was the pecu-
privilege of those only who believed in it, and walked ac-
ing to it.

There is a great difference, though not in the Principle, yet
s appearance to man, between life and light. Such as truly
eve in it, the Word-God, as he appears to illuminate the
rt and conscience, and obey it, do really come to know and
by a new nature, spirit, and life. And in that sense it may
aid, as the life in the Word became the light in man, so the
t, by obedience, became the life in man. "He that follows
shall not walk in darkness, but have the light of life," (John
. 12.) said Jesus. Not that they differ in kind, only in ope-
ion, with respect to man. For as it is the very life of the
rd, (in the Word,) it is the light of men; and so much it is,
them reject the virtue of it if they will. But it is no more
n so in man, unless received, and believed by him, and then
egets life, motion, heat, and every divine qualification in the
l, suitable to the state of the new birth. And thus the Life
he Word, which is Light common, becomes the Life of every
h particular, by communicating to, or generating life in the
l; so that it is no more he that lives, but Christ, (the Word-
d, whom he hath now put on, and who is become his very
as well as light,) that liveth and dwelleth in him.

Let not men, then, in their dark imaginations, with their bor-
wed knowledge from the mere letter of the scriptures, con-
d against the sufficiency of what they obey not, neither have
ed, and so cannot judge of its power, virtue, and efficacy;
ich works out salvation for as many as are turned to it, and
de therein.

And indeed, so very express are the scriptures in defence of
e sufficiency and necessity of the Light to salvation, that it
ems to have been the great design of our Lord Jesus Christ,
delegating his disciples to preach his everlasting gospel: viz.
That they might open the eyes of people, and turn them from
rkness to the light, and from the power of satan unto God,
at they might receive remission of sins, and an inheritance
ong them that are sanctified through faith that is in me."
cts xxvi. 18. Who is this *me*? "He that is both the Light of
e world, and the Power of God unto salvation." Now cer-
inly, the eyes that were then blind were not the natural but
iritual eyes of men, (and such must be the darkness and

light also,) blinded by the God of this world, who rules in the hearts of the children of disobedience. No wonder then if the light was not comprehended of the darkness, and that blind people did not see the light. But it plainly proves, that *light there was*, though not seen. Now the work of the powerful ministry of the apostles was, to open this blind or dark eye of man's mind, which the God of the world hath blinded, and then to turn them from that darkness to the light. The darkness or evil was within, so was the light also, since the illumination was necessary where the darkness was predominant. Consequently, the way to be translated from satan's power to God, and to have remission of sins, and an inheritance with them that are sanctified, is, to be turned from the darkness, or sin in the heart, to the marvellous light, that has long shined there uncomprehended, to wit, the gospel, which is called both the light and power of God.

The same apostle, in his epistle to the Romans, is more express concerning the holy nature and efficacy of the Light to salvation, when he thus exhorts them: "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 12, 13, 14.— From whence I shall briefly remark three things, greatly to our purpose and the truth's defence in this matter.

1. That there is an absolute opposition betwixt light and darkness. As darkness can only veil the light from the understandings of men, so light only can discover and dispel that darkness. Or thus: That the light manifests and condemns the works of darkness: "For, what communion hath light with darkness?" 2 Cor. vi. 14. Their difference shows the divine efficacy of the light.

2. That in this light there is armour, which being put on, is able to defend against, and conquer darkness, and secure the soul from the evil of it. Otherwise, it would be very strange, that the apostle should exhort the people to put it on, to defend them against the worker and works of darkness.

3. That putting on the armour of the Light, and putting on the Lord Jesus Christ (the Light of the world) are synonimous, or one and the same thing, and for one and the same end; as may be observed from the apostle's words, "let us put on the armour of light, and walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 12, 13, 14.

I hope then, neither will it be disallowed, that Christ is that Light with which men are enlightened, (but more of that anon,) nor is that light men are exhorted by us to obey, a naked and insufficient, but a searching, expelling, powerful, and arming light, against darkness and all its unfruitful works, and consequently saving.

Thus the beloved disciple testifies very emphatically, in his first epistle, where he gives us a relation of the apostolical mission: "This then is the message which we have heard of him, and declare unto you, that God is light; and in him is no darkness at all. If we say, we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 5, 6, 7.

Here is a brief stating of the whole great case of salvation. 1. What God is; Light. 2. Who they are that can have no fellowship with him; such as "walk in darkness," that is sin. 3. Who they are that have fellowship with him; such as "walk in the light, as he is in the light." 4. The reason why, is given; because such as walk in the light, are therein sure to feel the virtue of Christ's blood, to cleanse them from all unrighteousness. Where observe, that the Light's leading us out of darkness, that is, unrighteousness, is the same thing with the Blood of Jesus Christ, cleansing from all sin. Sin and darkness, and to be cleansed from the one, and to be translated from the other, are in the text equivalent. Otherwise, a man might be delivered from darkness and walk in the light, and not be cleansed from sin which is that darkness: a thing absurd and impossible. In short, they go together.

By this it is evident, that the light being walked in, doth directly lead to God, and fellowship with him, who is the saving light and health of all nations, and consequently, that the light leads to salvation; for that is salvation.

Many are the denominations that are given in scripture to one and the same thing. Christ is called, the Word, the Light, the Way, the Truth, the Life, the Quickening Spirit, the Saving Health, the Saviour, Emmanuel, a Rock, a Door, a Vine, a Shepherd, &c. A state of sin is sometimes called darkness, death, disobedience, barrenness, rebellion, stiffneckedness, eating of sour grapes. And wicked men, briars, thorns, thistles, tares, dead trees, wolves, goats, &c. On the contrary, a state of conversion is sometimes expressed by such words, as, purged, refined, washed, cleansed, sanctified, justified, led by the Spirit, baptized by one Spirit into one body, made circumcision without hands, regenerated, redeemed, saved, bought with a price, &c. And persons so qualified,

the children of God, children of light, children of the kingdom, heirs of glory, lambs, sheep, wheat, &c. And that by which they became or continued thus, Light, Spirit, Grace, Word, Fire, Sword, Hammer, Power, Seed, Truth, Way, Life, Blood, Water, Bread, Unction that leadeth into all Truth.—All which, respectively, is but one and the same in nature, notwithstanding the great variety of epithets or names given in scripture. So sin, or a sinful state, is variously denominated from the divers operations and discoveries of the nature of it in wicked men. The like may be said of the several virtues in good and holy men, as of that one Divine Principle which so qualifies and preserves them. For as the primitive saints felt the operation of the One Holy Principle, so they denominated it. To men in darkness they called it light. To such as believed and obeyed, it became a leader. And those who had witnessed their sins conquered, their lusts cut down, their hearts broken, and their souls washed, redeemed, and daily nourished up in the truth, they called this Divine Principle, a sword, a fire, a hammer, water, flesh, blood, bread, and seed of life. In short, the same Heavenly Principle became light, wisdom, power, counsel, redemption, sanctification, and eternal salvation to those who believed in it. So that the variety of expressions in the scriptures, must not be taken for so many distinct things in kind, no nor sometimes in operation.

And indeed, notwithstanding the light some would lodge in the bare scriptures, *exclusive* of the Spirit, all the wise men of the world met together, would be confounded to give a right account of the matter therein contained, if they were not living, experimental witnesses of the work of the Holy Spirit therein expressed. For as he is not an evidence sufficient by laws human, that was not an eye or ear witness, neither are they the right evidences for God and Christ, who have not been eye and ear witnesses of the Light, Spirit, Grace, and Word of God in their hearts. And I can with boldness affirm, they have no more title to the glorious promises, declared in scripture, than a man has to a large deed of gift, where he is not at all named or intended. It is time, then, for such to look about them, lest the midnight cry overtake them, and their lamp be found without oil. For I must needs tell them, in the beloved disciple's language, "He that saith, he is in the light, and hateth his brother, is in the darkness even until now." And in my own language, that I take it to be their state, who show so much envious displeasure against an harmless, suffering people, that never yet offended, much less justly provoked them. But would they bring their thoughts, words, and deeds to this light of Jesus, in their own consciences, and let true judgment pass upon evil thoughts, words, and deeds, and patiently

ndergo the heavenly chastisements thereof, for their disobe-lience to it, and vilifying of it, they would come to witness a onversion from darkness to light, and continuing to walk there-n, as that holy way in which the ransomed of the Lord always lid, do, and shall walk through all generations, and which eads to the enjoyment of eternal peace. And such is the ex-ellency of Christ, the true Light of the soul, that as he was he first, so shall he be the last; yea, when all outward per-ormances, writings, and worships, and the whole world shall e at an end, the use and excellency of this light will re-nain for ever Divine, as saith John the divine: "And they hall see his face, and his name shall be written in their fore-heads, and there shall be no night there, and they need no andle, neither light of the sun, for the Lord God giveth them ight, and they shall reign for ever and ever, Amen." Rev. xii. 4, 5.

CHAPTER V.

An objection against the Light's antecedency to Christ's coming. The Light saving from Adam's day, through the holy Patriarchs and Prophets' time, down to Christ's, proved from scripture.

Having then plainly shown from the scripture: 1. That the light is saving, since the time of Christ; beginning with its first appearance in man, as manifesting sin. 2. Condemning it. 3. Redeeming those from sin, that obey it. And that the same principle which is called Light, is the Seed, Grace, Truth, Word, Spirit, Power, Unction, Water, Way, Life, Flesh, and Blood, mystical; and therefore not another Being than that which, all that own plain scripture must confess, doth save. I call it the *light of salvation*, or that leads to salvation.*

But there remain yet several objections to be answered, which done, we shall immediately proceed to give judgment upon the question: Who, or what this light is? with respect to all our adversaries' cavils.

Obj. "Though the universality of a saving light, from the scriptures, since Christ's life, death, resurrection and ascension, be proved and allowed, yet the pinch of the controversy will be this: Where was this light before? Had any this *saving light*, (they had a light,) before the coming of Christ in the flesh, as they must, if your doctrine of the light be true?"

* Tit. ii.—John xiv. 6.—John i. 1, 2, 3, 4, 9.—1 Cor. xv. 45. 47, and i. 24.—1 John ii. 27, and 5, 6. 7, 8.—John vi. 51. 52, 53.

To which I shall give my answer, both from scripture, history, and reason.

I. The first scripture I shall quote, is in the first of Genesis: "So God created man in his own image, in the image of God created he him." Gen. i. 27. From whence I draw this argument, that if man was made in God's image, then because God is light, Adam must necessarily have had of the Divine light in him, and have been the image of this light, so long as he walked in it; because no man walks in the light, but he becomes the child of light. And as the apostle Paul expresses it, of such as were converted to that light they had once erred from, "ye were darkness, but now are ye light in the Lord." That is, through obedience to the light of the Lord Jesus, with which he hath lighted you, you are become light in the Lord, and lights in your generation. For any man then to say, Adam had not light, were to suppose his innocent state to be that of darkness, and instead of being God's image, who is, and ever was, and always will be light, he would have been wholly ignorant of him in whose image he is said to have been created.

II. This Moses directed the children of Israel to, when he, in God's stead, recommended and earnestly pressed the keeping of the Commandment and Word in the heart, as we read in Deuteronomy: "For this Commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See, I have set before thee this day, life and good, and death and evil." Deut. xxx. 11, 12, 13, 14, 15.

From whence I cannot but observe these three things.

1. That the Commandment and the Word, are so called by way of excellency and pre-eminence to all written commandments or words.

2. That this Commandment or Word is nigh, even in the heart of man itself. None need or ought to plead distance or ignorance, to excuse their disobedience.

3. That the setting of life and good, death and evil before them, was and could only be in and through the shinings of the light within, else how could they have seen good and evil set before them. And that it was in their hearts the Lord set those states before them, the verse immediately follows that wherein the Word is by Moses argumentatively proved, as well as affirmed, to be in the heart of man. Now I hope it shall not be charged upon me as a fault, and I know who will bear me out, if I say, this Commandment is that which David spoke of when he said: "The Commandment of the Lord is pure, en-

lightening the eyes;" Psal. xix. 8. and this holy Word the same with that which he said was a "lamp unto his feet, and a light unto his path, which he hid in his heart, and by hearkening to which the young man cleanseth his way." Psal. cxix. 9, 11, 105. And not another Word than what Paul called the "Word of faith," (Rom. x. 8,) which he preached, by which the just live, consequently a saving Commandment, Word, and Light it was, and is, to such as believe and obey it.

III. The next scripture I will urge shall be this: "For thou art my lamp, O Lord, for the Lord will lighten my darkness." 2 Sam. xxii. 29. Now if God was the light and lamp of that day, as certainly then they had a light, and such an one as was saving too; unless we should blasphemously deny God to be light, or saving, who is most certainly both. And if it should be said, this was a metaphorical way of speaking in the royal Prophet, I answer, be it so, it was to show that they had something to manifest to them the way God would have them to walk in, or a discovering power, that attended them, by which to walk uprightly, and safely to glory; and this is what we say.

IV. Wicked men were not without light to condemn them, as good men ever had light to preserve them. "They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof," said Job. Chap. xxiv. 13. In which passage it is very obvious, that wicked men have light, otherwise it would have been utterly impossible for them to have rebelled against it. Nay, "against the light," implies that it is the same light in nature, with that which righteous men are guided by; answerable to another emphatical passage in the same book of Job: "Is there any number of his armies, and upon whom doth not his light arise?" Job xxv. 3. Certainly, this universality strongly pleads on the behalf of our belief of the light. And if people would but venture to let it come close to their consciences, I cannot be so uncharitable as to think they should not make some acknowledgment to its universality, antecedent to the coming of Christ. I shall omit to say much of its efficaciousness at that time, (though one would think that light always shows us a good way from a bad one,) referring it to another place. Only I shall observe, that Job expressed himself, when he was in his deep troubles of spirit: "Oh that I were as in months past, in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness." Job xxix. 3. Where it is most apparent, that Job attributes his salvation from the darkness, (which stands both for sin and affliction.) to the light wherewith God had enlightened him. And certainly, it had been utterly impossible for divers weighty things, that are de-

livered in that book of Job, to have been known, and said so lively, had they not been seen by the light and candle of the Lord. For in all the whole book I find not one verse cited out of any other scripture. It seems an original, and doubtless very early.

V. To this doctrine David was no stranger, who so very often commemorates the light, and the divine excellencies of it. Some few places I shall mention of those many that I might offer.

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Psal. xxvii. 1.

This weighty passage of the prophet is a lively testimony to the true light, wherein David confesseth to what the beloved disciple called his evangelical message, viz. "that God is light." Next, that not only God is light, but which doubtless was most of all to his comfort, *his* light; "the Lord is my light, and my salvation." As much as if he had said, because the Lord is become my light, I have known him to be my salvation, or him by whom my salvation hath been wrought.

In short thus, that God is my salvation as he is my light, or, because I have obeyed him, and made him my light, I have witnessed his salvation. Oh! that such professors of religion in whom there is any moderation, would but be pleased to weigh, what was David's light, and what was his salvation; who made it his rule at that time of the world, of which he farther speaks: "God is the Lord, who hath showed us light. Thy Word is a lamp unto my feet, and a light unto my paths. I have not departed from thy judgments, for thou hast taught me." Psal. cxviii. 27. cxix. 105, 102. This made him far wiser than his teachers in the hidden life and mystery of things, whereby David had long seen beyond all types and shadows of the good things to come, even to the very substance itself, from whence came his excellent prophecies. Agreeing with that famous passage: "The path of the just is as the shining light, that shines more and more unto the perfect day." Prov. iv. 18. This strongly implies, that David, and not he alone, but the just of all ages, were attended with the discoveries and leadings of a Divine light, which, through the obedience of faith made just men, and always led them the way of salvation; unless the just way was not the saving way. But if it was, certainly it is so still; for it is the Lord himself that David calls a Lamp, as he here doth the Word, which Moses said was "nigh in the heart, that men should obey it and do it." This was the Word of reconciliation in every generation, whose holy water washed their consciences from sin, that heard and obeyed it.

Again, that this light was not confined to David, or such good men, take these two passages.

"Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother, thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes," (saith the Lord.) Psal. l. 19, 20, 21. Again: "His lightnings enlightened the world, the earth saw, and trembled." Psal. xcix. 4. In which two places it will appear, upon impartial consideration, that God hath enlightened the world, and that by his light which discovers the works and workers of darkness, he doth reprove the inhabitants of the world, set their sins in order before them, and cause such guilty ones to tremble at his so appearing, which is expressly confirmed in that notable passage of the prophet: "For lo! He that formeth the mountains, and createth the wind, that makes the morning darkness, and treadeth upon the high places of the earth, and declares unto man, what is his thought; the Lord, the God of Hosts is his name." Amos iv. 13.

This the psalmist was well acquainted with himself, when he uttered these words: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" Psal. cxxxix. 7. Which plainly shows to us, that the Spirit of the Lord and his presence were every where; and that the light thereof discovered darkness to mankind. For the question was not, whether God by his Spirit was not every where; for that all must grant, or he could not be God? But whether it was possible for David to withdraw himself into any place, where the Eternal Spirit and presence of God, (who is light itself,) were not present with him, in some sort or other to his instruction; as the foregoing words intimate? Again: "O Lord thou hast searched me, and known me,—Thou understandest my thought afar off—Thou art acquainted with all my ways." Ver. 1, 2, 3. Which, though God knew them, it stands firm, that David could not have known God or them, or that God had known them but by the light of the Spirit, of which he says in the seventh verse following, which I have already cited, "whither shall I go from thy Spirit?"

In short, it must needs be evident to all unprejudiced readers, David meant that he had the light of God's Holy Spirit present with him, as a reprover, informer, or comforter; since he makes it impossible for him to be any where without it. Which may prove to us, that however he lived above a thousand years before the apostle Paul, he very well knew the meaning of that doctrine he preached to the Athenians: "God is not far away, or at a distance from every one of us." Acts xvii. 27. Which truly known and experimentally witnessed in the soul, and that not only as a Reprover, but by an humble and holy reception of

him into the heart, as a Comforter, Shepherd, Bishop, King, and Lord, is the glory of the evangelical dispensation; where God dwells in his people as an holy temple, and tabernacles with them. 1 Cor. vi. 19, 20. This is the blessed *Emmanuel state*, God *with*, and God *in* men.

I might here subjoin the account we have of the great illumination of Daniel, and the Gentiles' clear acknowledgment of the same, as it is given us in the scripture; which they could never have done with that seriousness and conviction, but from some glimpse of the same Divine light, for it must be the same light, that shows the same truths. But that I shall pass over with several other passages of the lesser prophets, and conclude my scripture-proof of the gift of the light of God's Spirit, antecedent to Christ's coming in the flesh, with Stephen's testimony, "Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet: Heaven is my throne, and earth is my footstool; what house will you build me, saith the Lord? or what is the place of my rest? hath not my hand made all these things? Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts vii. 48, 49, 50, 51.—By which it is plain, that the rebellious Jews had the Spirit of God; it strove with them, but they resisted it. And if the rebellious had it, the obedient were not without it.

And lest it should be objected, that it was only the Spirit in Stephen then, and the holy prophets of old, that both they and their fore-fathers resisted, and not in themselves; remember, reader, that weighty passage in Nehemiah: "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth." Neh. ix. 20.—By which it is most evident, that they that had the manna to feed them, had the Spirit to instruct them. But all had their portion of the manna to feed them, therefore all had also their portion of the Spirit to instruct them. So that the light of God's Spirit, or the Spirit of God, was given as well to the rebellious as obedient, that it might condemn for sin, as well as lead into all righteousness. And since we are to suppose God's Spirit, and the light thereof, to be sufficient to salvation, (for God's gifts are perfect in themselves, and are given to accomplish their ends perfectly,) we may, without any offence, I hope, conclude, that during those many ages before the coming of Christ in the flesh, he did illuminate mankind with a sufficient measure of his Divine Light and Spirit.

CHAPTER VI

Another objection, that though the Jews had it, it will not follow that the Gentiles were so illuminated. It is answered by several scriptures, that they were not exempted; but had a measure of light, some divine seed sown in their hearts, some talent given, and that it was sufficient. A challenge to give an instance of one that by the light within was reproved for not believing that Jesus was the Christ, is answered. Such as believed in the light, and walked up to it, did receive Christ when he came. The high pretenders were they who opposed the scriptures, and crucified him. The light from scripture concluded universal and saving.

But here I expect this objection, having run our adversaries unavoidably to it.

Obj. "Very well, taking for granted, what you have said in reference to a saving Light or Spirit, universally bestowed upon the Jews, that were a distinct people from the rest of the world, under very many peculiar rights; yet cannot we think it good arguing to infer the gifts of God's Light and Spirit to the Gentiles, that make far the greatest part thereof, from these scriptures, that only seem to prove it the privilege of the Jews."

To which I answer, that I conceive I have urged those scriptures already which give a plain conviction of the truth of that general inference. But because I am desirous from my soul, in perfect love to theirs that shall read this discourse, of removing what objections I am able to foresee it may meet with, after it shall have passed my hand, I will yet endeavour to make appear, first from scripture, and next from the best account we have of the doctrines and lives of heathens, and lastly from reason, that God's love in the illumination of his Spirit was universal; or that mankind was, before Christ's coming in the flesh, enlightened with such a measure of the light of his Spirit as was saving in itself, and so experienced of all such as received and obeyed it, in the love of it. In order to this, I shall briefly insist on a few scriptures, some of which have been already quoted, though not so directly to this matter.

I. "My Spirit shall not always strive with man." Gen. vi. 3. Here observe, that no one nation was interested more than another, but man stands for the whole Adam, or mankind. From whence I conclude, that mankind was not destitute of the Spirit, or Light of the Almighty, though it might be known in no higher degree than that of a convincer or reprover of sin. Yet it follows not, but that if man had yielded to the strivings of it, he had been thereby redeemed from the spirit of iniquity, that was the ground of his grievous revolt and resistance, which redemption I call salvation from sin.

II. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." Job xxiv. 13.—Here is no mention made of Jews more than Gentiles in this chapter, if at all in the whole book. For Job is here giving the character of wicked men in general, without respect to any particular nation. So that we may well infer, he did not understand that the light whereof he spoke should be limited in its illumination to any particular people. In short, I argue thus: If such as pluck the fatherless from the breast, and take a pledge of the poor, (ver. 9.) as the context relates, are those that rebel against the Light, and walk not in its way; then, because that vice was never limited to the Jews, but other nations wrought that wickedness as well as they; it will plainly follow, that the light, against which such offenders rebelled, was not limited to the Jews, but extended to the Gentiles also: unless we should say, that what was rebellion and wickedness in the Jews, was not so in the Gentiles. But because sin was, and is sin in its own nature, all the world over; Light was, and is Light, all the world over, whether men bring their deeds to it, or not.

III. But again, let us hear the same book speak: "Is there any number of his armies? And upon whom doth not his light arise?" Job xxv. 3.

This question carries in it a strong affirmative of the universality of God's light, as much as to say, who is there among all the sons and daughters of men, that can justly say, I am not enlightened by Him? If then none can, it must needs follow, that all are enlightened, as well Gentiles as Jews.

Neither is it our construction only, but the judgment of men famed in the world, for their exactness in the original text, or letter of the scripture. They interpret it to be the Light of the Divine Wisdom, the fountain of Light, yea God himself. That rebelling against the Light is against God Τὸ Φῶς τοῦ Ἰσραὴλ, the Light of Israel: alluding to the psalmist, "the Lord is my Light and my salvation." Nay, to the light mentioned by the apostle Paul, "ye who were sometimes darkness, are now light in the Lord." And that very light, which is said to have sprung up to them that sat in darkness, which is the Light of truth; and by all allowed to be the evangelical, and spoke of Christ's manifestation. Also that the ways of light, are light, leading to the Light itself which wicked men turn from and spurn at. That this is the light, which there are none but it rises upon, whereby to give them a true sight of themselves. See the critics, Munsterius, Vatablus, Clarius, Castellio, on the 17th verse; but especially Drusius and Codurcus, who say, "all men partake of that light, and that it is sufficient to manifest and drive away the darkness of error, and that it is the light of life." Nay, Codur-

cus calls it, an "evangelical Principle," and seems to explain his mind by a quotation of the evangelist's words, John i. 9. "that was the true Light, that enlighteneth all mankind coming into the world."*

IV. Thus much we are taught by those two notable parables of the sower, and the lord that gave his servants talents. They who believe scripture, must acknowledge them to represent God's dealings with mankind, in reference to gift, duty, and reward. Observe the first parable.

"The same day went Jesus out of the house, and sat by the sea-side; and great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth, and when the sun was up, they were scorched, and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choaked them; but other fell in good ground, and brought forth fruit; some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear." Matt. xiii. 1—9.

It is granted by all that I know of, that the seeds-man is Christ. The scripture saith, "the seed is the Word of the kingdom," ver. 19. which must needs be the spiritual Word nigh in the heart, suitable to the heavenly kingdom, which Christ said was within, otherwise called Light, that is said to be "sown for the righteous;" or the "grace which comes by Christ, that appears unto all men, and brings salvation to them that are taught by it;" or the Spirit that quickens us. And lastly, common sense tells us, that the several grounds comprehend mankind; for they must either include the bad with the good, or the good only must be sown. But the very scripture expressly distinguisheth betwixt the good and bad ground, yet affirms the one to have been sown with the seed as well as the other. Therefore God's gift is universal, however men, by wicked works, may have rendered their hearts stony, thorny, or otherwise defective and incapable of bringing forth fruit.

The other parable is also very weighty, and much to our purpose. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered to them his goods; and unto one he gave five talents, to another two, and

*Munster. Vatabl. Clar. Castel. Drus. and Codurc. Crit. in 24, 25, ch. ver. 15, and 3 Job. p. 3284 to 3308. chap. 25. 3.

to another one; to every man according to his ability, and straightway took his journey. Then he that had received five talents, went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two; but he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained, besides them, five talents more. His lord said unto him, Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents, behold, I have gained two other talents besides them. His lord said unto him, Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord. Then he who had received one talent, came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: Lo, there thou hast that which is thine. His lord answered, and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed, thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him who has ten talents; for unto every one that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into utter darkness, there shall be weeping, and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left." Matt. xxv. 14 to 34.

Serious reader, I have the rather repeated the scripture at large, because of that great strength it carries with it, methinks to the conviction, at least confusion of that narrow spirit which confines the infinite goodness of God, and renders him, whilst he is the universal Creator, but a narrow benefactor; shutting up his gifts within the straight compass of a few; representing him thereby as partial as some parents, who, they know not why beside their own unequal wills, do frequently bestow their

favours, indeed their whole affection, upon an elected darling, to the manifest though causeless neglect of the rest. But to speak the truth of the matter, the over-fondness some carry to their opinion, joined with the envy raised towards those who conform not to it, has so emptied them of all natural affection, that looking upon God in that condition, they dare think him as unnatural as themselves. For my part, I have not a great while believed but that it rather arises from an unwillingness in some that dissenters from them should be saved, thereby endeavouring a compliance upon necessity, than that God had not been propitious to all his creatures. For who sees not, that can or will see, that God is this sovereign Lord, that he made mankind to be his servants, that these three servants represent mankind, and to the end they might not be unprofitable, he gave them talents to improve against his return, that is, against the day of recompense, for which they are accountable; that those who improve their talents may be rewarded, and they who make no improvement of their talents, may be punished with eternal separation from the presence of God, and all his holy angels.

I will conclude with these five observations.

1. That God, though it be his sovereign prerogative to give what he will, has given a talent out of his celestial treasury to every man and woman.

2. That this talent is in itself sufficient. But as the best corn, so this talent, put up into a napkin, must needs be unprofitable: yet, that the fault is in the party neglecting or hiding it, not in itself.

3. That those who improve not their talent, are most apt to charge God with reaping where he sows not, as do many professors we have to do with, that make God to require an account of all, and yet deny, in order to rendering up this account with joy, that he has given to all a talent sufficient.

4. That the eternal estate of men and women, as sheep and goats, depends upon their improving, or not improving that heavenly talent wherewith God has endued them.

Lastly, neither is there any shelter for these men under the inequality of the number of talents; for it is not how many talents are given, but what improvement is made of what is given. Wherefore greater is his reward, who makes one talent three, than his who of ten advances but to fifteen; since the one makes but half, whilst the other makes treble improvement. Blessed therefore are you all, and will you assuredly be in the day of the Lord's recompense, who disregarding the vanities, pleasures, cares, honours, and carnal religions of the world, diligently mind your own talent, and are, in the pure fear and holy counsel of the Lord, making your daily improvement of the same, laying up treasure in the high and heavenly place, that is durable and everlasting.

V. This reasonable truth is yet further manifest, from the weighty words of our Lord Jesus Christ: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20. To which I would add as before, that of the apostle, "Whatsoever is reproved is made manifest by the light." Eph. v. 13. Certainly then, unless men will be so unjust to God, as to think, contrary to scripture and reason, that he should let millions of men, and scores of generations live in sin, without a light to show it them, or a law to limit them, it must be yielded, that they had light and law in their hearts and consciences, by which they were convicted of sin, and that such as obeyed it, were helped and led to work righteousness; since their refusing to bring their deeds to the light, was not an act of ignorance, but design; because they knew their deeds would be condemned, and they for them, which loudly asserts, that they both had a light, and knew they had it, though they rebelled against it. And if I should grant that whatever was reprovable was not made manifest to them, yet this will no ways impeach the capacity of the light to do it. It is evident, that some things which the Gentiles did were reproved, therefore they had the light. And if they had it not in all the extent of its revelation, the light was no more to be blamed, than that guide was, whose passengers never came to their journey's end, because they never would begin, at least proceed by his direction. Had the heathens been faithful to the light that God had given them, and not been blinded by the vain idolatries and superstitious traditions of their fathers, they had more fully known and learned the mind and will of their Creator; which some of those Gentiles notwithstanding did, as will anon appear.

VI. Thus the apostle Paul teaches us to believe, in that remarkable passage of his in the first chapter to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, from faith to faith: as it is written, the just shall live by faith, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and God-head, so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. And even as they did not like to retain God in their

knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

These notable lines of that great apostle, give an apparent overthrow to all objections against either the universality or sufficiency of the Light within: which will further appear, if the reader be but pleased to observe these few particulars. 1. That in the gospel of Christ is the righteousness of God revealed, and that from faith to faith. 2. That this faith the just have ever lived by; for he quotes a time past, "as it is written"—which writing was about seven hundred years before he wrote that epistle. 3. That many had degenerated from the righteousness of God, to wit, the Gentiles, into ungodliness, against which the wrath of God was revealed from heaven. 4. That they, however, once knew the truth. 5. That they came to the knowledge of this truth from the manifestation of God (who is Light) within, since the apostle says, what might be "known of God was manifested in them, because God had showed it unto them." 6. That the cause of their after darkness, was their rebelling against that manifestation or light, not glorifying the God that showed it to them, when they both saw it, and knew it was he that showed them: consequently, that God had given them light sufficient, both to know and obey him. And since they liked not to retain God in their knowledge, the deficiency was theirs, and not the Light's. 7. If therefore their foolish hearts were darkened, that is, by disobedience, it follows, that darkness came by sin into their hearts; and that they had light in their hearts, or a light within, to know their duty and square their lives by. 8. Lastly, if the wrath was therefore revealed, because they held the truth in unrighteousness; and when they knew God by the manifestation of light within, they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened; then certainly, had they kept to that enlightening principle, we call Truth, and the manifestation of God within, and so preserved their faith in God, as he had revealed himself to them, glorifying him as God, and delighting to retain him in their knowledge, not wrath, but mercy and peace had been revealed from heaven; as saith the same apostle in his following chapter, "to them, who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." Chap. xxvii.

In short, this we may safely conclude, that the righteousness revealed in the gospel of Christ, (of which Paul was not ashamed,) from faith to faith, by which faith, he testifies, the just ancients lived, or were accepted, is one in nature, though not in degree, with that truth the Gentiles apostatized from, and therefore are said to have lived without faith, righteousness, or God in the world; for which the wrath was revealed.

Whereas, had they lived up to it, glorifying God as God, according to the manifestation of himself in their hearts and consciences, they would have had, not the revelation of wrath, but of the righteousness of faith, by which the just in all ages have lived acceptably with God. For without faith no man can please God, in any age; as without holiness, that flows from true faith, no man shall ever see the Lord.

VII. And lastly, I do earnestly entreat the unprejudiced reader, to observe these two notable passages, which, with my consideration of them, shall conclude the scripture proofs I have urged for the universality of the Light, and Spirit of God, antecedent to Christ's appearance in the flesh. "Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35. "For not the hearers of the law are just before God, but the doers of the law shall be justified: for when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts; their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii. 13, 14, 15, 16.

These scriptures are a severe check to all undervaluing apprehensions of the blessed light of God in man, and this appears in several particulars.

1. That God is no respecter of persons in any nation. From whence I conclude, that all persons and nations were and are lighted, as well Gentiles as Jews.

2. That here are men, not of the circumcision made with hands, who fear God, work righteousness, and are doers of the law, not from the obligation of an outward law, for they had none, but the inward work of the law written upon their hearts; which is a demonstration, that they had not only the Light as a Reprover, but as a Teacher and Leader, whereby they came to fear God, and work righteousness: which is elsewhere said to be the conclusion of the matter, and whole duty of man. Eccles. xii. 13, 14. Since, then, no man that fears God and works righteousness, and keeps the pure law of God in the heart, which the scriptures testify some Gentiles did, can be said to do so, and yet be void of the true Light, that objection of the heathens' ignorance of the true God, and that none by the Light within was ever reproved for not believing Jesus to be Christ, vanisheth of course. For such as lived up most sincerely to the Light in their own consciences, acknowledged, most readily, that glorious appearance of Light when in the flesh.

They were the great pretenders to scriptures that would not come to Christ: the traditional, literal, and ordinance men, who also rejected and crucified him. On the other hand, had not Cornelius and the Centurion, with many others, been upright livers to the Light within, neither had Peter been so received by the one, nor Christ so followed by the other. But that measure of the Divine Light, which they had hitherto obeyed, as the "more sure word of prophecy," led them naturally to the rising of the "day star," which, though a more glorious manifestation, yet not of another light, life, or spirit, for there are not *two lights*, lifes, natures, or spirits in God. He is *one* for ever in himself, and his light *one* in kind, however variously he may have declared himself, or manifested it at sundry times of the world. His truth is one, his way is one, and his rest one for ever.

But last of all, that which greatly rejoices good men is this, that the narrowness of some men's spirits in this world, will not be found able to exclude virtuous Gentiles from their reward in the other. But maugre all the heat, petulancy, conceitedness, and fleshly boasting of carnal christians, "such as fear God, and work righteousness, and are doers of the law written in the heart," we are assured, shall be accepted and justified of God, in the day that he will judge the secrets of all men by Jesus Christ, according to Paul's gospel. And if any man bring another, let it be accursed. Amen.

I have here, on purpose, overlooked many very pregnant instances, both in the Old and New Testament writings, for brevity's sake, in which the righteousness of the Gentiles hath, in several cases, more evidently appeared, than that of some of the Jews, and which undeniably testifies to the sufficiency of the Light within, both to manifest that which was good, from that which was evil, and also to give ability to such as truly minded its illumination, whereby they were enabled to do the one, and to reject the other. Such were Abimelech, Cyrus, Darius, the ruler that came to Christ, and many others, which I shall omit to mention more particularly; the chief bent of my mind being to demonstrate the truth of my assertion from their own writings.*

*Gen. xx. 4, and 21, 22.—2 Chron. xxxvi. 23.—Ezra i. 2, 3, 4, 5. and vi. 3, 12. Dan.—vi. 26, 27.—Mat. ix. 18.

CHAPTER VII.

That the Gentiles believed in one God. That he enlightened all men with a saving light. That men ought to live piously.—That the soul is immortal. That there is an eternal recompense. The whole called Gentile divinity. The first point proved by sixteen testimonies.

Having proved briefly, though I hope fully and truly, from the scriptures, that the Gentiles in general were lighted with a Divine light, I shall now make it my business to evidence the truth thereof, by most undeniable instances, out of their own writings. And because I am willing my defence both of the light within, and those of them who obeyed it, should turn to the clearest and best account, I will endeavour to resolve the whole into as plain a method, as the matter, and their way of delivering it will allow me.

First, then, from their own authorities I am taught to affirm, that the Gentiles believe in One Holy, Infinite, and Eternal God.

Secondly, that they did therefore so believe, because God had imprinted the knowledge of himself on their hearts; or, in our language, that he had *lighted all mankind* with a *Divine Light* which if obeyed, would lead to eternal happiness.

Thirdly, that they held and practised high sanctity of life.

Fourthly, that they affirmed the immortality of the soul, and eternal rewards of felicity, or misery, according to man's obedience to, or rebellion against the Eternal God his Creator.—Which excellent principles, true and clear, being the result of their discourse on those subjects, do worthily deserve, in my esteem, the style of divinity; which is the denomination I hope I may, without offence, bestow upon them in this discourse.

That the Gentiles did acknowledge and believe, there was but One Supreme Being, that made all things, who is infinite, almighty, omnipresent, holy and good for ever, I shall produce some of those many authorities that assert the same, and by divers scriptures underneath, of the like tendency, though of higher authority, show their agreeableness to divine revelation, in which I have the practice of very ancient fathers of the church to justify me.

I. Orpheus, one thousand two hundred years before Christ, thus expresses his belief of God:* "His hand reaches to the end of the sea, his right hand is every where, and the earth is

* "He stretched out his hand over the sea." Isa. xxiii. 11.—"For the Lord your God, he is God in heaven above and in the earth beneath." Josh. ii. 11. "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. xxii. 13.

under his feet. He is only One begot of himself, and of him alone are all things begot; and God is the first and the last." *Clem. Alex. Strom. l. 5*

Hereby not only telling us there was a God, but attributing that Almighty power and omnipresence, which shows he meant no statuary deity, but God that made the heavens and the earth.

II. HESIOD, * "Of all, which do not die, thou art king and Lord. None can contend with thee concerning thy power." *Clem. Alex. Strom. l. 5.*

This emphatically proves God to have been but one, and omnipotent, in their belief.

III. THALES, a very ancient Greek philosopher tells us,† "That there is but one God, that he is glorious for ever and ever." And he openly confesses, "that he is called Καρδιογνώστης, he who knows hearts."—*Clem. Alex. Strom. l. 5.*

Thales being demanded what God was, "That," saith he, "which has neither beginning nor end."

Another asking, "If a man might do ill, and conceal it from God?" "How?" saith he, "when a man that thinks it cannot."

"Men ought to believe," saith CICERO, in his name, "that God sees all things."

IV. SIBYLLA. ‡ "There is one God, who alone is infinite, and without beginning."—*Clem. Alex. Strom. l. 5.*

Again: § "Who can see with fleshly eyes the heavenly, true, and immortal God, whose seat is in the highest heavens?"

This Sibyl is aged above two thousand years. The question implies her faith that God was a Spirit, as Christ himself also testifies.

V. PYTHAGORAS, a modest, but diligent and retired man, in his search after heavenly things, saith ‖ "That it is man's duty to believe of the Divinity, that it is, and that it is in such

* "God is not the God of the dead, but of the living." Mat. xxii. 32—"The Lord is King for ever." Psal x. 16.—"A great King above all Gods." Psal xcv. 3.—"King of kings, and Lord of lords." 1 Tim. vi. 15.—"Thy throne O God is for ever and ever." Psal. xlv. 6.

† "Glorious in holiness." Exod. xv. 4—"God had glory before the world began." John xvii. 5—"I the Lord search the heart, I try the reins." Jer. xvii. 10. "He declareth unto man his thoughts." Amos iv. 13.—"God is from everlasting to everlasting God." Psal. xc. 2.

‡ "Thou art God alone." Psal. lxxxvi. 10.—"Besides me there is no God." Isa. xliv. 6.—"There is but one God." 1 Cor. viii 5, 6.

§ "No man has seen God at any time." 1 John iv. 12.—"Heaven is my throne." Acts vii. 49.—"The Lord's throne is in heaven." Psal. xi. 4.—"And hear thou in heaven thy dwelling place." 1 Kings viii. 30.

‖ "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.—"The eyes of the Lord run to and fro throughout the whole earth." 2 Chron. xvi. 9.—"God is Lord of heaven and earth." Acts xvii. 24.—"And the government shall be upon his shoulder." Isa. ix. 6.—Again, "God is light, and in him is no darkness at all." 1 John i. 5.—"I am the way, the truth, and the life." John xiv. 6.

a manner, as to mankind, that it overlooks them, and neglects them not. For we have need of such a government, as we ought not in any thing to contradict. Such is that which proceeds from the Divinity. For the Divinity is such, that to it doth of right belong the dominion of all." Again: "God resembleth light and truth." In another place: "God himself inhabits the lowest, and highest, and the middlemost; there is no being nor place without God."—*Jamblich.*

*"God is one. He is not, as some conceive, out of the world, but entire within himself, as in a complete circle, surveying all generations. He is the salt of all ages, the agent of his own powers and works, the principle of all things; one Heavenly Luminary or Light, and Father of all things; only wise, invisible, yet intelligible."—*Just. Mart.*

Which very pathetical account of the Divine Being, so correspondent with scripture, yet he a stranger to it, (I mean the words only, for the matter in this point he weightily hits,) deserves very serious consideration and acknowledgment from all, especially those who would not narrow God's mercies to their own time or party.

VI. To the same purpose speaks Heraclitus, that sensibly afflicted philosopher for the world's impieties and idolatries; whose very sorrowful, yet sound and smart expressions, show they came from a mind deeply touched. In one of his epistles to Hermodorus, his friend, he thus seemeth, after a while, to address himself to Euticles, and the rest of his enemies that impeached him for being an enemy to their stony gods: †"Thus I shall be condemned of impiety by the impious. What thinkest thou? Shall I seem impious to them for dissenting from their gods? If blind men were to judge of sight, they would say blindness were sight. But O ye ignorant men, teach us first what God is, that when ye declare us to be impious, you may be believed. Where is God? Shut up in temples? O pious men! who place God in the dark. You ignorant people! know you not that God is not made with hands."

This is a most clear and ample testimony against their idols, mixed with a religious derision, yet qualified by a kind of lamentation. Surely Heraclitus believed in God, yea, and that he was Light too, and such an one as should never set; by whom,

* "A God nigh at hand." Acts xvii. 27. Jer. xxiii. 23.—"One God who is above all, through all, and in you all." Eph. iv. 6.—"God is Light; and upon whom doth not his light arise?" 1 John i. 5. Job xxv. 3.—"One God and Father of all." Eph. iv. 6.—"Now to the king eternal, immortal, invisible, the only wise God, be glory," &c. 1 Tim. i. 17.

† "The heaven of heavens cannot contain thee." 1 Kings viii. 27. 2 Chron. vi. 18.—"What house will ye build me?" Acts vii. 49.—"God dwells in the light." Tim. vi. 16.—"To whom will ye liken God? What likeness will ye compare unto him?" Isa. xl. 18.—"God is a spirit." John iv. 24.

he elsewhere says, "He had overcome the enemies of his soul."—*Clem. Alex. Strom. l. 2.*

VII. ANAXAGORAS, esteemed noble by birth, but more noble for his knowledge and virtue, who was master to Socrates, taught thus concerning God: *"That God is an infinite self-moving mind, that this Divine Infinite Mind is the efficient cause of all things; every thing being made according to its species, by the Divine Mind; who, when all things were confusedly mingled together, came and reduced them to order."†

Which doubtless is so true, that Anaxagoras had no small share of true light, to give this account of both God and the creation. And indeed, his memory was celebrated by the Greeks, for having very much improved their understanding concerning God and immortality.

VIII. SOCRATES, that good heathen, if without offence to the professors of christianity I may say so, not only confesseth to *One God*, but I am of opinion they will think he gives good reason why he does so, he lays down, ‡"That the Mind, which they frequently called God by, is the disposer and cause of all things." Or in other words of his, thus: "God is *one*, Τὸ ὂν ἀνὴρ ἕκαστος, ἕκαστον ἀυτῶ, τὸ καλὸν ἀυτὸ, τὸ ζῶης ἴιδος, perfect in himself, giving the being and well-being of every creature."—*Plat. phæd.*

And this he giveth his reasons for: §"That God, not chance, made the world and all creatures, is demonstrable from the reasonable disposition of their parts, as well for use as defence,

* "But to us there is but one God, the Father, of whom are all things." 1 Cor. viii. 6.—"Where wast thou when I laid the foundation of the earth?" Job xxxviii. 4.—"And the earth was without form:" read the chapter, in which is declared, God's making and beautifying heavens and earth, and all living creatures therein. Gen. i. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and so to the end.—"Thou Lord madest the heavens and the earth, and all that in them is." Acts iv. 24.

† Lact. Fals. Rel. 1, 5. Oic. de Nat. Deor. 1. Aug. de. Civ. Dei. lib. 8.

‡ These notable arguments, urged for the proof of a Divine Super-intelligent Being, and his creation and providence, may well agree with those pathetical expressions of Job, the Psalmist, and several prophets, evangelists, and apostles, concerning God's creating the world, and upholding it to this day; his laying the foundations thereof; his providence over the lilies and the sparrows; his bringing forth fruits in due season; his lights by day and by night; that the disciples should take no thought what they should eat and drink, or put on; that there is a spirit in man, and the inspiration of the Almighty gives understanding: and lastly, "can any hide himself in secret places that I shall not see him, saith the Lord" Jer. xxiii. 24.—"No; if I take the wings of the morning, and flee to the uttermost part of the earth, thou art there." Psal. cxxxix. 9.—"And by me kings reign, and princes decree justice," saith God. Prov. viii. 15.—"And is every where." Josh. ii. 11.—"And orders all." Wisd. xi. 20.—"There is but one God, and none else besides him." Eph. iv. 6.—"In the beginning God created the heaven and the earth." Gen. i. 1, 2, 3.—"In him we live, move, and have our being" Acts xvii. 21.—"Thus he sees and hears all, and is every where." Psal. xxxiv. 9, 10, 11.

§ Xen. memor. 1.

from their care to preserve themselves, and continue their species. That he particularly regards man:—in his body, from the excellent upright form thereof, from the gift of speech, from Τὰς τῶν ἀφροδισιῶν ἡδονὰς συνεχῶς παρίχειν:—in his soul, from the excellency thereof above others, both for divinations, and predicting dangers. That he regards particulars, from his care of the whole species. That he will reward such as please him, and punish such as displease him, from his power to do it, and from the belief he hath imprinted in man, that he will do it, professed by the most wise and civilized cities and ages. That he at once seeth all things, from the instances of his eye, which at once overruns many miles; and of the mind, which at once considereth things done in the most distant places.—* That God knoweth all things, whether they be said, done, or secretly desired. That God takes care of all creatures, is demonstrable from the benefits he gives them, of light, water, fire, and seasonable production of fruits of the earth. That he hath particular care of man, from the nourishment of all plants and creatures for man's service; from their subjection to man, though they exceed him never so much in strength; from the variety of man's sense, accommodated to the variety of objects, for necessity, use, and pleasure; from reason, whereby he discourses, through reminiscence, from sensible objects; from speech, whereby he communicates all that he knows, gives laws, and governs states. † That God, notwithstanding he is invisible, hath a being; from the instances of his ministers, invisible also, as thunder and wind; and from the soul of man, which hath something with, or partakes of the Divine nature, in governing those that cannot see it. Finally, that he is such, and so great, as that he at once sees all, hears all, is every where, and orders all."

So that here we have Socrates' faith in God, and his reasons for it, drawn from the outward creation, and the inward Divine sense, which he had from the Divine instinct or nature in him; in which he lived, and for which he willingly died, as afterwards will be related.

IX. Timæus Locrus, in his work "Of Nature," thus argumentatively expresseth himself of God: ‡"One Principle of all is unbegotten; for if it was begotten then were it no more that Principle, but that of which it were begotten would be the Principle."

Suitable to this saith Clemens Alexandrinus, namely, "Hear O Israel, the Lord thy God is one, and Him only shalt thou serve." *Clem. Alex. Strom. l.* 5.—2 Kings, xix. 19.—Mark xii. 32.—1 Tim. ii. 5.

* Id. p. 711. † Id. mem. 4.

‡ "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him," &c. John i. 1, 2, 3, 4.

Thus did he endeavour to refute the Gentiles, and prove the scriptures out of their own writings. But again,

Timæus affirms, *"That God is, and that he is a Spirit, and that he is the Author of all Light." Which how sober and true it is, let the scriptures here inserted testify.—*De Anim. Mund.*

X. Antisthenes, one of Socrates' school, as it were by way of paraphrase upon that saying, "whom have ye likened me unto saith the Lord?" thus speaks: †"He is like none, because no man can know him from a likeness or image."—*Clem. Alex. Strom. l.* 5.

By which we may perceive he did not believe him to be an image, who could not be known by an image, nor any thing that could be seen with carnal eyes:—a step beyond the Romanists, that teach, as they darkly fancy, by images.

XI. Plato, the famous doctor of Gentile divinity, scholar to Socrates, whom the Greeks for his heavenly contemplation and pious life, surnamed divine, gives us his faith of God in these words: ‡"God is First, Eternal, Ineffable, Perfect in himself, that is, needing none; and ever perfect, that is, absolute in all times; and every way perfect, that is, absolute in every Part, Divinity, Essence, Truth, Harmony, Good. Neither do we so name these, to distinguish one from the other, but rather by them all to understand one. He is said to be good, because he bestows his benefits upon all, according to their several capacities, and so is the cause of all good. Fair or beautiful, because he is in essence, both more, better, and equal Truth, because he is the Principle of all truth, as the sun is of all light.

"Moreover, God not having many parts, can neither be locally moved, nor altered by qualities. For if he be altered, it must be done by himself, or some other. If by some other, that other must be of greater power than he. If by himself, it must be either to better, or to worse. Both which are absurd."

From all these it follows, that God is incorporeal; and by all which it is as evident, how true, how reasonable, and how firm a belief Plato had, of One Eternal Being and Father of all.

XII. And Lyricus Menalippides praying, saith, "Hear me,

* "God is a Spirit." John iv. 24.—"God said, let there be light, and there was light." Gen. i. 3.—"He is the Father of lights." James i. 17.

† "That thou mayst know, that there is none like me in all the earth, saith God." Exod. ix. 14 and viii, 10.—"Who in heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" Psal. lxxxix. 6.

‡ "I am Alpha and Omega, the first and the last." Rev. xxii. 13.—"The Everlasting God." Isa. xl.—"The way of the Lord is perfect." Psal. xviii. 30. "He is a rock, his work is perfect: for all his ways are judgment; a God of truth, and without iniquity, just and right is he." Deut. xxiii. 4.—"For I am the Lord." Isa. xlv. 5.—"I change not." Mal. iii. 6.

O Father, thou wonder of men, who always governest the living soul."—*Clem. Alex. Strom. l.* 5.—Exod. xv. 11.—Psal. cxxxvi. 4, 5, 6.

This plainly preaches to us their belief of One Eternal God, and his excellent attributes.

XIII. Parmenides Magnus, as saith Plato in "Sophista," writes concerning God on this wise: *"He is not begotten, neither is he liable to any death; like a chain, whose links are whole and round, and always firm and void of a beginning." *Clem. Alex. Strom. l.* 5.

What was this chain but the Eternal God, by whom all things were made? "The first and the last."

XIV. Zeno, a grave and wise philosopher, who instituted the way of the Stoics, but not of virtue: for both the Cynics and Stoics, mostly teaching such doctrine as tended to good life, may well be said to have been the followers of Socrates, the excellent man of his time, only they a little differenced themselves by some particular severities, too affected, to which the mild, serious, and unaffected piety of Socrates gave them no encouragement, though none of them trod in a more self-denying path, than history tells us he walked in. This Zeno and his disciples, were vigorous assertors of One Infinite and Eternal God, as by their doctrines may appear.

Zeno tells us, †"That God is an immortal Being, rational, perfect, or intellectual, in beatitude void of all evil, provident over the world, and things in the world; not of human form, Maker of all, as it were Father of all." Again: "God, and the power of God is such, as that it governs, but is not governed. It governeth all things; so that if there were any thing more excellent, he could not possibly be God."—*Laert.*

This was Zeno's faith of God, and I cannot believe that the worst of our antagonists has so far abandoned all reason, as to call it false, or idolatrous. That he taught it as well as thought it, let us hear some of his followers.

XV. Chrysippus also avers, as his belief of a God, "that the world was made by Him;" consequently he believed there was

* "Thy throne is established of old, thou art from everlasting." Psal. xciii. 2.—"In the Lord Jehovah is everlasting strength." Isa. xxvi. 4.

† "Now to the King Eternal, Immortal, Invisible, the Only Wise God, be honour and glory for ever." 1 Tim. i. 17.—"The rich and poor meet together, the Lord is the maker of them all" Prov. xxii. 2.—"Come now let us reason together, saith the Lord." Isa. i. 18.—"Be ye holy, for I the Lord your God am holy." Levit. xi. 44.—"One God and Father of all, of whom are all things." Eph. iv. 6. 1 Cor. vi. 8, 6.—"Who is a God like unto thee?" Exod. xv. 11.—"The Almighty is excellent in power." Job xxxvii. 23.—"And his kingdom rules over all." Psal. ciii. 19.

one. *"For if," saith he, "there be any thing which can procreate such beings, as man endued with reason is unable to produce, that, doubtless, must needs be stronger, and greater, and wiser than man. But a man cannot make the celestial things; therefore that which made them, transcended man in art, counsel, prudence, and power. And what can that be but God?" *Laert. de Irâ. Dei.* vi. 10.

Thus far Chrysippus, the Stoic, in reference to God. But again,

XVI. ANTIPATER, a famous, serious, and acute Stoic, in his Discourse of God and the world, declares himself to us after this manner: †"We understand that which we call God, to be a Spirit full of intelligence or wisdom, a Living Nature, or Divine Substance, blessed and incorruptable, doing good to mankind, present through the whole world, receiving several denominations from the diversity of his appearances, and the various operations and effects of his Divine power shown therein."—*Plut. Antip. de Mund. l.* 7.

Which kind of evangelical definition, may very well induce us to believe him to have been, at least of those who knew God; but, we hope, not of those who when they knew him, "glorified *him* not as God."

Indeed, what we have hitherto produced of them all, may worthily be accounted divinity; and not the worse for being Gentile, since God is also therein to be admired. So forcible, so true, and so conspicuous are their assertions, and their reasons for them, that they who will yet believe, "there was not a measure of the eternal fulness of all Divine Light shining in the hearts of these heathens, to give them some knowledge of the glory of the only true and invisible God," must not think it strange, if upon their example of incredulity, after all their protestations for, and professions of the christian religion, any should believe them to be arrant pharisees, and that they are overcast with the darkest clouds of envy and uncharitableness. For my part, I am of the mind that many thousands of christians, at least so reputed, I mean not of the rabble neither, believe not God so clearly, nor are able to give better reasons for what they do believe of him, than these exhibited in this first part of the Gentile divinity.

Thus much concerning God, with respect to himself, his creation, and providence.

* "Lord, thou art God, which hast made heaven and earth, and all that in them is." Acts iv. 24.—"God that made the world." Psal. xc.—"All nations are unto God, but as a drop of the bucket, and the dust of the balance." Isa. xl. 15.

† "God is a Spirit." John iv. 24.—"In whom are hid all the treasures of wisdom and knowledge." Col. ii. 3.—"of the incorruptible God." Rom. i. 23.—"The Lord is good to all, and his tender mercies are over his works." Psal. cxlv. 9.—"God is not far away from every one of us." Acts xvii. 27

CHAPTER VIII.

The second fundamental of Gentile divinity, viz. that God hath imprinted the knowledge of himself on the minds of all mankind. Proved from twelve pregnant testimonies, as well of whole societies, as particular persons, compared with scripture.

It will be now requisite, that I give an account of their belief in God, with respect to that discovery he is pleased to give of himself to mankind, how and where, which amounts to what is laid down, in my second assertion, viz. "that God imprinteth the knowledge of himself, in the minds of mankind; or, that God's way of manifesting himself to mankind, is by enlightening the soul with his own Divine Light, which being obeyed, leads to blessedness."

That this was their doctrine, and the ground of the knowledge they had of God, be pleased to weigh these their following very plain, yet very weighty expressions.

I. *"The mind," saith PYTHAGORAS and his disciples, "only seeth the eternal God, the ruler and father of all things.—What greater pleasure than to behold the serene aspect of God? What things are agreeable to God, cannot be known, unless a man hear God himself."—*Tim. de Anim. Mund. Jamblich.* They mutually exhorted one another, "not to divide asunder the God that was in them; for that it ought to be their care, to preserve their union with God, and one with another."—*Jambl.* Again saith, Timæus, one of the exactest of that school; "the most excellent thing the soul is awakened to, is her guide or good genius, (that is, a measure of the divine Light and Spirit,) but if she be rebellious to it, it will prove her dæmon or tormentor." "But having overcome these things," saith Pythagoras, (to wit, evils,) "thou shalt know συσσιν the co-habitation, or dwelling together, of the immortal God and mortal men; whose work is life, the work of God is immortality, eternal life."—*De Anim. Mund.*

Thus far the Pythagoreans, and certainly far enough to prove the assertion; for next to hearing and seeing God himself, his dwelling and tabernacling with men, what is there of greater spiritual intimacy or union? Oh! the folly and great uncharita-

* "The pure in heart shall see God." Mat. v. 8.—"He dwelleth in immortality; no mortal eye can approach or behold him." 1 Tim. vi. 16.—"One thing have I desired of the Lord, to behold the beauty of the Lord." Psalm xxvii. 4. "The things of God knoweth no man, but the Spirit of God, but God hath revealed them to us, by his Spirit." 1 Cor. ii. 10, 11.—"I will dwell in them." 2 Cor. vi. 16.—"Is Christ divided?" 1 Cor. i. 13—"And I heard a great voice saying, the tabernacle of God is with men. He that overcometh, shall inherit all things: I will be his God, and he shall be my son." Rev. xxi 3, 7.

bleness of those professors of christianity, that exclude both such men, and such knowledge the kingdom of God, because it is not delivered in absolute scripture phrase, whilst it imports much of the very subject of them, as to divine vision, union with God, and eternal life! I wish they do not take imagination for knowledge, and presumption for enjoyment. But to go on:

II. Hieron, that ancient philosopher, entitled the universal Light shining in the conscience, which ever witnessed, by its reproof, against evil, and if obeyed led man to immortality, * "a domestic God, or God within the hearts and souls of men."

"The eternal mind is God, manifesting himself in every particular of us. God is that which in mortal men gives them to know aright concerning God."

Certainly these Gentiles had an high veneration for that light which manifested darkness, who made it their rule, their guide, their domestic God. They set him not at a distance without them, but believed in him as God the Word, speaking to them in their own consciences. In which respect the minor poets notably expressed themselves.

III. Bias, prince of his country Priene, being invaded by enemies, and several of the inhabitants put to flight, with their greatest wealth; being asked, why he also carried not his choicest goods with him? answered, † "I do carry my goods with me." "He bore them," saith Valerius Maximus, "in his breast, not to be seen by the eye, but prized by the soul, inclosed in the narrow dwelling of the mind, not to be demolished by mortal hands; which is always present with those who stay, and never deserteth or forsaketh those that flee." *Valer. Max.* 7.—2.

Certainly, then, they thought this divine principle the greatest treasure, the surest companion, the best comforter, and only sanctuary of the soul in the greatest extremities, enduing it with piety and patience, and giving that contentment which was able to wade through the deepest calamities.

IV. Sophocles, is also of that number that bear testimony to divine illumination. ‡ "God grant," saith he, "that I may al-

* "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1.—"The Word is nigh thee, in thy heart and in thy mouth." Rom. x. 8.—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa lvii. 15.—"Ye are the temples of God, and that the Spirit of God dwells in you" 2 Cor vi. 16.—"Whatever may be known of God is manifested within, for God shows it unto them." Rom. i. 19.

† "Lay up treasure in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal." Matt. vi 20—"This treasure have we in earthen vessels." 2 Cor. iv. 7.—"Fear not, for the Lord thy God it is that doth go with thee, he will not fail thee, nor forsake thee" Deut. xxxi. 6.—"In all their afflictions he was afflicted." Isa. lxiii. 9.—"The Lord is a present help in the time of trouble." Psalm xlvi. 1.

‡ "Shall not the uncircumcision that is by nature, if it fulfil the law, judge

says it is my happiness that the testimony of venerable sanctity in my actions and deeds, which is commended by these noble laws (speaking of the laws written in men's consciences which were made in heaven. Gods their Father, not mortal nature, neither shall they ever be forgotten or abrogated: for there is in them a great God, that never waxeth old." *Orig. Tyr.*

"This is," saith he, "with respect to men's conscience, a divine, a sacred good, God the overseer."

Certainly in themselves very seraphic sayings, showing a clear faith of God, and that way of inward discovery he is pleased to make of himself to mankind. For it was he that said, "truly there is but One only God, who made the heavens and the earth."—*Clem. Alex. Strom. l. 5.*

V. It is frequently said of Socrates, "he had the guide of his life within him: which, it was told his father Sophroniscus, should be of more worth to him than five hundred masters. He called it his good angel or Spirit: that it suggested to us good, what was good and virtuous, and inclined and disposed men to a strict and pious life: that it furnished him with divine knowledge, and very often impulsed or moved him to preach, though in the streets, to the people, sometimes in a way of severe reproof, at other times to information: and otherwise gently to dissuade them from intemperance, and vanity of life; particularly from seeing plays, and to exhort them to repentance, reformation, and self-denial, in hopes of immortality."—*Plutarch de Gent. Socr.*

VI. Plato is not wanting to bring in his vote, for farther confirmation of our assertion, on the behalf of the Gentiles: † "The Light and Spirit of God," saith he, "are as wings to the soul, or as that which raiseth up the soul into a sensible communion with God above the world, which the mind of man is prone to slug or bemire itself withal." And adds Plotin, ‡ a famous Platonist, "God is the very root or life of the soul-"

thee, who by the letter and circumcision dost transgress the law. For he is not a Jew that is one outward, implying such as keep the law is an inward Jew." Rom. ii. 27, 28.—"And the Word of God (nigh in the heart) shall abide forever." Isa. xl. 8.

* "There is a spirit in man, but the inspiration of the Almighty giveth understanding." Job xxxii. 8.—"For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14.

† God is Light. 1 John i. 5.—In thy Light shall we see Light. Psal. xxxvi. 9.—God is not far from every one of us; for in him we live, move, and have our being; for we are also his offspring, as certain of your own poets have said Acts xvii. 27, 28.—One of whom was Aratus, whom the apostle quotes as speaking truth, and imploys it against them, to prove a True God, and to introduce his gospel; which if it showed their apostacy, it also implies, that they had been heathens, rightly apprehending of God, else surely the apostle would never have cited the poet's saying, for a confirmation of his own doctrine.

‡ Without me ye can do nothing. The Spirit of Truth shall lead you in to

Again: "Man hath a divine principle in him, which maketh the true and good man." And the Platonists in general held three principles to be in man; the first they called Νους, mind, intellect, spirit, or Divine Light. The second, ψυχη, the soul of man. The third they called "Ειδωλον ψυχης, the soul's image," "which," say they, "is her vital energy upon the body, and the feminine faculty of the soul."—*In Phæd.*—*Ænead.* 1. *cap.* 1.

By all which it is evident, though I could produce many more testimonies from their writings, that they believed and held Divine illumination and inspiration, and that such a principle resided in man, even the eternal Νους, or mind; which is to say in plain English, God himself; by which alone the soul could become what God would have it be.

VII. CLEANTHES the Stoic, "alloweth not mankind to be governed of right by the dictates of their own nature, which barely renders them men, but by that Divine, Infinite, and Eternal Nature, which is God universally diffused or sown through the whole race of man, as the most sure and infallible guide and rule." "To live," saith he, "according to this knowledge and direction, is truly to live according to virtue; not doing any thing that is forbidden. The virtue and happiness of a man depends upon the close correspondence of his mind, with the divine will of him who governeth the universe."

Again, saith the same Cleanthes, *"The knowledge of God is imprinted upon the minds of men."

VIII. MENANDER, signifying God to be good, saith, †"Every man hath a good dæmon as soon as he is born, an holy instructor in governing the life; as that I may confess him to be an evil dæmon who hurts the life of a good man. "Then," subjoins he, "That a good God is in all, that God is perfectly good, and that he is good in all." Again, on another occasion, saith he, "God, who is always near, sees this; for God is not a God afar off."—*Clem. Alex. Strom. l.* 5.

IX. PHILO, though a Jew born, yet a very serious and refined philosopher, gives us his judgment in this particular, very positively and to purpose: ‡"How should the soul of man,"

all truth." John xvi. 13.—"For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we live soberly, and righteously, and godly in this present world." Tit. ii. 11, 12.—"God hath shown unto thee, O man, what is good." Mich. vi. 8.

*"Which show the works of the law written in their hearts." Rom. ii. 15.

†"A manifestation of the Spirit is given unto every one to profit withal." 1 Cor. xii. 7.—"One God, and Father of all, who is above all, and through all. The Lord is good unto all." Psal. cxlv. 9.

‡"The things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 11.—"I will put my law in their minds, and write it in their inward parts; I will be their God, and they shall be my people." Heb. viii. 10, 11.

saith he, "know God, if he did not inspire her, and take hold of her by his Divine power?"—*Leg. Aug. l.* 1.

Again, "That the Divine Reason we have from God is an infallible law, not a mortal rule given by this or that mortal; no lifeless precepts written in papers, or upon pillars, but immortal, being engraven by the Eternal Nature in the minds of men."

This is an undeniable testimony to the law written in the heart, as a more excellent dispensation than that which is written in paper or engraven on pillars. But farther:

X. Nor is PLUTARCH wanting to the proof of this assertion, on the behalf of the Gentile divinity, who thus delivers himself, speaking of the principle of God in the conscience: *"It is a law," saith he, "not written in tables or books, but dwelling in the minds, always as a living rule, which never permits the soul to be destitute of an interior guide." Again: "To debase this ancient faith of mankind, and natural belief which is planted in all reasonable souls, is to overthrow the strong and everlasting foundation of virtue."—*Plut. Dion. Prus.*

He is doubtless, very zealous and sensible, on the behalf of an inward Divine Principle.

XI. But be pleased to hear what EPICTETUS says in this matter, who was admired for his great virtue and living, and whose memory is preserved in great respect among many who would think themselves much wronged if they should not be accounted christians. †"When you have shut your gates," saith he, "and made it all dark within, that is to say, are retired to your own dwelling, as alone, do not say that you are alone, for you are not alone, but God is within." What need have you of outward light to discover what is done, or to light to good actions, who have God, or that Genius, or Divine Principle for your light," as the following words do farther import.—*Dis. lib.* 1. *cap.* 14.

But above all the Gentiles that have been mentioned, I mean in point of plain and positive expression, (for I will prefer the life of none before that self-denying martyr Socrates,) let us hear with great attention what kind of lectures SENECA will read us upon the subject handled, truly something very weighty.

XII. "The multitude," saith Seneca, "is the worst argument: let us inquire what is best to be done, not what most usually is done, and that may settle us in the possession of everlasting happiness; not what is allotted by the vulgar, the worst

* "Because whatever may be known of God is manifest within; for God hath showed it unto them: but because they liked not to retain God in their knowledge, God gave them up to vile affections." Rom. i. 19, 26, 28.

† "O Lord, thou hast searched me, thou understandest my thoughts afar off: whither shall I go from thy Spirit." Psal. cxxxix. 1, 2, 7.

:preters of truth. *"I have," saith he, "a clearer and
· certain light, by which I may judge the truth from
hood. That which appertains to the felicity of the soul,
Eternal Mind will direct to."—*Senec. Ep.* 49. That was
Light within, doubtless, Seneca meant. Again: "It is a fool-
hing for thee to wish what by thee cannot be obtained.—
is near thee, and he is in thee. The Holy Spirit sits or re-
s within us, the observer of our good and evil actions; as
s dealt with by us, he deals with us." But yet farther:
e have this great gift," saith Seneca, "that virtue, (mean-
the Principle, or God,) hath sent her light before into the
ds of all; for even they that follow her not, see her."—
Benef. c. 17. Where observe, reader, how he confesses
he universality of the light, yet lays the fault of rebellion
nst it, not upon the light, as do our enemies, but upon such
·fuse to follow it; implying their voluntary rejection of its
·enly discoveries. Again: †"Wonderest thou that men go
od? God comes unto men: nay, which is more near, he
eth into man; and he makes the heart of every good man
habitation." Yet again hear him: "Nothing is closed from
. he is within our souls, and he cometh into the midst of
thoughts." And lastly: "Every man" saith he, "has God
ed with that, which if he forsake it not, he shall arise like
." *Epist.* 73. 83. 31.

ow much more weighty, O sober and impartial reader, are
e inward doctrines of the virtuous Gentiles, than the vehe-
t clamours, and uncharitable exclamations of empty chris-
i against them? Who seem as if they were afraid of no-
g more than inherent holiness, though of Christ's working.
uting it a kind of undervaluing of his blood, to feel the only,
ean the *inward*) benefit of it; accounting us the greatest
·ties for assenting to the greatest truth, to wit, the suffi-
cy of his universal Light, in the hearts of men, to salva-
; challenging us to prove it by scripture, or any credible
ory, and objecting the heathens ignorance and idolatry
nst the truth of its discoveries, and efficacy of its power.—
ich the very Gentiles defend us against, and confirm the
ersality and power of it.

*We have a more sure word of prophecy." 2 Pet. i. 19.—"The Lord hath
ed unto thee, O man, what is good, and what he doth require of thee."
h vi. 8.—"In him we live, move, and have our being." Acts xvii. 28.—
h as men sow, such shall they reap." Gal. vi. 7.—"That was the true
, which enlighteneth all mankind." John i. 9.

†Behold, the tabernacle of God is with men." Rev. xxi. 3.—"He that de-
th unto man his thoughts, the Lord, the God of hosts is his name." Amos
3.—"While ye have the Light walk in the Light, that ye may be the chil-
of the light. God is Light." John xii. 36.—1 John i. 5.

these few places following, recommends to us the Light, or Word within. "It is the voice of truth," saith he, "that light will shine out of darkness, therefore doth it shine in the hidden part of mankind, that is, in the heart; and the rays of knowledge break forth, making manifest, and shining upon the inward man, which is hidden.—Christ's intimates and co-heirs, are the disciples of the Light."—*Admon. ad Gent.*

He farther expresses himself in another place: "Man cannot be void of Divine knowledge, who naturally, or as he cometh into the world, partaketh of Divine inspiration; as being of a more pure essence, or nature, than any other animal."—*Strom. l. 5.*

And as assenting to the doctrine of some ancient philosophers and other Gentile authors, (for against the Gentiles of his time, I suppose he may make use of no less than two hundred and fifty,) he frequently attests the truth of the doctrine of the Divine Light in man, as man's concomitant to all good works; as one passage eminently proves. "I earnestly," says he, "exhort thee, because I would have thee saved, and that would Christ also, who offers thee Life in one Word. But thou mayst say, What is it? It is the Word of Truth, the incorruptible Word, *which* regenerates mankind, and leads him again to Truth; the spur that pricketh on to salvation, who expelleth destruction, chaseth away death, and hath built a temple in mankind, that it may place God in man."—*Clem. Alex. in Admon. ad Gent.*

I know not any of the ancients that was more profoundly read in the doctrines of the Gentiles, than this Clemens Alexandrinus: and who, to prove the verity of the christian religion against them, doth frequently cite and insert the writings of the more venerable of them, and with the very books of their admired ancestors accurately argue the unreasonableness of their opposition to christianity, the very top of virtue, and perfection of goodness; as did Christ, to prove himself the true Messiah, urge the scriptures to those (pretended great) believers in them, as an aggravation of their incredulity.

III. Tertullian, (who lived anno 195.) than whom there was not any more sharp against the dissolute Gentiles of his time, as his most quaint Apology for the Christians, and in it his severe charge against their enemies, doth particularly show, thinks it to be neither heresy, nor heathenism, as it is commonly understood, to believe and assert, "that a life according to the holy guidings of the Universal Light in the conscience, is a kind of natural christianity, or, to be naturally a christian."

And though in his Apology he stabs with the sharpest points of wit, reason, and truth, the cause of degenerate philosophy, or those that were undeservedly called philosophers, yet he lays it still on the side of their great apostacy from that noble prin-

ciple, which worthily renowned their predecessors; the being of whose stock, and assuming whose titles without their virtue they vainly esteemed warrant enough for their pretensions to real science; not unlike the pharisees among the Jews, as hath already been observed.

IV. ORIGEN, (lived about anno 203,) who I may say was twice a christian: first, by education, and next, by choice; a strong defender of christianity, as his notable books against Celsus and others do abundantly witness. Treating of that Divine light, with which God has illuminated mankind, as his universal endowment, calls it, "an immutable law, which, with the knowledge of good and evil, is engraven upon the heart, and grafted into the soul of man."

V. LACTANTIUS, (who lived about anno 315,) scholar to Arnobius, who wrote smartly against the apostate Gentiles, esteemed a good and acute man, thus delivers himself about the matter in hand: "The law of God," saith he, "is made known to us, whose light, like the stars to the mariner in the night season, clearly discovers to us the path of wisdom. That law is pure and unspotted reason, (not inconsonant with, nor unintelligible by nature,) diffused through all the world; in itself unchangeable and eternal, which, that it may deter man from vice, doth faithfully by its injunctions and prohibitions declare to man his duty."—*Lib. de Ira. cap.* 2. Again: "The way to ascend up to the house of truth, is to behold within us, that there is one most high God, who made and governs all things; that Christ is God's ambassador and builder, sent unto men, and as they receive him into their hearts, he buildeth a divine and immortal temple in them."

VI. But let us deliberately read what the so much admired Athanasius, (who lived about anno 325,) says to the Gentiles, who frequently cast out that (vulgar) objection to the christians, which is now made against us: "How know you that yours is the right way?"

"The way whereby to attain to the knowledge of God, is within us, which is proved from Moses, who saith, 'the word of God is within thy heart;' and from this saying of Christ, 'the faith and kingdom of God is within you.' If then," says Athanasius, "the kingdom of God be within us, just so are we able to understand the word or voice of the Father."—*Athanas. Cont. Gent.*

Which solid, ancient, and great truth, could not but highly aggravate the blame of such as were infidels to it, because it was but the doctrine of their far famed philosophers, more clearly and scripturally expressed, as it doth abundantly testify to us; upon which ground it was, the christians believed and practised their religion. Not tradition, however holy, but sound internal conviction and revelation; from no words without, but the eter-

al Word of God in the heart, the great discoverer of the will nd way of God to men. He that knows this Word, or Divine rinciple, to reign in his heart, knoweth the kingdom of God ome there, and his will done, even the sanctification of the oul.

VII. CHRYSOSTOM, (who lived about anno 380,) also is ot wanting to ascribe some honour to this holy light we conend for; who not only confesseth the light mentioned in the irst of John, to be Christ, the Word-God, who lighteth all manind coming into the world, but also avers it to be of a saving nature unto all, who believe in it and follow it. Wherefore, aith he, "let none blame the light that they are not saved, but heir own rebellion, who refuse to be saved by it." This he very olemnly calls, "a teacher or instructor, dwelling in man's naure, or that no man is without a teacher to instruct, inspire, elp, and assist him in the way that leads to eternal life."

I will conclude these christian testimonies with a passage of Augustine, not unsuitable to the business in hand.

VIII. AUGUSTINE, (who lived about anno 393.) in his discourse on John, has this very notable passage, viz. "That God s *properly* king of minds, or souls, because when he is received n, he governeth by his Divine Power and Spirit in the heart; herefore is not his kingdom after the manner of this world, but rithin:" and much to this purpose.

Again he distinguisheth upon the word reason: "There is a uperior and inferior reason," saith he, "the inferior is a mere ational creature, or that understanding which distinguisheth a nan from a beast; but the superior reason is a light, or as it vere, a power in mankind. dictating, revealing, and enjoining livine, eternal, and entirely good things. As for example, when it shall say, *this is sin*, thou oughtest not to commit, but avoid it: why? because it offends God."

Thus far of primitive christian divinity, from about 132 years after Christ, to about 400 years after Christ, by way of confirmation of that part of the Gentile divinity, which might with least credit be embraced. For to cite never so many primitive christian authors to prove a God, holy life, and the immortality of the soul, the other points of Gentile divinity, would look like labour in vain; since none that believes them to have been christian, ought to doubt of their holding such general truths. But the wonder is, to quote them in the language of the so much yet so undeservedly decried and abused Quakers, viz. that not only the best Gentiles, but most approved christians, of the primitive times, confess to a Divine Light, Principle, Word, or Spirit in man, whose inspiration gives infallible understanding, and as man is guided by it he shall be recovered out of that dirt and mire sin hath plunged him in, and it will free him from the

snares of pleasures, enlighten his eyes, inspire his soul, and lead him gently by the hand in the way of eternal righteousness; whose reward from God will be immortal and eternal life.

CHAPTER X.

The third part of Gentile divinity, viz. that they were men of virtuous lives, and taught the indispensibleness thereof to life eternal. Proved by numerous instances.

It may now be time that I despatch the other two parts of the Gentile divinity, which I shall endeavour with all convenient brevity.

There are many instances of their pious doctrine, and singular examples of their virtue. I will instance in a few, to convince, if I can, such as scarcely believe any good of them, (and the rather, I fear, that they may charge the bad upon the light,) that their doctrines and practice with respect to good living, were, and are, very commendable, and approved of all good christians.

I. PITTACUS MITILENÆUS. (who lived about the year of the world, 3313. Before Christ about 630 years, which is 2330 years since,) one of the seven wise men of Greece, as they were called; his apophthegms were these.

*"What thou takest ill in thy neighbour do not thyself. Reproach not the unhappy; for the hand of God is on them. Restore what is committed to thy trust. Bear with thy neighbour. Love thy neighbour. Reproach not thy friend, though he recede from thee a little. Acquire honesty; seek obsequiousness; love discipline, temperance, prudence, truth, faith, experience, dexterity, society, diligence, economy, and piety." *Stob.* 28.

II. CHILON, another of them, (who lived at the same time,) was so just in all his actions, that in his old age he professed "he never had done any thing contrary to the conscience of an upright man, only that of one thing he was doubtful. Having given sentence against his friend, according to law, he advised his friend to appeal from him, (his judge,) so to preserve both his friend and the law." Agellius relates it thus: "When his life drew towards an end, ready to be seized by death, he spoke thus to his friends

*"Thou therefore which teachest another, teachest thou not thyself." Rom. ii. 21.—"Love thy neighbour as thyself, I am the Lord." Levit. xix. 18.—"Finally brethren, whatsoever things are true, whatsoever things are honest, just, pure, lovely, and of good report, think on these things." Phil. iv. 8.

about him: 'My words and actions in this long term of years have been almost all such as I need not repent of, which perhaps you also know. Truly, even at this time I am certain I never committed any thing, the remembrance whereof begets any trouble in me, unless this one thing only, which whether it were done amiss or not I am uncertain. I sat with two others, as judge upon the life of my friend. The law was such, as the person must of necessity be condemned, so that either my friend must lose his life, or some deceit be used towards the law. Revolving many things in my mind, for relief of a condition so desperate, I conceived that which I put in practice to be of all other the most easy to be borne, silently I condemned him, and persuaded those others who judged, to absolve him. Thus I preserved, in so great a business, the duty both of a judge and friend. But from the act I receive this *trouble, that I fear it is not free from perfidiousness and guilt; in the same business, at the same time, and in a public affair, to persuade others contrary to what was in my own judgment best." Doubtless a man of light, sight, and conscience.

Of his Apophthegms, or sayings, these few are delivered to us by Laertius. "He said, †providence of future things, collected by reason, is the virtue of a man." Being demanded, "wherein the learned differ from the unlearned?" He answered, "in a good hope." When asked, "what is hard?" he said, "to conceal secrets, to dispose of leisure well, and be able to bear an injury." Therefore said Chilon, to his brother, "I can bear injuries, thou canst not."

III. The precepts of the seven Sophists of Greece, in general: Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittacus, (called seven wise men,) collected by Sosiades, who flourished above two thousand years ago.

‡ "Follow God, obey the law, worship God, reverence thy parents, suffer for justice, know thyself, consider mortal things, respect hospitality, command thyself, honour providence, use not swearing, speak well of that which is good, disparage none, praise virtue, do what is just, abstain from evil, instruct thy children, fear deceit, be a lover of wisdom, judge according to equity, curb thy tongue, examine without corruption, do that whereof thou shalt not repent, when thou hast sinned, be peni-

* "The Gentiles who had not a law, became a law unto themselves, doing the things contained in the law: their consciences bearing witness, and their thoughts the mean while accusing or excusing." Rom. ii. 14, 15.

† "To depart from evil is a good understanding." Job xxviii. 28.—"And the hypocrite's hope shall perish." Job viii. 13.—"Why do you not rather take wrong." 1 Cor. vi. 7.

‡ Reader, these weighty sayings are very scripture itself, and that as well of the new, as old testament, (so called,) especially where Christ saith, swear not at all, though spoke about seven hundred years before he came into the world.

tent, confine thine eye, perfect quickly, pursue what is profitable, be in childhood modest, in youth temperate, in manhood just, and in old age prudent, that thou mayst die untroubled." *Stob.* 28.

Thus far the wise men, which were therefore so called because of their extraordinary virtue, and truly deserved the name of christian and virtuous, more abundantly than they who bear it now.

IV. PYTHAGORAS very truly tells us, "The discourse of that philosopher is vain, by which no passion of a man is healed." *Stob.* 22.—And indeed to what serves their preaching, and hearing, and sacraments, that are neither cured nor curing.

"All which is determined to be done, should aim at and tend to the acknowledgment of the Deity."—*Jamblich.*

"Endeavour not to conceal thy faults with words, but to amend them by reproof."

*"This is the principle," saith Pythagoras, "and the whole life of men consists in this, *that they follow God;* and this is the ground of right philosophy."

"† Purity is acquired by expiations, and by refraining from murder, and adultery, and all pollution."

"We ought either to be silent, or to speak things that are better than silence."

"Temper is the strength of the soul: ‡ for it is the light of the soul, clear from passion."

"It is better to die, than to cloud the soul by intemperance or passion."

§ Pythagoras returns not reproaches for reproaches.—Though some professors of christianity reproach when they are not reproached. Behold the difference betwixt a sober heathen and such scolding christians, but therefore no true christians.

V. ANAXAGORAS held, "that contemplation of God was the end of life, and that liberty of mind, which proceeds from such heavenly meditation."—*Laert.*

To one who blamed him for neglecting his country: "Wrong me not," said he, "my greatest care is my country"—pointing to heaven.

SUIDAS saith, "that he was cast into prison by the Athenians, for introducing a new opinion concerning God, and banished the city, though Pericles undertook to plead his cause."

* Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments; for this is the whole duty of man." Eccles. xii. 13.

† "Pure religion and undefiled is, to keep himself unspotted from the world." Jam. i. 27.

‡ In this sense I fear, we may say, that some have no light in them.

§ "Who when he was reviled, reviled not again." 1 Pet. ii. 23.

Josephus saith, "that the Athenians believing the sun to be God, which he affirmed to be without sense and knowledge, he was by the votes of a few of them condemned to death."

However, thus they wrote upon his grave, as Englished by T. Stanley:

> "Here lies, who through the truest paths did pass
> To the world celestial, Anaxagoras."

Which was an high testimony to his good life, and their belief of his attaining immortality.

VI. Socrates tells us: * "Right philosophy is the way to true happiness; the offices whereof are two, to contemplate God, and to abstract the soul from corporeal sense."—*Plat. Phed.*

"†To do good is the best course of life."—*Xen. Mem. 3. p.* 780.

"Virtue is the beauty, vice the deformity of the soul."—*Clem. Alex. Strom. l. 5.*

"Nobility is a good temper of soul and body."—*Stob.* 218.

"The best way of worshipping God is, to do what he commands."—*Xen. Mem. 4. p.* 803. An hard saying to professors of christianity, but a great truth.

‡ "Our prayers should be for blessings in general; for God knows best what is good for us. God considers integrity, not munificence."—*Id. Mem* 1. 722. 4. 804. This judgeth formal christians, with their exterior worship.

"The office of a wise man is, to discern what is good and honest, and to shun that which is dishonest."—*Id. Mem. 3.*

§ "They who know what they ought to do, and do it not, are not wise and temperate, but fools and stupid."—*Ibid.*

Libanius saith, "Of all things which man can call his, Socrates considered the soul to be chief; and that, || he only is truly happy who purifieth that from vice."—*Apolog.*

He taught every where, "that a just man and an happy man were all one."—*Clem. Al. Strom. 2. 417.*

He said, "he wondered at those who carve images of stone, that they take such care to make stones resemble men, whilst they neglect and suffer themselves to resemble stones."—*Laert.* He meant, they had stony hearts, as the prophet expresseth it.

* "The fear of the Lord is the beginning of wisdom." Psal. cxi. 10.

† "If any man will come after me, let him deny himself, and take up his cross, and follow me." Luke ix. 23.

‡ Reader, these sententious expressions to have every one of them a scripture, would be tedious and superfluous; for they are almost word for word scripture itself, as he who knoweth scripture may plainly see.

§ "So saith Christ." Mat. vii. 26, 27.

|| "The pure in heart shall see God." Mat. v. 8.

[illegible] live without perturb[illegible] [illegible] are conscious to themselves [illegible] [illegible] [illegible]."—*Stob.* 44.

[illegible] "whom he thought richest?" he answered, "[illegible] contented with least; for content is the greatest [illegible]."—*Stob.* 44.

[illegible] demanded, "what continence is?" he answered, "[illegible] [illegible] of corporal pleasures."—*Stob.* 54.

"[illegible] would see, that their manners are more firm than an oath."—*Stob.* 114. This saying [illegible] [illegible] swearing, that Socrates had a right [illegible] and preferred before swearing, as I may again observe. But to proceed, let us hear the charge of his enemies, and his defence.

VII. "MELITUS, son of Melitus, a Pythian, accuseth Socrates, [illegible] Sophroniscus, an Alopecian: 'Socrates violateth the law, not believing the deities which this city believeth: but introducing another God. He violates the law likewise in corrupting youth: the punishment death.'"

The charge is the same to this day. Good men are made offenders for a word, and darkness called light, and light darkness.

Soon after, ANYTUS, who caused that bill to be preferred by Melitus, in that Socrates industriously assayed his overthrow, and the rest of his comical associates, (for they were comedians,) sent privately to him, desiring him to forbear the mention of his trade, and assuring him that he would thereupon withdraw his action. But Socrates returned him answer: "That he would never forbear speaking truth as long as lived; that he would always use the same speeches concerning him; that this accusation was not of force enough, to make him refrain from speaking those things which he thought himself before obliged to say."—(*Liban. Ap. p.* 611.) Again observe his resolution.

"It is likely, God in his love to me hath ordained, that I should die in the most convenient age, and by the gentlest means. For, if I die by sentence, I am allowed the benefit of the most easy kind of death. I shall give my friends the least trouble." Further: "If, when I give an account of my actions towards God and men, the judges think fit to condemn me, I will rather choose to die than to beg of them a life worse than death.

"Yet that I die unjustly, it will not trouble me; it is not a reproach to me, but to those who condemned me. I am much satisfied with the example of Palamedes, who suffered death in

* "The fruit of the Spirit is peace." Gal. v. 22.

† "But godliness, with content is great gain." 1 Tim. vi. 6.

‡ Nothing they could do was able to draw him out of his endeavours to detect the loose comedians, that sought therefore his ruin.

the like manner. He is much more commended than Ulysses the procurer of his death. I know, both future and past times will witness I never hurt nor injured any, but on the contrary have advantaged all that have conversed with me to my utmost ability, communicating what good I could gratis, and not for gain.

"I think it most unbeseeming a philosopher to sell his advice, and extremely contrary to my practice. For ever since by God's command, I first entered into *philosophy, I was never known to take any thing, but keep my exercises in public, for every one to hear that will. I neither lock the door when I teach, nor go abroad to the multitude, and exact money of the hearers:" as some heretofore have done, and some in our times yet do.

Did not Socrates, then, excel the priests of our day? I mean as well some creeping non-conformists, as any other who make a trade of it, and indeed it is their best. The righteousness of this Gentile condemns their mercenary practice, who pretend to be christian ministers; and gives proof of an higher state, than that to which they have yet attained.

VIII. ANTISTHENES, institutor of the Cynics, as they were called, and scholar to Socrates, taught, †"That virtue was the truest nobility, that piety was alone needful to lasting happiness—that true virtue stood not in saying, but doing that which was good. Not in much learning, or many words, but upright actions. In short, that the principle of virtue is sufficient to what wisdom is needful, and that all other things ought to have reference thereto. ‡That piety is the best armour, and virtuous persons are always friends. That virtue is an armour, none can either pierce, or take from good men. He prefers a just man before his neighbour, and gives women's souls the same privilege to virtue, with men's. He accounted pleasures one of the greatest mischiefs in the world; and being asked, what learning was best? he answered, that which unlearns men evil; for those, saith he, who would live for ever,§ must have a care that their lives be holy and just in this world."—*Laert. & Suid in vit. Antisth.—Stob.*

* The word philosophy hath been otherwise appropriated since those days, as many other words have been; for it then signified a love of wisdom given by Pythagoras, which wisdom was the way of holy living, not vain and untoward contests about impracticable things.

† "Ye are an holy nation, a royal priesthood." 1 Pet. ii. 9.—"And hath made us kings, and priests," &c. Rev. i. 6.—"Blessed are they who hear the Word of God, and keep it." Luke xi. xxviii.—"Where is the wise? where is the scribe? where is the disputer of this world?" 1 Cor. i. 20.

‡ "Put on the breast-plate of righteousness." Eph. vi. 14.

§ "The just shall live by faith." Hab. ii. 4.—"Without holiness no man shall see the Lord." Heb. xii. 14.

IX. From DIOGENES, his constant scholar and friend, take this one very true and notable saying. Of spiritual exercitation Laertius makes him speak to this purpose, in his account of his doctrine: * "That where men's souls are deeply and frequently employed in that spiritual retirement, and waiting for Divine strength, and are often exercised in meditations upon the eternal mind, holy revelations or illuminations will occur, which enlighten the soul, and enable it the better to live and act virtuously."

X. Nay, so greatly were the piety and wisdom of Xenocrates reverenced at Athens, about four hundred years before, "swear not at all," was spoken by our Lord Jesus, that the judges of that place would not offer to put Xenocrates upon his oath in an high matter of evidence, in case he would have sworn; because they thought it an affront to his integrity, that his bare word should not be preferred before all the oaths of other men. "Dispensing," says Valerius Maximus, "with that to him, they would not have excused in one another." Which is no small proof, that the light among the heathens, impeached oaths in evidence of man's imperfection, as being but only supplemental or in the place of remedies, against want of honesty, and obviously esteemed it an higher and more noble state, to arrive at the integrity which needs not the extraordinary and affrighting obligation of an oath, where mere fear of the curse entailed upon perjury, and not an innate faithfulness, most commonly extorts true evidence. Which is a sufficient answer to this question: "How, and by what light we could have aimed at that perfection, or have known that doctrine, had not the scriptures been?"—*Valer. Max.* ii. 10.—*Cic. pro. Bal. Laert.*

XI. "The chief good therefore," said Zeno, †"is to square our lives according to the knowledge given us from the Eternal Being, when the soul, entering into the path of virtue, walketh by the steps and guidance of right reason, and followeth God." *Cic. de Fin.* ii. Which brings to my remembrance these Stoical maxims delivered by Laertius, Cicero, Quintilian, &c. and collected by T. S. for us, charged upon Zeno, and his disciples: some of which I had formerly an occasion to mention in another discourse. They are these.

‡ "A wise man is void of passion. A wise man is sincere. A wise man is divine; for he hath God with himself. But a wicked man is an atheist. The wicked are contrary to the good:

* "They that wait upon the Lord shall renew their strength." Isa. xl. 31.—"The secret of the Lord is with them that fear him." Psal. xxv. 14.

† Rom. ii. 14, 15.

‡ "The fear of the Lord is the beginning of wisdom." Psalm cxi. 10.—"The rulers take counsel together against the Lord." Psal. ii. 2.—"The wisdom which is from above, is first pure, then peaceable." Jam. iii. 17.

od, he is good, so against God. A wise man is religious, he is nable. He only is a priest. He only is a prophet. He loves ei honours his parents. A wise man only is free A wise man void of sin."—*Laert. Ibid. Stob. Laert. Stob. Laert.*

Upon which I query, whether this amounts not to as much as har the scriptures teach, and these here inserted tell you; at "the fear of the Lord is the beginning of wisdom, and to part from iniquity a good understanding?"

But farther, to the same purpose. *"A wise man is innocent. wise man is free; wicked men are slaves." Again, "A wise an is only perfect, for he wanteth no virtue. a wicked man imperfect, for he hath no virtue."—*Idem. Cic. Parad. Stob.*

Whereby it is evident that the wisdom they meant was virtue, opposition to vice which they esteemed folly, as doth the cripture frequently. As much as to say, those who are thus od are only wise.

Again: "A wise man never lieth. A wise man is peaceable, eek, modest, diligent, virtuous, constant, and only is meritable virtue. Fools are not"—*Idem.*

Where it is obvious, that by fools they meant wicked and incible people, who are stiff-necked, rebelling against God, not lighting to retain God in their knowledge.

XII. Plato thus: †"To be like God is to be holy, just, and ise, which is the end of man's being born, and should be of s studying philosophy; that virtue and honesty are all one:" saith Clemens Alexandrinus out of him.—*Theatr. cap.* 3. 10.

This, reader, was the doctrine, this the study, and, which is est of all, this was the practice of many of the virtuous heathens, ho became a law unto themselves, bounding their appetites, hether corporal or mental, within the approved limits of an nward holy guide, like careful mariners, steering the course of heir lives by the direction of that heavenly star, which in the Gentile night arose in their consciences to guide them unto a lessed immortality, which shall be the last point of their divinity, and then we close this discourse with respect to them.

* Psal. cxi. 9, 10.

† "Be ye holy, for I the Lord your God am holy."—Levit. xi. 44, 45.

CHAPTER XI.

That the last point of Gentile divinity, to wit, immortality and eternal rewards, is also very clearly and positively held forth by the ancient heathens. Six testimonies from them, to prove it. Socrates' great faith in particular; and the lofty strain of the Pythagoreans.

That the Gentiles believed there was an immortality, and that all men should hereafter be accountable for the deeds done in the body, (a point, but obscurely laid down among the Jews themselves,) be pleased to take these few ensuing authorities, as a proof of what is asserted.

I. PYTHAGORAS and the Pythagoreans, that they all held the immortality of the soul, consider his and their doctrine in the point.

First, he said, "that the soul is immortal."

Next, *"that the soul is incorruptible, it never dieth; for when it goes out of the body it goes into the other world, the pure to God, the impure bound by furies in indissoluble chains." *Plut. Plat.* 4, 7.

Here immortality and rewards are asserted.

†"But when a man who hath lived justly dieth, his soul ascendeth to the pure æther (or heaven) and lives in the happy ævum (or everlasting age) with the blessed."—*Stob. Phys. Plat. Phed.*

II. HERACLITUS. "If my body be over pressed, it must descend to the destined place: nevertheless, my soul shall not descend, but being a thing immortal, shall fly up on high to heaven."—*Id. Amph.*

III. EURIPIDES, a grave tragedian, whose works was to undo what wanton comedians had done to undo the people, speaks thus: ‡"Who knoweth whether to die be not to live, and to live to die."—*Clem. Alex. Strom. l.* 3.

Surely he said so not of any distrust of immortality, but in belief of it and that reward that would attend good men.

IV. SOCRATES. §"The body being compounded, is dissolved by death. The soul being simple, passeth into another life, incapable of corruption."—*Plat. Phed.*

‖"The souls of the good after death are in an happy estate, united to God in a blessed inaccessible place: the bad in convenient places suffer condign punishment."—*Idem.*

This puts the case of the sufficiency of the light to discover immortality to the very heathen, out of all doubt, and not only

* Rev. xx. 12, 13, 14. Chap. xxi. 7, 8. † 2 Cor. v. 8. ‡ 2 Cor. v. 8. Philip. i. 21. § Eccles. xii. 7.

‖ "The sheep on the right hand, and the goats on the left." Mat. xxv. 31—32, 33.

so, but rewards too; since we have them here believing, the righteous shall be saved, and the wicked damned. This made Socrates so cheerful at his death, something of which I think fit to insert.

*"Truly," says he, "did I not believe I should go to the just God, and to men better than any living, I were inexcusable for contemning death. But I am sure to go to God, a very good master, and hope to meet with good men, and am of good courage, hoping that something of man subsists after death, and that it is then much better with the good than with the bad."

When he had made an end of speaking, Crito, one of his followers, asked him, what directions he would leave concerning his sons, and other affairs; and if they could do any thing that might be acceptable to him? "I desire no more," saith he, "than what I have often told you. If you take care of yourselves, whatsoever you do will be acceptable to me and mine, though you promise nothing. If you neglect yourselves and virtue, you can do nothing acceptable to us, though you promise never so much." "That," answered Crito, "we shall observe, but how wilt thou be buried?" "As you think good," said he, "if you can catch me, and that I give you not the slip." "Then with a smile applying himself unto us, 'I cannot persuade Crito,' saith he, 'that I am any thing more than the carcass you will anon behold, and therefore he takes this care for my interment. It seems, that what even now I told him, that as soon as I have taken the poison I shall go to the joys of the blessed, hath been to little purpose. He was my bail, bound to the judges for my appearance, you must now be sureties to him, that I am departed. Let him not say, that Socrates is carried to the grave, or laid under ground; for know, dear Crito, such a mistake were a wrong to my soul. Be not dejected; tell the world, my body only is buried, †and that after what manner thou pleasest. Yet,' saith Socrates, 'I may pray to God, and will, that my passage hence may be happy, which I beseech him to grant.'" And in the same instant drank it off easily without any disturbance.

"This," saith Plato, "was the end of the best, the wisest, and most just of men." A story, which Cicero professes he never read without tears.

This ends Socrates upon the present subject; and happy man was he to make so happy an end, as to die for the only true God. He had great reason to believe, maugre the envious uncharitableness of some, that he would reward him, when it shall be said to many bawling pretended christians: "Depart from me; I know you not;" "for as men sow, so shall they reap" in the day of God.

*1 Cor. xv. 28, 29, 30, 31.

† Observe Socrates' distinction betwixt being dead and departed.

I need not to tell the world, that Plato and other heathens have written accurately upon that subject, when it is so notorious. Wherefore to close up my testimonies upon this head, and whole discourse of Gentile divinity, I will present the reader with two short passages, the one from Virgil, the other of the Pythagoreans, thus translated to my hand, only a little varied, by an ingenious author.

V. Donec longa dies perfecto temporis orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem.
Virg. Æneid. lib. 6. v. 745.

In English thus:

'Till that long day at last be come about
That wasted has all filth and foul desire,
And leaves the soul celestial throughout,
Bathing her senses in pure liquid fire.

To which agrees that golden distich of the Pythagoreans, as it hath been called.—*Pythag. Aur. Carm.*

VI. Ἢν δ' ἀπολείψας Σῶμα ἐς ἀιθέρ' ἐλεύθερον ἔλθῃς,
Ἔσσεαι ἀθάνατος, θεὸς ἄμβροτος, οὐκέτι θνητός.

To this purpose:

Who after death once reach the heavenly plain,
Become like God, and never die again.

The Greek has it, as immortal Gods. Which Hierocles interprets thus: "Herein shall good men resemble the deity, that they shall be immortal, like God himself."

Thus, reader, have I given thee a very true account of the Gentile divinity, what was the faith, what the practice, and what the hope of many Gentiles through this light within, each of whom had numerous followers.

Observe, they began where Jews and christians began, that is, with God; and they end with what they confess to be theirs, namely, a state of immortality, in which every one is rewarded according to their works. Only they are thus far to be commended before either of them, if we consider many of our times, that they were more certain, plain, and true in their acknowledgment of a Divine Light, Law or Principle in man, which being obeyed, supplied them with daily wisdom and strength, and finally led them to God. And also were more just to their faith, by a life excelling the most of them in virtue and self-denial. And certainly in that great and terrible day, when God will judge the secrets of men by Jesus Christ, according to Paul's gospel, such pious Gentiles, who knowing God, glorified him as God, and conscientiously did the things contained in his Law, will be finally acquitted and rewarded.

CHAPTER XII.

That the heathens had a sight of the coming of Christ. That, and their refusing to swear, prove the sufficiency of the Light.

Over and above what I promised, being rather willing to err on that hand, if yet it be erring, I shall briefly observe two things greatly importing our defence of the Light, and the satisfaction of our adversaries, if it be true that they seek to be satisfied.

1. That the testimony of Socrates and Xenocrates about swearing, sufficiently prove to us, that by the light they had they saw a state above swearing, or a righteousness excelling that of the legal Jews, which manifestly corresponds with what Christ said, who, above four hundred years after them, taught, as what properly became the evangelical righteousness, "swear not at all."

2. That though their light did not tell them the express names Christ should be called by, yet they foresaw and prophesied of his coming, and how he should come of a virgin, and both what he was, and the work he came to do, which the names given of the Holy Ghost did plainly import. Neither is it the mere knowing of so many letters, syllables, or words that gives the true knowledge, or salvation, but the experiencing him to be that which he is, and wherefore he is so denominated. For to that end came he into the world. Christ signifies anointed, eminently with respect to that peculiar manifestation. Jesus a Saviour, for he should save his people from their sins. Emmanuel, which is to say, God with us, &c. That in this sense he was prophetically held forth by the Gentiles, through that measure of light they had, hear Plato and Virgil.

Marcil. Ficinus, who wrote the life of Plato, that great Gentile, tells us among many other things, that, "being very seriously asked by some that visited him, as the last thing they had a mind to be informed about, 'How long men should attend to his writings?' (of which he seemed so chary, living and dying in the belief of what he recommended to the world,) he solemnly answered, 'Until that more Holy and Divine Person shall appear to visit the world, whom all men ought to follow.'" At once, both believing such an one to appear, and then forbidding all to prefer that lesser discovery he had given the world, through the improvement of his talent of light, before that greater manifestation which that Divine Person would bring with him into the world. As if he had said, mine may help you with respect to that knowledge which is your duty in this generation, and so point at him that afterwards shall come; but I am not he, neither do I believe this the most excellent

discovery that can be made. But as the lesser light may lead to the greater, and is at last swallowed up of it; so can I only point at him, and when he is come, all I have done must yield to him. For I declare that all ought to follow him; because, in following him, they will obtain eternal blessedness.

Let us now see what VIRGIL will add to this matter, as translated in Eusebius.—*See Const. Orat. in Eus. Virg. Bucol. Eclog.* 4.

Sicelides Musæ paulo majora canamus.

Ye muses, with a lofty wing,
Let us of higher matters sing.

And what be they?

Ultima Cumæi venit jam carminis ætas.

Who lives this age, will clearly see,
Cumæa's verse accomplished be.

This Cumæa, so called of her city, was a Sybil, who lived about six hundred years before Christ, and prophesied of him. Virgil wrote these verses about forty years before Christ was born. I query if the Jews themselves had so positive a sense of the Messiah's coming. But to proceed:

Magnus ab integro seclorum nascitur ordo:
Jam redit & virgo, redeunt Saturnia regna.
Jam nova progenies Cælo demittitur alto.

Th' integrity of times shall now renew again,
A Virgin also shall bring back old Saturn's reign.
Now is from heaven high
Descended a new progeny.*

This is a direct prophecy of the marvellous conception, that he should be born of a virgin, and the good that would redound to the world thereby, as he farther addeth:

Tu modo nascenti Puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Casta fave Lucina——
Hoc duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.

The birth of that most happy child, by whom
The iron age shall end, and golden come,
Chaste Lucina favour——
He shall the power of wickedness destroy,
And free the world from fear and all annoy.†

Yet again:

Ipsæ lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.

* Isa. vii. ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.—Isa. ii. 2, 3, 4.
† Chap. ix. & x.—1 John iii. 5. 6.

The goats shall bring their udders milk-filled home,
And the gentle flocks great lions shall not shun.*

Yet farther:

Ipsa tibi blandos fundent cunabula flores,
Occidet & serpens, & fallax herba veneni
Occidet: Assyrium vulgo nascetur amomum.

Thy cradle fairest flowers shall send forth still,
Which shall have power, the poisonous herbs to kill,
The serpent he shall to destruction bring,
Assyrian amomum shall each where spring.†

Hinc ubi jam firmata virum te fecerit ætas.

When thou shalt attain at length
To years of manhood and firm strength.

Now let any tell me, if this be not a most pathetical account of the virtue and power of Christ, and the very end of his coming into the world, as by a comparison of it with the scriptures will plainly appear.‡

Et dura quercus sudabunt roscida mella.

From the hard oak there shall
Sweet honey sweat forth and fall.

To conclude:

Cedet & ipse mari vector; nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem,
Nec varios discet mentiri lana colores.
Sponte sua sandyx pascentes vestiet agnos.
O mihi tam longè maneat pars ultima vitæ,
Spiritus & quantum sat erit, tua dicere facta!

The sea shall then be quiet, no ship shall range
Abroad, her wares with others to exchange.
Then ev'ry land shall ev'ry thing produce,
And then to plow the earth they shall not use.
Vines by the hook shall not be rectified,
Nor wool with divers colours shall be dyed:
Fair fleeces, voluntary, shall proceed,
And clothe the lambs, while they do gently feed.
Oh might my days be lengthened, so that I
Might sing of thy great deeds before I die.§

Thus, to say no more, though much more might be said of this kind, have heathens, by the light we have been hitherto de-

* Isai. xi. 6, 7, 8, 9, 10, 11. † Jer ii. 3.
‡ Psal. ii.—Psal. xlv.—Isa. ix. 6, 7.—Chap. xi. 1, 2, 3, to 9.
§ Isai. lx. 1, 2, 3, to the end.—Chap. lxi. 1, 2, 3.—Matt. i. 21, to the end.—Luk. ii. 10 to 33.—1 John iii. 5, 8.

fending, not only foretold Christ's appearance, but the very work for which he came, and for which he received those peculiar names of Christ, Jesus, Emmanuel, the Restorer of breaches, Redeemer, Saviour, &c. So that I hope our adversaries will either disprove these writings, or confess that the light God gave to the Gentiles, they obeying it, was sufficient, and that by it they had some of them a sight of Christ, with respect to the great performance for which he was so named.

I have omitted any mention of those Sybils so much regarded by Justin Martyr, Tertullian, Clemens Alexandrinus, and abundance of the ancients, for David Blondell's sake, an accurate Frenchman, who endeavours to prove the books that go under their name to be spurious; written since Christ, by some affected to christianity, to promote it with the Gentiles, and therefore not genuine prophecies of his coming. Though he grants, "Sybils there were of old, and excellent things they wrote, but that they were burnt in the capitol of Rome, several hundred years before Christ came in the flesh, and scattered remnants only extant." Yet among them enough will be afforded, as Virgil from the Cumæan already mentioned, by which to prove the great foresight some of the Gentiles had of Christ's being conceived by the Holy Ghost, born of a virgin, and finally, coming in the flesh for the salvation of the world. And which is more than any before Virgil had done, the time when, namely, within that age; which was the reign of Augustus Cæsar, in the beginning of which Virgil wrote, and about the end of which Christ was born.

CHAPTER XIII.

It is granted that the Jew, and much more the christian, hath the advantage of the Gentile. Yet that the Gentile had enough for salvation.

But, that I may provide against both ignorance and malice, let none unworthily infer from hence, that I prefer the state of Gentilism before the state of christianity. No, nor yet that I so much as intend to equal it to that of the Jews, to whom pertained "the adoption, glory, covenant, and the giving of the law, whose were the Fathers, and of whom Christ himself came after the flesh, who is God (the *only* God) over all, blessed for ever. Amen."

For this let all know, that far greater were the privileges that both Jew and christian were blessed with, than those of the ancient Gentiles. God gave the Jews what the Gentiles had, but he was not pleased to endow the Gentiles with all that he

freely bestowed upon the Jews. Yet that he gave them what was sufficient to godliness, is altogether as certain. For the difference lay not in the root of the matter, but only in some extraordinary helps, and several visible services, figurative of, and that pointed at a further glory.

The Word nigh in the heart, of which Moses testified, was not only the privilege of the Jew, but of the Gentile also. The Spirit of God strove as well with the Gentile as the Jewish man; and God himself declared their "new moons, solemn assemblies, sabbaths," &c. to be "an abomination;" and bid them "cleanse themselves, and put away the evil of their doings, and that they would make them a new heart, and a new spirit." (Isa. i. 12, 13, 14, 15. Ezek. xviii. 31, 32.) Intimating, that though he did attend their childhood with many helps, that were wanting to other nations, yet he required fear, purity and righteousness, and that which was the most essential thing. Which, because it was required of the Gentiles as well as Jews, and that many Gentiles believed so, and lived accordingly; unto which, declaring they were inclined by the *same* good Spirit, which Job says is "in man," and that "inspiration of the Almighty which gives understanding." I cannot in justice but conclude, they wanted *not the* ground-work any more than the Jews. So that the sum of what I have been urging is this: that though God was more beneficent to the Jew, especially to the christian, than the Gentile; and consequently that as the Jew had those assistances the Gentile had not, so the christian dispensation is the perfection of the Divine light, life, and immortality, more weakly seen both by Jew and Gentile. Yet also, that God did communicate to the Gentiles, such a measure of his Divine light and Spirit, as diligently adhered to, and faithfully followed, was sufficient to their salvation from sin here, and consequently from wrath to come; and that they themselves did so believe, teach, live, and die, in perfect hope and full assurance of eternal recompense, in a state of immortality.

And though I will not be so strict in my opinion of the best Gentiles, as to deny there might be some self mixtures from temper, education, or otherwise, yet I will also boldly affirm, that as the light they had was sufficient in itself to their salvation, of which their life and doctrine are a notable demonstration, so they had some of them a glimmering prospect and bold belief of as high a state of purity, glory, and immortality, as man's nature is well capable of attaining. Let thus much suffice, whether some be pleased or not, in defence of the universality and sufficiency of the light of Christ within, at least with respect to the Gentiles' divinity, and a full answer to the clamours of our many adversaries, against the Light's sufficiency to discover sin, and convert from it.

CHAPTER XIV.

A great objection stated and answered. The light both law and gospel; not in the same discovery, but in itself. A way to reconcile the seeming difference about it. The light still defended as asserted.

But because I am yet to expect doubters about this blessed light, who rather strive to oppose it by their notions, than believe it and obey it to their salvation; I will suppose that some may yet object:

Obj. "Certainly this light within can be, at most, but the law in the conscience, answering to the first covenant. For here is scarce any mention made of Christ in this long discourse; and if this Light were Christ, as is affirmed by you Quakers, then how comes it that he was not so called of old by the Jews and Greeks? and why typified to come, when he was come before, and whilst typified? And further, in what sense can he be understood to bear our iniquities, and men and women to be saved by his blood, if this Light be the Saviour, Messiah, Christ, &c. as you believe, and endeavour to maintain now in the world?"

This objection, I suppose the reader will allow to be the most weighty made against our principle, and that I have therein dealt more fairly by our opposers than they usually deal with us; since I have here laid down the very strength of their objection against the light we assert. To all which I shall answer in the fear of God, and spirit of moderation.

The objection consists mainly of these four parts: The first, relating to the light's being but the law, not the gospel. The second, to the light's never being called Christ by Jews or Greeks. The third, to Christ's being typified, and yet in being at the same time. The fourth, to Christ's blood, the bearing our sins, and which way this could be appropriated to the Light, and not do injury to the holy manhood.

First then, I shall answer to that part of the objection which concerns the light's being but, or no more than the law.

I do thus far agree, to wit, that the light is the law; but that it is not therefore in any sense the gospel, I also deny; yet not in that respect wherein it is the law. For as in that state it cannot justify, so it would be to say, it is the law, and it *is* not the law, *ad idem*. I say then, that the light may be both law and gospel, in reference to a two-fold manifestation.

"Where there is no law there is no transgression." It might as well have been said, (since they themselves confess it to be the law,) that where there is no *light*, there is no transgression; and the rather, because the apostle says expressly, "Whatever is reproved," or sinful, "is made manifest by the *light*."

Eph. v. 13. Therefore, since all have transgressed, all have light, and ever had.

In this state then, it is a law which justifies none; all being concluded under guilt, and children of wrath, for whoever is in that which is reprovable, is under condemnation from the law, or the reproving act of this holy Light. But again, such as by unfeigned repentance come to obey the light, they are herein justified in a two-fold sense, (and I so speak for the sake of the simple, beguiled by a wrong apprehension of the word:) First, in that God *acquits* for his "name's sake," who is "merciful, pardoning iniquity, transgression and sin," in all that repent with unfeigned repentance. Secondly, in that he *accepts* upon the renewal and continuance of the creature's humble and sincere obedience. Neither are such properly come to the complete sonship. They are but on their journey, they must give good proof of their fidelity, diligence, and loyalty to God, as *servants*, before they are received into that excellent state of *sonship*, which never goes out of the Father's house for ever.

This is clearly distinguished, and weightily expressed by the apostle Paul to the Galatians: "The heir," says he, "whilst under age, differs not from a servant, but is under tutors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world; therefore the Seed came, that by faith in it, the adoption of sons might be known." This is the perfection of the brightness of the light, which is all along still the same in itself, though not the same to the creature. The outward sun is the cause of the early dawnings, and is at that very time in itself the same glorious body of light, as when in the meridian. But if men, either through natural weakness, or the many fogs and mists of tradition, education, ignorance, or prejudice, suffer an eclipse, they must not blame the light, but themselves. He that follows the light in its holy discoveries, and walks in it, which was ever the just man's path, shall meet with blessedness at the end of his travels. But such as let the world of wickedness get between it and them, are overtaken with night.

Abraham saw, it is said, *Christ's day*. What day? The *dispensation of Sonship, as heir of all things, the day of perfect restitution*; which he could never have done, had he not had light by which to have seen it. So several of those holy ancients obtained a degree above many, and arrived at a growth, yea, the benefit and enjoyment of a dispensation that was not then general, through the weakness of the age. Such really saw beyond the offerings, types, figures, and shadows, to a state more inward, spiritual, and substantial, by taking good heed to the heavenly light in their consciences. And this, indeed, was the end of all external administrations, to drive the crea-

ture inward, and point out to it some more hidden mystery, that man's wandering from God had caused him to neglect; yet still was Christ, the Word-God, a saving light in that state. And the light of the law was as a school master, that led such as diligently obeyed it, to that more excellent discovery of the same light which is now called the gospel, or glad-tidings; as certainly it was, after so black and cold a season, as had long overcast the heavens, to have the *glorious Sun of Righteousness appear in that blessed body, prepared and anointed for that purpose, in a manner transcendent to all former manifestations of himself.*

Thus it was that such as had lived up most faithfully to the law of God, or light of *that dispensation*, gladly received Christ, believed in him, became his followers, and the companions of his cross and sufferings. So that he who was the light of the law, is also the light of the gospel, though not in one and the same manifestation or degree of discovery. As the light is not one in condemning and justifying, though it be one in itself;—not the same in its lustre, in the degree and growth of little children, young men, and fathers, yet *one* pure, eternal, unalterable light of life and righteousness in itself. If therefore it doth the office of the law in any, to be sure such an one is yet under a state of condemnation for evil, and he is not yet come to know the fulfilling of the law, as becometh every follower of Christ, yea, every one that would come to Christ.

Christ indeed fulfils the law for us. But how? The light in us, as we are subject to it, and led by it, administers an holy power, by which we are enabled to do that which is good and acceptable in the sight of the Lord; and so obeying the light, we fulfil the law. Thus he works his works in us and for us. And so far was Christ from disengaging his followers from an indispensible necessity of keeping the law, as outwardly engraven on stones, that he set them a far harder task, by how much it is more easy to refrain ourselves from acting than thinking. "Thou shalt not commit adultery," saith the dispensation of Moses. "Whosoever looks on a woman, to lust after her, hath committed adultery with her already in his heart," saith that more excellent dispensation of Christ. Certainly then those men, who fancy themselves upon easy terms of being excused from fulfilling the law, or performing good works, as a condition to justification, must basely abuse themselves, and dangerously hazard the well-being of their own souls. In short, he was the true Light, who said, "He that looks upon a woman to lust after her, has committed adultery with her already in his heart." Mat. v. 27, 28.—But so was he also that said of old by Moses: "Thou shalt not commit adultery." Should we therefore conclude two lights, and not rather two several mani-

testations, or gradual discoveries of the self-same eternal light?

To conclude. The law, as I may say, is the gospel begun, and the gospel is the law finished. He that would be justified, must first be condemned, and they who would be healed, must first be wounded. The law is as the sword, the gospel as balm: the one duty, the other love. And that which alone is needful to attain to the highest discovery, is, to be humbly subject, and constantly obedient to the lowest appearance of it. The faithful servant becomes a son by adoption. Wouldst thou know the Word a *reconciler*, thou must first witness it an *hammer*, *a sword*, *a fire*, &c. The way to arrive at evangelical righteousness, is first to perform the righteousness of the law. By law I mean not that of politic shadows and ceremonies, or the external order or policy of the Jews; but that moral and eternal law, which is said to have come by Moses, (though but repeated and renewed by him,) and is accomplished by Christ. And there is great hopes, that they who conscientiously keep the beginning, will compass the end. Such as have conquered *evil doing*, if they be faithful to what they have received of God's light and spirit, it will enable them against *bad saying*, till at last they overcome *evil thinking* too; and witness that scripture fulfilled: "Judgment (the law) is brought forth into victory," (the gospel.) "He that follows me, (the light of the world, that enlightens all men coming into the world,) shall not abide in darkness, but shall have the light of life." John viii. 12, i. 9. I make not this distinction of law and gospel, to distinguish in kind, but degree, and for the sake of the weak accustomed to it. And "if the Son make you free, then are you free indeed." For as it is a condemner, it may be called the light that brings death, in that it slays, by the brightness of its coming into the conscience, the transgressing nature. Like that expression, "the day of the Lord is a day of darkness," because of the judgments and terrors of the Lord in the conscience for sin; but to the obedient, it is the "light of life;" it brings peace and consolation.

Thus is Christ, as the WORD-GOD, and light of the world, through every dispensation, *One in Himself*, though to mankind he has variously appeared, not by different lights, but different manifestations only of one and the same eternal light of life and righteousness.

CHAPTER XV.

The second part of the objection, that Christ was not anciently called the Light, answered. And the contrary proved from scripture and reason.

To the second part of the objection, "If the light in every man were Christ, how comes it that the Jews and Greeks never called it so?" I answer, we do not say that the light, strictly, in every man is Christ, but of or from Christ. He is that fulness from whence all receive a measure of Divine light and knowledge. But not that every individual has the whole or complete Christ in him, so as to be no where else. Such an absurdity never fell from us, nor is it consequent of our doctrine, though the malice of our adversaries have charged it upon both. But as the external sun darts its light upon the organ of the eye of the body, by which it conveys true discerning to act about visible things, so doth the internal Sun of righteousness shine upon the eye of the soul, giving it the knowledge of those invisible things which properly relate to the nature of the soul. So that we are the less obliged to give a reason why others called not the manifestation of light in man, Christ, since we renounce all share in such belief ourselves, strictly speaking. Yet thus far I will say, that Christ was called Light, before ever he was in the world, though not before he was Christ. "I will give him for a light to lighten the Gentiles," &c. Now if any will say that this light was not Christ, let them tell us so in plain words. But if it will be allowed, they had best ask, why the prophet by the Holy Ghost should call Christ "Light," even as soon, if not before he was called "Christ;" and why, in that very state in which he was called "Christ," he should also be called "Light." Certain it is then, that by Him, the Light, we are to understand Christ, which is one and the same thing, as if he had said, "I will give Christ for a light to enlighten the Gentiles;" or, "he who is the Christ, is the Light; or the Light is Christ." So that it will follow, the Gentiles were enlightened by Christ, which is the whole of what we understand by our assertion, as to the light in man.

Again, John expressly calls that light with which every man is enlightened, "the Word," and the Word is said to have taken flesh. If then he that took flesh was Christ, and consequently that Body, Christ's Body only, as none, I think, will dare deny, but Muggleton and his credulous followers, it will follow that Christ, who took or appeared in that prepared body, is the light with which every man is lighted.

Further, Christ himself says, "I am the light of the world:" which is as much as if he had said, I have lighted, or shined

forth to the world. Therefore the light which shines in the hearts of mankind, is Christ, though we do not say that every particular illumination is the entire Christ, for so there would be as many Christs as there are men, which were absurd and blasphemous.

But lastly, the apostle himself calls him Christ, before his coming in the flesh; so that Christ was Christ before his appearance in that holy body at Jerusalem. which clears that point in controversy. For the stress of the objection, as to this particular, lies here: "Christ, as Christ, was not before he took flesh; therefore though it should be granted, that as the Word-God are all enlightened by him, yet not as he is Christ, before that visible appearance." But if Christ was not before, then the *manhood* that was taken in time, must only be the Christ. But I would fain know such people's reason for it. The dilemma in short is this, that such as deny Christ to have been Christ before that coming, thwart as plain a text as the scriptures have, and if they should allow it, their opposition to our assertion must appear unsound and reprovable. Howbeit, since Christ, as the *Word-God*, hath lighted *all men* antecedent to his coming in the flesh, as most of our objectors confess, and that the apostle says, that the Word was Christ, or that Christ was before he came in the flesh, in that Christ was in the wilderness, a rock to Israel, (1 Cor. x. 3, 4.) unless Christ and the Word are two distinct beings, or that there be two distinct Christs, Christ was that light which lighted mankind, and that very Light with which mankind was lighted, was the *very Christ of God*, and consequently the Light has been called, both expressly and implicitly, *Christ*, before that visible appearance at Jerusalem.

Nor is the allegation of that scripture against us, pertinent to the matter in hand, viz. "which none of the princes of this world knew," &c. for that was spoken in reference to the wisdom which had been hid, and not to the mere manhood of Christ. But suppose his holy manhood concerned in it, we have this to say, that such as rejected him, and much more those that crucified him in his outward appearance, had first despised and slain him within. They were of those, as Job said, "who rebelled against the light and loved not the ways thereof." And I affirm, against all opposers, that it was by the sight this Divine light within gave to Simeon, Peter, Nathaniel, and all others who believed in him, that they truly came to confess him, and suffer for him. Yea, such as had not out sinned their day, and finally hardened their hearts, as others by wicked works had done, but through the light of the Lord, had in good measure kept their consciences void of offence, they received and embraced him. The Light knew its own. The lesser led to the greater, and the greater light as naturally attracted the lesser, as we may see fire does every day.

To conclude this particular, let me add, that they were not the princes of this world that put him outwardly to death; for it came by the envious and wicked accusations of the Jews, (a broken conquered people,) to Pilate, governor of a province only. Therefore, since I believe what the apostle saith to be true, I have rather reason to infer, that it was meant of Christ mystically, than of that visible body. However it be, that part of our adversaries' objection about the light's not being called Christ, antecedent to his coming in the flesh, can be of no weight to the matter under debate, since we have so evidently made the contrary appear.

CHAPTER XVI.

The third part of the objection: If Christ was enjoyed under the law, as he was, if the light be Christ, why was he typified? is proved of no force. The type and anti-type, in some respects, may be at one and the same time. This is proved by plenty of scripture. Our adversaries' opposition and cavil weak and unsuccessful.

The third part of the objection, and what seems at first sight to carry something of moment against us, is this: "If the light within be Christ, and the Jews and Gentiles had it from the beginning of the world, how can Christ be said to be typified *out*, as not come, and prophesied of to come, when by your own principle he hath been always come?" I answer, this part of the objection is in some respect built upon the same mistake as was the second, namely, that the illumination within is entirely Christ; concerning which, I have plainly and truly expressed myself before. I will therefore faithfully state the question for them thus: "Well, but still you say, Christ lighted Jews and Gentiles before that visible coming; if so, then was he come, by your own principle, whilst his coming was typified out, and prophesied of. Doth not this seem a contradiction?" But to this I say, that the supposed contradiction arises from the mistake of the dispensations, for it takes for granted that there was no difference in the degree of illumination before, and at the coming of Christ in that visible manner into the world, which all must needs confess. For as I would be understood, when I call the light before and after Christ's coming in the flesh, "light," to mean but *one* and the *self same* light in nature; so let none apprehend, as if we made no difference, by the acknowledgment of a more eminent *manifestation* of the *same light*. What follows then? Why thus much most clearly, that

under the enjoyment of the lesser manifestation of light, suited to the then childish state of the Jews, God was pleased to allure them after an expectation of higher things, by types and prophesies of that far more excellent and exceeding glorious dispensation of the light and love of God in after ages.

The end of God's giving the Israelites that outward prophet and leader *Moses*, was, to bring to the inward leader, *Christ Jesus*. And though they through carnality and weakness, were not then sensible of him, so as to stay their minds upon him, yet Moses prophesied of him. And indeed, all the external dealings of God with men, have been to bring to Christ, the *seed within*, which is able to "*bruise the serpent's head*," and did so, in some measure, through all ages. So that with good reason and truth we may assert, Christ the light was the rock that followed Israel in the wilderness, (who is the rock of ages, and foundation of all generations, and who ever lighted all mankind, the same yesterday, to day, and for ever,) yet a greater manifestation of that Divine light, might be typically preached forth under the enjoyment of the lesser.

And that we herein are not without the suffrage of the scriptures to our defence, I would fain know, if notwithstanding all those outward washings of those times, God did not frequently press the very substance itself, namely, "a clean heart, and a new spirit;" accounting all worship short thereof, but as the "cutting off a dog's neck, and offering swine's blood:" and whether Christ himself did not with his own hands give the bread and wine to his disciples, and yet bid them "do it till he came?" Whence it is easy to observe, that unless those contenders say with the Papists, the bread and wine are the very Christ, and so make Christ giving Christ, thereby destroying the nature of a sacrament, and instead of doing it till he come, that he should come whenever they receive it, which ignorance I will not suppose them guilty of: I say, unless then they are of one mind with the Romanists in the matter of the supper, it must be granted to us, that Christ present gave them a figure of Christ to come. Therefore to figure out Christ to come, destroys not Christ's being come; especially taking our distinction of the lesser manifestation from the greater, which nevertheless divides not the light, but that it remains in itself One pure eternal Being of light, and Sun of righteousness through every dispensation. And thus much that passage I have already observed from the apostle Paul, in answer to the second part of the objection, plainly clears to us. For if Christ, typified out, was their rock, or the rock of that age, even when the brazen serpent, the type, was in being, I cannot see but the type and the thing typified might be at one and the same time, not as to degree, but nature; for so I would be understood.

Before I conclude, take this notable saying of Christ to the Jews, and what may be collected from it to our purpose: "Before Abraham was, I am—Abraham saw my day and rejoiced'—(John viii. 56, 57, 58.) which affords us briefly thus much: that though he was not so visibly come, yet it was the very same *he* that came above one thousand six hundred years ago, who was with the fathers of old, and that Abraham, who lived one thousand nine hundred years before that outward appearance, saw him, and his day.—*Helv. Chron.* If this be not the import of the place I know none; for the Jews not believing him to be the Messiah, thought it high presumption for him to compare with Abraham. "Art thou greater than our father Abraham, who is dead, and the prophets are dead? Who makest thou thyself?" said that unbelieving people. To which he answered, (that he might prove himself to be the true Messiah, the Christ of God,) "Abraham saw my day, and rejoiced." They still harping upon that visible body, or outward man, not thirty three years old, replied, "Thou art not yet fifty, and hast thou seen Abraham?" Taking that to be the Messiah, the Christ of God, and Saviour of the world, he meant, which they saw with their carnal eyes. To which he rejoined with a "Verily, verily I say unto you, before Abraham was I am. Then took they up stones to cast at him," &c. By all which it is most clear, that unless our adversaries will deny him that so spoke to be Christ, who singled and distinguished himself, as the Messiah, the Christ of God, and Saviour of the world, from that visible body, not fifty years old indeed, both Christ that then spoke must needs have been long before Abraham's time, and that such holy ancients were not without a sight and prospect of him, and the day of his glorious appearance, or that most signal manifestation of himself in the body prepared for that great and holy purpose, witness the exceeding clear and heavenly prophecies in the scriptures of truth, that were as so many forerunners, or introducers of the evangelical state.

And this is unquestionably confirmed to us, by that known and weighty expression of the apostle Paul to the Romans: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. ix. 5.—Since here both Christ is distinguished from the body he took, and also made one with God, who is over all blessed for ever. Amen. As much as to say: "Of whose flesh Christ took," therefore Christ was before he took it; or, his taking it did not only constitute him Christ, *which Christ is God.* And if *God*, (which cannot be said of mere flesh, or any corporal lineage,) then must he have been from all everlasting.

To conclude, as Abraham outward and natural, was the great father of the Jews outward and natural, whose seed God pro-

nised to bless with earthly blessings, as Canaan, &c. and that hey were figurative of the one seed Christ, and such as he hould beget to a lively hope, through the power of his spiriual resurrection, it will consequently follow, that this seed ust be *inward* and *spiritual;* since one outward thing cannot e the proper figure or representation of another. Nor is it he way of holy scripture so to teach us. The outward lamb hows forth the inward lamb; the Jew outward, the Jew inward. As God attended the one with many singular outward nercies, (to say no more,) above other nations, so doth he benefit he Jew in spirit, above all other people.

I have these two short arguments farther to prove what I elieve and assert, as to the spirituality of the true seed, and a learer overthrow it is to the opinion of our adversaries conerning the true Christ. First, every thing begets its like. What is simply natural produces not a spiritual being. Material things bring not forth things that are immaterial. Now ecause the nature or image begotten in the hearts of true elievers is spiritual, it will follow, that the seed, which so egets and brings forth that birth, must be the same in nature with that which is begotten, therefore spiritual. Then Christ's ody, or what he had from the virgin, strictly considered as uch, was not the seed.

Secondly, it is clear from hence. The serpent is a spirit. Now othing bruises the head of the serpent in man, but something hat is also internal and spiritual, as the serpent is. But if hat body of Christ were only the seed, then could he not bruise he serpent's head in all, because the body of Christ is not so much as in any one, (though too many have weakly concluded it upon us, from a perversion or mistake of our doctrine *of Christ in man*, by his light and spirit,) and consequently the seed of the promise is an holy and Spiritual Principle of light, life, and power, that being received into the heart, bruiseth the serpent's head. And because the seed, (which in this sense, cannot be that body,) is Christ, as testify the scriptures, the *seed is one, and that seed Christ, and Christ God over all, blessed for ever.* (Gal. iii. xvi.) we do conclude that Christ was, and is, the *Divine Word of light and life*, that was in the beginning with God, and was and is God over all blessed for ever.

And that this may yet more evidently appear, let it but be seriously weighed, that antecedent to that visible appearance, the seed bruised, in good measure, the serpent's head, in the holy men and women of all generations; otherwise they had not been holy, but serpentine and wicked. And if the seed was before, and that seed be Christ, because there is but one Christ, as well as but one seed, it doth clearly follow that Christ was Christ, *before that outward appearance*, and consc-

quently, it could but be a *more excellent and free manifestation* of his truth, righteousness, salvation, wisdom, power, glory, and dominion, as indeed it was.

For notwithstanding that this heavenly seed was in some measure known, and what was wrought of inward deliverance, in that day, was by and through the power and virtue of it, as the minds of people were retired to the word of *God nigh in the heart*, to cleanse and redeem; and though particular persons might arrive at great attainments, even to a beholding the day of the seed's complete redemption, and conquest over all its oppressors, when what was but in the condition of a seed, or newborn child, should become the "only Son," the "wonderful Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace, of the increase of whose government there shall be no end," as speaks the prophet, (Isa. v. 6,) yet it is granted, through that good understanding the Lord hath given us in these weighty things, that the generality were but weak, dark, and embondaged, as saith the apostle, under carnal and beggarly elements, not clearly seeing through those outward services, by which, if I may so speak, God held them in hand, condescending to their weakness, that he might both keep them from gadding after the pompous invention, and idolatrous worship of other nations, and point out to them, under their great carnality, that *more hidden glory and spiritual dispensation*, which should afterwards be revealed, to wit, the complete redemption of the soul, and reign of the Holy Seed, from the *child born*, and the *son given*, to the wonderful Counsellor, the mighty God, the Everlasting Father, and Prince of peace, of the increase of whose government there shall be no end.

So that then we ought, and we do, by absolute force of truth, conclude: 1. That the seed, which is Christ, was in all ages, with Abraham, with the Israelites, with the prophets, therefore he was as well before he came in that prepared body, as then and since. 2. Yet it is confessed, that he was not so clearly revealed, perfectly brought forth, and generally known before his so coming as then and since, but more darkly figured out by types and shadowy services; which though they cleansed not, saved not, redeemed not, yet did they show forth a more hidden and spiritual substance, that was able to cleanse, save, and redeem, and did actually all that received it, and were truly subject to it, and that both from sin and wrath. 3. That it therefore is not at all absurd, that the more excellent manifestation of truth, should be typified and prophesied of under the enjoyment of the lesser, since the reason of the thing, and the testimonies of the scripture are so express for it; which ends our answer to this particular.

CHAPTER XVII.

The fourth part of the objection stated and considered. Christ's death and sufferings confessed to, and respected: they were beneficial to salvation. The light of Christ within is the efficient cause to salvation completely taken.

Having considered the third part of this great objection, I am now come to what chiefly stumbles the people, with respect to the light within, at least, as I apprehend; and that is this fourth and last particular, viz. "But if the light in every man be Christ, how doth it bear our sins, and are our iniquities laid upon it? and how can we be said to be justified, redeemed, or saved by its blood, since all those things are spoken by the *holy* pen-men of the man Christ, or Jesus born at Bethlehem? Surely you wholly invalidate his life, death, resurrection, ascension, and mediation, by this belief of yours in the light within."

This I take to be the very stress of the matter, collected out of the most forcible writings of our adversaries; to which I answer, and let him that reads understand.

It must be considered, in this last part of the objection, how those questions can be applicable to the light, and yet be reconcilable with those scriptures that seem to attribute all to his bodily sufferings. I hope to make appear, that as we exalt the first, so we dare not by any means slight the last.

The *Light*, or rather He that is light in man, for so I have always desired to be understood, (light being a metaphor, or a word taken from the outward day, and chiefly so termed, because of man's darkness, which is thereby discovered,) hath been, according to scripture, as a "lamb slain since the foundation of the world." That is, the world had not been long created, before man being envied by Lucifer the fallen angel, was betrayed of his innocency by him; and sin, by disobedience, prevailing, the *Light* or *Principle of Life*, under whose holy leadings man was placed, became *resisted*, *grieved*, and as it were *slain*, which word slain is also metaphorical. That is to say, the innocent pure life, was, as it were, *wounded unto death*, through disobedience; and that lamb-like image, in which Adam was created, by him through rebellion lost. Thus that *holy Principle*, which God placed in the heart of Adam, in which was true light, life, and power, bore the sin, was pressed under it, as a cart under sheaves, grieved exceedingly, and as it were, quenched with iniquity.

This hath been the condition of that precious and elect seed, spirit, light, life, truth, or whatever name, equivalent, any may please to give it, ever since that first rebellion to this very

day. And as in wicked men, God's holy Light and Spirit, or that principle which is so called, hath been deeply wounded, yea, as one slain, so in good men, that have had a sense of the world's abomination, hath it also borne many burdens and weights. For the light and life is *one* in all, though not treated alike in all. And those who have been reformed by it, and joined to it, have been as one spirit, and have not been without their share of the Lord's heavy sufferings, from the ungodly world; which was as well a filling up of Christ's sufferings that were *before* his outward coming, as what to this generation are yet *behind* to be completed.

And as at any time disobedient men have hearkened to the still voice of the *Word*, that messenger of God in their hearts, to be affected and convinced by it, as it brings reproof for sin, which is but a fatherly chastisement; so upon true brokenness of soul, and contrition of spirit, that very same Principle and Word of life in man, *has mediated and atoned*, and God has been *propitious*, lifting up the light of his countenance, and replenishing such humble penitents with divine consolations. So that still the same Christ, Word-God, who has lighted all men, is by sin grieved and burdened, and bears the iniquities of such as so sin, and reject his benefits. But as any hear his knocks and let him into their hearts, he first wounds, and then heals. Afterwards he atones, mediates, and re-instates man in the holy image he is fallen from by sin. Behold this is the state of restitution! and this in some measure was witnessed by the holy patriarchs, prophets, and servants of God in old time, to whom Christ was *substantially the same Saviour, and seed bruising the serpent's head*, that he is now to us, what difference soever there may be in point of manifestation.

But notwithstanding it was the same light and life with that which afterwards clothed itself with that outward body, which did in measure inwardly appear for the salvation of the souls of men, yet, as I have often said, never did that Divine Life so eminently show forth itself, as in that sanctified and prepared body. So that what he then suffered and did in that transcendent manifestation, may, by way of eminency, have the credit of the whole work unto itself that he ever did before, or might do afterwards for man's salvation. For doubtless the *very same* light, life, and power, which dwelt in that fleshly tabernacle, eminently was the Convincer, Condemner, Saviour, and Redeemer. Yet not only as confined to that blessed body, but also as revealed in the hearts of men; as he was in Paul, who, not consulting with flesh and blood, against the Lord of glory, willingly received him in, to bind the strong man, spoil his goods, and cast him out, that he might reign whose right it was. And that the Divine Life, Light, Spirit, Nature, or Principle,

which resided in that body was the efficient cause of salvation, observe the title that is given him, from the great work he was to do, namely, "to save his people from their sins;" there is not one word of wrath, but consequentially. Now, since that sin is in the heart and conscience of mankind, nothing but a Divine Light, Spirit, or Power can reach and convey purity into those inward parts, and consequently that must be the Redeemer and Saviour from sin. But indeed, those who have a mind to naturalize that strange figure into the language of the holy truth, I mean, that to be saved is only to be saved from wrath, and not from sin, whose assured wages is wrath, may have *some interest*, though *no reason* for their implacable enmity against an *inherent holiness*.

But I further confess, that his righteous life, with respect to its appearance in that holy body, was grieved by sin, and that the weight of the iniquity of the whole world, with the concernment of its eternal well-being, lay hard upon him, nor was his manhood insensible of it. Under the load of this did he travel, he alone trode the wine press; that is, all others were then insensible of that eternal wrath, which would be the portion of impenitent persons, as well as that it was his great care, and deep travel, that the holy, yet oppressed seed, might arise over the pressures of iniquity in the hearts of men, to bruise the serpent's head in all. And as outwardly he gave his outward life for the world, so he might inwardly shed abroad in their souls the blood of God, that is, *the holy purifying life and virtue, which is in him, as the Word-God*, and as which, he is the light and life of the world.

This was it which gave the manhood the understanding it had, and fitted it for so great an embassy; by whose power alone it fasted, prayed, preached, cast-out devils, wrought miracles, lived that most unblemished life, patiently suffered death, was raised for an holy confirmation, maugre all the military opposition of the Jews. And this Divine Power it was which accompanied the ministry of his followers; rendering it efficacious to conviction and conversion. So that the invisible, spiritual, and Divine Life, Principle, or Nature, was the *root* and *fountain* of all which is sometimes ascribed in scripture to the body, by that common figure, or way of speaking amongst men, the *thing containing*, which was the body, for the *thing contained*, which was the Eternal Power, Wisdom, Life, &c. Not that we should irreverently rob the holy body of whatsoever acknowledgment is justly due, nor yet separate that which God hath joined. Though I confess, with holy fear, I dare not attribute that to an external prepared being, which is the natural, proper, and only work of the Divine light and life to operate and effect. But certainly, if some men in scripture are entitled *saviours* be-

cause of the contribution of their trials, travels, and labours towards the salvation of mankind, of much more right is that honour ascribable to him who had the spirit without measure. For I do freely acknowledge the holy manhood to have been, in some sense, a co-worker and partner with the Divine Life in those trials, weights, sufferings, and travels for mankind. Yet as it was the Divine power in them that made them serviceable in that great work, so was it the Divine Life in him, which made that holy manhood what it was; and therefore ought we, *chiefly*, to appropriate the salvation to Christ, as the *Word-God*, and to the holy manhood not any otherwise than *instrumentally*, or by the same Divine power in and through it: I mean, as it was a chosen *instrument or vessel, in and by which God declared the blessed glad tidings of love, and his message of reconciliation to the world.* In which he gave the most heavenly example of purity, and through whose whole life, doctrine, and death, did shine forth the clearest evidences of truth, goodness, mercy, patience, deep travail for the world, self-denial, holiness, and triumphant martyrdom.

No wonder then, if he be called a *Saviour*, who not only came on an embassy of salvation, but when come, did draw many after him, who were struck with the authority of his sayings, and whom he allowed for a time to have their eyes and hearts upon him, as in that state present with them. But afterwards, he let his disciples know, of how much benefit it would be to them that he should leave them. How?—For ever and in all capacities?—No: but as with respect to his outward appearance, that being scattered, in that day, to their own measure of light, power, and life, they might "know him no more after the flesh," but witness him come into their hearts a Comforter, who would not leave his true-hearted disciples comfortless. "He that is with you shall be in you."—John xiv. 16, 17.

To be brief, that I may yet again express our reverent sense of Christ's manifestation, so far as relates to that holy thing that should be born of Mary; take these few particulars in my next chapter.

CHAPTER XVIII.

A confession, in particular, to redemption, remission, justification, and salvation by Christ.

I. Though we believe the Eternal Power, Life and Light which inhabited that holy person, who was born at Bethlehem, was and is chiefly and eminently the Saviour, "for there is no

Saviour besides me," saith God, yet we reverently confess the holy manhood was instrumentally a Saviour, as prepared and chosen for the work that Christ, the Word-God, had then to do in it, which was actually to the salvation of some, and intentionally of the whole world, then, and in ages to come; suitable to that scripture, "Lo, in the volume of the book it is written, I come to do thy will, (O God,) a body hast thou prepared me," &c. Heb. x. 5. 7.

II. That as there was a necessity that one should die for the people, so whosoever then or since believed in him, had and have a seal, or confirmation of the remission of their sins in his blood; and that blood, alluding to the custom of the *Jewish sacrifices*, shall be an utter *blotting out* of former iniquities, carrying them as into a land of forgetfulness. This great assurance of remission, from the wrath due upon the score of former offences, do all receive in the ratifying blood of Christ, who, repenting of their sins, believe and obey the holy Light with which he hath lighted them. For Paul's being turned from darkness to the light in his heart, was one and the same with his believing in the Son of God revealed in his heart.

III. This more glorious appearance ended that less glorious service of the Jews; for the figures being completed, the shadows fell. He, in that body, preached and lived beyond those beggarly elements. He drew religion more inward, even into the secret of the heart, and made it to consist in an higher state of righteousness, called evangelical; and at once became both the author of a more heavenly dispensation, and therein an example to all, as well Jews as Gentiles: sealing such a common and general religion to both, with his blood, as would for ever end the difference and slay the enmity, that they might be all one in Christ. Thus did he end the Jews' external services, and overturn the Gentiles' idolatries, by his one most pure and spiritual offering and worship.

IV. It plainly preaches thus much to us, that as he, whose body the Jews outwardly slew, was by wicked works crucified in the streets of Sodom and Egypt spiritually so called, viz. our polluted hearts and consciences; so, unless we come to know the power and benefit of this inward life, answering to and expressed by that outward life he gave for the world, that will avail us little. For so it is, and very marvellous in our eyes, that the life of the crucified can only save those who may well be reputed the crucifiers. Oh mystery! And because those that did not actually slay him outwardly, have slain him inwardly, that is, by their evil spirits resisting and quenching his spiritual appearance to their souls, therefore must such really know that divine life inwardly raised and shed abroad for sanctification and redemption from sin. Oh, how great was his love to

man! Truly larger than man's cruelty; who, whilst he died by wicked men, died for them; and when dead, they could not hinder him from rising to do them good, who had done their worst for his destruction, thereby showing mercy to those who showed they had no mercy for him nor themselves. "O Jerusalem! Jerusalem! how often would I have gathered thee, and thou wouldst not," &c.

V. That expression of his is greatly worth our notice, "I lay down my life for the world." All he did was for the good of the world, and particularly the laying down of his life, that he might both express his love and our duty. Had he not desired man's salvation, and for that purpose prepared a body in which to visit him, and by his daily labours among men to further their eternal happiness, the Jews had never been able to put him to death. But being come, and when come so hardly used, herein did he recommend his great love to us, that besides the inward weights of sin he bore with his deep concernment for man's eternal well-being, he cheerfully offered up his bodily life, to recommend and ratify his love for the remission of sin, and gave us an holy example to follow his steps. But these words will bear another sense too, as do those he spoke to the Jews: "unless ye eat my flesh, and drink my blood, you have no life in you." John vi. 51, 52, 53, 54, 62, 63.—Where we may plainly see, that as the Jews vainly and carnally fancied he meant his outward body only, to which they opposed the impossibility of the thing; so Christ declares their mistake of his meaning, to his disciples, in these few but deep words: "the flesh profiteth nothing; it is the spirit that quickeneth." So that the words are true and weighty in both senses.

VI. And we further acknowledge, that in that holy body the Divine principle of light and life did discover the depths of satan's darkness, encounter hell, death, and the grave, and every temptation it was possible for the serpent, with all his power and subtility, to beset him with, (in which sense he was made like unto us in all things, sin excepted, that he might be sensible of our infirmities,) yea, the Divine life travailed under all, administering strength to, and supporting the outward man, that it might answer the end of its appointment, and in the end utterly defeat and for ever overcome the power of the tempter, bruising the serpent's head *in general*, as prince of darkness and God of the world, and in a plain combat giving him that foil, which in good measure *shook his foundation*, divided his kingdom, chased away his lying oracles, and proved a very fatal blow to his whole empire. Which holy conquest, obtained by sweat of blood, and deepest agonies, with holy patience, may not unfitly be compared to that of some worldly prince maintaining a righteous cause against an usurper of his territories, whom

to rout in the open field, (by which I understand the conquest,) yet, many towns and cities, and citadels, re- ; strongly garrisoned, (by which I understand, particu- n and women enslaved by sin,) they are not thereby ne, though the approach be easier to them, and that they y more accessible than before.

One Seed, who is Christ, who is God over all blessed for hough he gave this proof of his everlasting arm, that it ught a *general salvation*, by a plain overthrow of the god world, the enemy of his glory, and thereby weakened 'er, as in himself, (which is the single battle fought in ts rolled in blood between the two seeds, spirits, na- nd powers, God and mammon, Christ and belial,) yet re also many towns, cities, and citadels to vanquish, re strongly garrisoned by this god of the world, to wit, s of men and women possessed and enslaved by him. though their hearts are more accessible by that general over the very spirit of darkness, and that light may be ear and broken forth, yet unless those particular places ons are besieged and taken, their goods spoiled, and sacked of all their strange gods, and so come to be re- from under the yoke of that Pharaonian task-master, ed, renewed, sanctified, and divinely naturalized and into an holy subjection to him, who is Lord from heaven, t heir of all things, and receive his mark, and bear his those places or persons must needs be under the power rince of darkness, the god of this world, who reigns and the hearts of the children of disobedience.

nclude, we say, though this general victory was obtain- holy privileges therewith, and that the holy body was ontally a sharer therein, yet both the efficient or chief- e was the *divine light or life*, that so clearly discrimina- deeply wounded this mystery of iniquity ; and that none hereby benefitted, but as they come to experience the *d of life*, who is God's *mighty arm of power*, revealed to e same salvation from sin, *in each particular conscience*, ich none can fail of, who first receive it as *a light that eth and reproveth every evil way*, and continue to walk in all its holy manifestations.

But there is yet a farther benefit that accrueth by the Christ, viz. that Christ is a propitiation and redemption as have faith in it. For though I still place the of particular benefit, upon the light, life, and spirit l and witnessed in every particular person, yet in that appearance there was a general benefit justly to be at- to the blood of that very body of Christ, (which he off- red ugh the eternal Spirit,) to wit, that it did propitiate.

For, however it might draw stupendous judgments upon the heads of those who were authors of that dismal tragedy and bloody murder of the Son of God, and died impenitent, yet doubtless it thus far turned to very great account, in that it was a most precious offering in the sight of the Lord, and drew God's love the more eminently to mankind, at least such as should believe in his name, as his solemn prayer to his Father at his leaving the world, given us by his beloved disciple doth plainly witness.

For how can it otherwise be, but that it should render God most propitious to all such as believe in Christ, the Light of the world, when it was but letting his only begotten Son's sufferings turn to their account, that should ever believe in him. Yea doubtless, greatly did that sacrifice, among other of his weighty performances, influence to some singular tenderness, and peculiar regard to all such who should believe in his name, being the last and greatest of all his external acts, viz. the resisting unto blood, for the spiritual good of the world, thereby offering up his life upon the cross, through the power of the eternal Spirit, that *remission of sin*, God's bounty to the world, might *be preached in his name*, and in his very *blood* too, as that which was the *most ratifying of all his bodily sufferings*. And indeed, therefore might it seem meet to the Holy Ghost, that redemption, propitiation, and remission should be declared, and held forth *in the blood of Christ* unto all that have right faith therein, as saith the apostle to the Romans: "whom God hath set forth to be a propitiation through faith in his blood." Rom. iii. 25. And to the Ephesians: "in whom we have redemption through his blood, the forgiveness of sins," &c. Eph. i. 7 —Because it implies a firm belief that *Christ was come in the flesh*, and that none could then have him as their propitiation or redemption, who withstood the acknowledgment of, and belief in his *visible appearance*, which John tells us, some denied. 2. That he came in order to the remission, redemption, and salvation of the world. 3. That his so dying was both an evident token of his love, and strong argument of confirmation of his message and work. 4. That it might the better end the Jews' shadowy services, by an allusion to the way of their temporary and typical sacrifices, as the whole epistle to the Hebrews showeth. 5. And that by bringing, through the holy light in every particular person, into the acknowledgment of, and belief in the blood, which was ratifying of that whole appearance, men might be brought to the knowing Christ after a more inward and spiritual manner, suitable to Christ's own words: "It is the Spirit that quickens;" and the apostle avers, that "the Lord from heaven is that quickening Spirit;" by which eternal Spirit he offered up himself without spot. Nor can any reasonably suppose, that when

Christ so spoke to his disciples, explanatorily of what he had obscurely and in parables said to the Jews, that he meant not something more hidden and divine than what they and the Jews saw; yet that which hindred those Jews from the knowledge or benefit thereof, was their stumbling at him, without a confessing of whom they could never come into the beholding or experiencing of his Divine life in them.

To conclude. That body was the Divine Life's: "a body hast thou prepared me," therefore all that was done by that body towards the redemption of mankind, was *eminently* the Divine Life's. Yet because many times actions are denominated from, or appropriated to the instrument, as the next cause, though not the efficient or most eminent cause, therefore the scripture speaks forth, (as indeed is the propriety of both the Hebrew and Greek tongues,) parabolically, hyperbolically, metaphorically, the inward substance and hidden life of things, by things more exterior and obvious to the sense, to the end that such mysteries might be the better accommodated to vulgar capacities. Consider what I say, with this qualification, that ultimately and chiefly, not wholly and exclusively, the Divine life in that body was the *Redeemer*. For the sufferings of that holy body of Jesus had an engaging and procuring virtue in them, though the Divine life was that fountain from whence originally it came. And as the Life declared and preached forth itself through that holy body, so those who then came to the benefit procured by the Divine life, could only do it through an hearty confession to it as appearing in that body, and that from a sense first begotten by a measure of the same in themselves.

This is the main import of those places: "whom God hath set forth to be a propitiation," and "in whom we have redemption through faith in his blood." Rom. iii. 25.—For who is this *He* whom God hath set forth, and in whom is redemption? Certainly the same *He* that was before Abraham, the rock of the fathers, that cried: "Lo, I come to do thy will, (O God,) a body hast thou prepared me," (Heb. x. 5, 7,) which was long before the body was conceived and born. But may some say, how is it then his blood? Why, just as the body is his body.

Those who had faith in that blood believed his visible appearance, inasmuch as they acknowledged that great seal and ratification of it, to wit, the shedding of the blood of *His* body who came to save the world, and who alone is the propitiation, redemption, and salvation of all who had and have right faith in that appearance and message so confirmed, and therefore so often expressed by it, as including all his whole life and sufferings besides. And this is my reason for it,—that it was impossible for any man in that day, to confess to, and believe in the Divine light and life which appeared in that prepared body, but from

the inward discoveries and operations of that light with which Christ, the Word-God, who took flesh, had enlightened him.

However, though the apostles might then so express themselves, thereby to assert and recommend to the faith of all, that eminent and blessed manifestation, and the great love of Christ therein, as the visitation of the heavenly life through that prepared body, and the deep sufferings of both for the world, being true and spiritual witnesses thereof; yet it was never intended that any should barely rest there, but press after the knowledge of Christ, by faith in something farther, and beyond that body in which he appeared, not excluding our belief in that too. They who knew Christ after the flesh, were to press after some more spiritual discovery of him; and it was expedient that they who almost doated upon his outward manifestation should be weaned from it, to the end his more interior and indeed beneficial revelation of himself, might be witnessed by the soul.

Faith in his blood was requisite, that they might confess him, whose body and blood it was, to be the Christ, who is God over all, blessed for ever; which was the great question with the Jews, viz. whether God was truly manifested in that body of flesh, which they saw? So that the stress lies in confessing to the Divinity come in the flesh: otherwise they would have rejected not only the most signal suffering of the whole manifestation, but consequently, that itself. To conclude, we confess, *He* who then appeared, was and is the propitiation, &c. and *in him* was redemption obtained, by all those who had such true faith in his blood. But still it is to be understood, that there must be a witnessing of a measure of the same light, spirit, and power, to appear for the redemption of the soul from the pollution of sin, in each particular.

VIII. That justification came by faith in his blood, is clear in a sense; for "by the law could no flesh be justified." That is, the law being added because of transgression, certainly the transgressor could not be justified *whilst such*, by that law which condemned him *for being such*. Which puts me upon distinguishing betwixt justification, as it is sometimes taken, viz. for *remission*, *pardon* or *forgiveness of sin past upon repentance*, and that justification which implies an *acceptance* with, and an access to God as a *keeper of the law of the spirit of life*, which is to be made inherently just, righteous, or holy.

In the first sense, since all have sinned, no man can be justified by the law he has transgressed. Therefore that great favour and mercy of remission, pardon, and forgiveness, was only then generally preached in the name of Jesus, which such as believed in his message should obtain. Thus "by the works of the law shall no flesh be justified," because all the righteousness man is capable of, cannot make satisfaction for any un-

righteousness he hath committed; since what he daily does, is but what he daily owes. But still such as keep the law are justified. For that a man should be condemned both for transgressing and keeping the law too, would be very hard. What shall we say then, but that justification in the first sense, since Adam's day to this, hath been *God's free love upon repentance;* and above all, that by Christ's visible appearance and suffering, and in his name, was remission, pardon, or forgiveness preached, or held forth to the whole world, upon their believing therein, more eminently than ever.

But in the last sense, no man can be justified but as he is *made just*, and is found actually *doing the will of God.* That justifies—that is it which gives acceptance with, and access to God. In this sense it was the apostle said, such as are "the doers of the law shall be justified," and not from the guilt of what they formerly did against it, by their after keeping it; for that is *the free love of God alone, upon the repentance of the creature;* which hath been in all former ages, but never so *eminently* held forth to the world, as by the coming of our Lord Jesus Christ in the flesh.

So that thus far we can approach the honester sort of professors of religion, or rather, we were herein never at a distance from them, viz. that men may be reconciled, and in a sense justified, while sin may not be totally destroyed. That is, God upon their repenting of past sins, though not then clearly purged from the ground of evil, may, and we believe, doth remit, pardon, or forgive former offences, and is thus far reconciled; that is, he ceaseth to be angry, or at a distance from them, as when they went on in a state of disobedience to the light. Yet for ever we must affirm, that no man or woman can be made a child of God, but as the new birth, regeneration, and the divine and heavenly image comes to be witnessed through the putting off the old man and his deeds, and being baptized by the Holy Ghost and fire into the one holy body, of which Christ, the immaculate lamb of God, is head and Lord. So that all those who apply to themselves, or others, the promises due to this state, unto that before mentioned, heal themselves or others deceitfully; and God will judge for those things. So let all people consider with sobriety and moderation, if the things we assert are not most agreeable to the scripture, and that light of truth which is in their own consciences, to which we most of all desire to be made manifest.

IX. Nor is this all the good, the coming and sufferings of that blessed manhood brought unto the world. For, having been enabled so effectually to perform the will of God living, and having so patiently suffered the will of wicked men, dying, therein freely offering up his most innocent life for the world,

he certainly obtained exceeding great and precious gifts, which as every man comes to believe in the light wherewith Christ Jesus hath enlightened him, and to be led by it, he shall assuredly feel a particular benefit to himself, accruing from that general one procured by him, who so laid down his life for the world.

In short, as we cannot but acknowledge him a Saviour in that very manifestation, or coming in that prepared body, who appeared so extraordinarily to visit the world with his marvellous light and truth, and to turn their minds from error and darkness, and who actually converted and reclaimed many, and endued his followers with his own heavenly light, life, and power, whereby to supply his exterior absence with a most lively, piercing, and effectual ministry, for the completing of the rest, from generation to generation; so must we needs attribute this, chiefly, to the Divine light, life, and power, that through the manhood of both Lord and servants, put forth and revealed itself to the salvation of the world.

Nor are we yet, as hath been often hinted, to speak strictly, to ascribe the particular salvation of every man's soul to the appearance of that same light in nature, in either Lord or servant, (albeit many were reached in their very hearts and consciences at that time, and great and mighty things were generally procured, and Christ in that manifestation became the *author of salvation* unto many;) but rather, as he is the *light of men individually*, he both then did, and now doth appear in the *hearts and consciences* of men, unto the awakening of them, and turning their minds from the darkness of tradition, formality, and sin, which had and doth overcast and darken the soul, to that blessed light in men, that thereby, (as to *them*,) suffered, and doth yet suffer, so great and tedious an eclipse. I say, this is the *efficient* cause of salvation, and all other exterior visitations and ministries of assistance, though from the same light, are in respect of the light in every single man or woman but *instrumental*, and *secondary*.

In this sense, then, man is only a saviour instrumentally, but Christ, both with reference to his bodily appearance, and in the ministry of his servants, is the *most excellent* means, and the *only efficient cause* of salvation, as revealed and obeyed in the consciences of men. So that the question is not, whether Quakers deny any benefit to redound by Christ's bodily sufferings? But whether the professors allow and acknowledge the *main* of the work to the *Divine life and light?*

In short, he was the *general* Saviour in that eminent appearance at Jerusalem, in which he did so many great and good things for *mankind;* and is an *effectual* Saviour to every *particular person*, as we find him *in our hearts*, an holy *light, shewing*

ning for it, and converting from it, into the holy nature
at, Christ Jesus, to be flesh of his flesh, and bone of

ave I declared, according to my understanding,
upon my experience and that illumination God has
in love and moderation, the very truth, weight, and
of the outward coming of Christ, and his deep suffer-
nd for the world. And also the nature of his inward
to the souls of men to expel the darkness that lodged
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unfess him to be the Saviour of the world in general,
aviour of each man in particular. But that the benefit
to men from him, as the general Saviour, is only
d received by such as witness him a particular Saviour;
will abide by. For "Christ in man" becometh "the
ory," and man's being "changed into the same image,
y to glory, even as *by the Spirit of the Lord*," (2 Cor.
the salvation and perfection of every true christian.

CHAPTER XIX.

*ist is the Light, or the Light is Christ, proved from scrip-
nd so concluded; notwithstanding two objections, which
y answered.*

hich remains to complete our scriptural discourse of the
ght, is to pronounce it that which our enemies despise
and do not a little undervalue both us and it, because
mean *Christ*. Not that the *manifestation* of light in
science is the *entire Christ*, but that Christ, the Word-
hat Light of righteousness, which lighteth all men.
h the scripture is most express in that so well known,
believed passage, delivered to us by the beloved
who best knew what his Lord was, and stood in no
ay of their information how to denominate, or rightly
him; although they and others implicitly accuse him
ess, obscurity, nay error, if not blasphemy too, who
ll this, and if it were possible more, in a poor Quaker,
elieving, on pure conviction, this one weighty passage:
as the true Light which enlightens all mankind coming
world."

so thoroughly handled this matter, in a late book en-
he Spirit of Truth Vindicated," that I need the less to
t this time, to which I refer the reader for satisfaction
ng some objections raised against the place. However,

I will briefly consider it here; and that our believing Christ to be an universal and sufficient light, and that light to be Christ, may stand in the view of the world upon so good a foundation as the testimony of that divine and well beloved apostle, I shall observe that two things are commonly urged against our understanding of the first nine verses of John, as they respect the light.

1. Some say, that the light here spoken of, is not a supernatural, and consequently no saving light, but the light of common reason. Others call it the light of nature, decayed by the fall; and what conviction ariseth thence, is only the imperfect remains of that natural light, which these men who thus speak, grant all have, as well before as after Christ's coming in the flesh.

2. Others say, that this is indeed an universal and saving light, but they restrain it to Christ's visible appearance, and make the *all*, to be all those only that shall believe, and the world to be the new spiritual world Christ came to create, by saving knowledge, which believers come into.

I will briefly answer both, and therein as well all those who hold the former, as those who maintain the latter.

It is agreed by the first sort, that in the beginning of this chapter, Christ's eternal divinity is declared by the evangelist, since some of them tell us, out of Eusebius, that it was written on that very occasion; one Cerinthus then denying any such thing.

"The Word was with God, and was and is God." John *i.* 1. This *God*, the same person tells us in his first epistle, "is light;" that "by him all things were made," and among the rest mankind. He then tells us that this Word had life, and from thence descends to inform us what the Word was with respect to man. "In him," the Word, "was life, and the life was the light of men;" and that, as such, "He was that true light, (and not John, who only came to bear witness of that true light,) which lighteth all mankind coming into the world." John *i.* 2, 3, 5, 9.

That this light is divine, and no otherwise natural than as is Christ's nature, or natural to the Word, I shall thus prove.

Man is here supposed to be before he was lighted, therefore whatever was proper and natural to man, as man, he had before he was enlightened. That is, he had a reasonable soul, endued with intelligent faculties, and that clothed with a body fitted with sensible organs. The latter differed him from inanimate, the former from irrational creatures. But still the light, with which this soul is lighted in reference to God and things appertaining to its eternal well-being, belongs not to man, as man. Surely then, this light must be superadded, that is, over and above man's composition as a mere understanding creature,

and consequently it must descend from above, and in this sense is supernatural. Thus the Word created all things, and among them, made man, and lighted man with a supernatural light.

That this light was not only over and above man's nature, but is also divine and saving in itself, I prove from its being the life of the Word. For if the life of the Word be the light of men, here is no such thing as descending to an effect, to prove the light Divine; as that the life should bring forth a light, and therefore this light is Divine, because the life of the Word that produced it is so. I say, without going to an effect for a proof of the light's Divinity, I thus undeniably prove it from the life itself; for that very Divine life is the Light. Not that it createth a light, or brings forth a light as a cause doth an effect, but is that very light itself. So that unless they will make that life natural, (I mean as they do, created, though very improperly, for a Divine life is natural to Christ,) they cannot conclude the light, which is that very same life itself, to be a mere natural light.

If then the very life of the Word, be the Light of men, then unless the life of the Word be natural, the light of men must be supernatural, divine, and infinite, as it becomes the life of the Word, (which is God,) to be.

The life of the Word being then the Light of men, and that without any descent, and consequently divine, I have no need to prove it saving, till our opposers have divided saving from divine. However, let me briefly say, that it being a measure of the true light, so called by way of excellency, far transcending John, (for as such is he preferred, who is the Enlightener,) and that it was through John all should believe in him. And lastly, that to those who received him as the universal Enlightener, or true Light, "he gave power to become the sons of God," (John i. 12,) it will unanswerably follow, that the light is saving. And indeed I have, with multiplied arguments and testimonies, made appear from scripture and story, the universality and sufficiency of that Divine light. Such then that say it is decayed, because they are so themselves, methinks resemble those at sea, who being under sail, fancy the shore moves. The fault is in the eye, blinded by the god of the world, and not in that blessed light, which shines unprofitably upon the blind, through their own blindness got by disobedience.—Let them by unfeigned repentance be unsealed, and the sun will give proof of its light. Darkness ought not to charge the light, but itself, that it sees not. Some confess all are enlightened, but deny the sufficiency thereof, and so refuse to be ruled by it, and live up to it. Let them first obey it, before they despise it, and prove themselves above it, before they throw it so far below a christian. They may be then allowed to blame

the light as impotent, or imperfect, when they outlive it, or can live uncondemned of it, and their experience can tell us its insufficiency to well-living. It is vain to undervalue that which chargeth both with *duty omitted*, and *sin committed*. Happy were they, if leaving *prejudice* they obeyed the *light within!*

However, this stands sure, that the life of the Word is the light of men, and consequently divine; and, to say nothing of the absurdity of their phrases, there I will leave this first sort of men, and their fruitless opposition.

To the second interpretation given, destructive of that scope we say the text has, I return thus much.

That because the light of men was the life of the Word, which Word was God, by whom all things were created; and that all men are mentioned in that place controverted, which presupposeth no farther qualification in order to have this light, than being born, (one of that *all men*.) into this world; I conclude, that it is not only a most false, but injurious notion, to assert the commencement or being of that light to men, only to be from the coming of Christ in the flesh.

Besides, since this relates to the *whole man*, which Word begins with Adam, and ends with the last of man's race, I cannot conceive how that exposition can be valid. For then John would have been before Christ, instead of Christ's being before Abraham: whereas, therefore is John denied to be that light, because that true Light, by way of excellency, was the enlightener of "all men," yea, of John himself; and therefore called, "that true Light," that is, the fountain of all light, light itself, from whom all derive, but He derives from none.*

And to say nothing at this time of the miserable estate those of mankind must labour under, antecedently to Christ's coming in the flesh, let it be considered, that these first nine verses in John, relate not in the least to his fleshly appearance, from whence those men would date both his original, and man's illumination; but are a continued series of the highest proofs of his divinity, that we might as well know what he was before he came, as when he did come: and the one was an introduction to the other. Neither is it fair for these men to allegorize Christ out of his divinity, and yet deny us any allegory to prove it. If they deny meanings elsewhere, let them do so here. It misbecomes men that have their wits, to rack them to prop fancy.

Further let me add, (John i. 10.) that as he who then came into the world, was the same that created that world into which he came, and was therefore previous, or before such coming;

* See Origen, Chrysostom, Greg. Erasm. Drus. Zeger. Cam. Grot. B. Sand. Dr. Ham.

so neither can it hold that the world into which man comes, is the new creation, since it is not said, "who believe," which is usually joined to things of that importance. "Believe and be saved." &c. Nor can such as do not believe, be totally excluded from being lighted, since the wicked could not rebel against it, if they had it not; neither men's evil actions be reproved without it. John iii. 19.—Eph. v. 13. So that all such notions are foreign both from scripture and reason.

We shall conclude then, that Christ, the Word-God, is the light of the world, and that all are enlightened by him, the Eternal Sun of righteousness; therefore the light of men is Christ. For to him, Christ, or the true light, John testified, who gives wicked men to see their unrighteousness, and who leads good men on in the way of holiness, which, persevered in, brings unquestionably to eternal happiness; and without which, all imputation of general acts of righteousness, performed by Christ without us, will avail nothing for salvation in the great and terrible day of God's inquest and judgment, when all shall be judged, not by the deeds any other hath done for them, (wholly *without* them,) but according to the deeds done in their own mortal bodies.

This subject I shall conclude, with a few reasons for the universality and sufficiency of the light within, that we may not only be seen to have the scriptures of truth, and other authorities, but reason also, which is more universal, on our side too.

CHAPTER XX.

The universality of the Light within, proved by reason.

That there is an *universal light*, the universality of all ages hath plentifully testified. There is nothing more constant now, that can plead either such antiquity, or general consent. Not a nation in the world ever knew an age, in which it was destitute of such a discovery of internal light, as gave them to discern evil from good; that virtue was not ever most commendable, and vice above all things pernicious and damnable. This is matter of fact, which I have already proved, and the most barbarous of nations now inhabited, are a clear demonstration of what I say. I conclude therefore since both wicked and good men in all ages, have confessed to well and ill doing, and that this depends upon the discovery of the divine light of Christ, which manifests every reprovable action; that none of mankind are exempted from this illumination.

But again, it is highly consistent with the goodness of God, and order of his creation, since it seems unreasonable that men should have the benefit of a natural sun, which shines on the just and unjust, by which to direct their steps, and securely transact all temporal affairs; and yet that their souls should be left destitute of a spiritual luminary, or Sun of righteousness, when in comparison of the salvation of a single soul, Christ counts the world of no value. The soul then hath eyes as well as the body; and as men may see, if they please, when the sun is in the outward firmament, unless they wilfully close their eyes, so may all rational souls see, if they will, by their eye of reason, that spiritual Sun, which gives as true discerning and direction to the mind, how to think and desire, as the natural sun doth to the body, how to act and walk aright.

Were not this true, men would miserably charge God with neglect to his creatures. For since it is to be supposed that God made nothing but with a design it should acknowledge a Creator, after its respective nature; and that man's duty was peculiar, namely divine homage and worship, expressed generally by a life corresponding with that Being who made him, it is just that we believe God hath indued mankind with something that is *divine*, in order to it; since otherwise, man would be destitute of that which should enable him to perform that duty, without which he could not please nor rightly acknowledge God. If then all mankind ought to worship, fear, and reverence God, certainly all mankind have an ability from God so to do, or else perfect impossibilities are expected, man of himself being a most impotent creature. But it can never stand certainly with the rectitude and justice of the eternal God, to expect from man what he never gave him power to do, or the improvement of a talent he never had. In short, if we ought to think that God is to be reverenced and worshipped, we must agree that God endued mankind with a Divine light and knowledge, in order to that end, or say with the man in Matthew, "God is an hard master, and austere lord, he reaps where he never sowed." But I am almost afraid that the principles and prejudice of some, incline them rather to think hardly of God, than favourably of the light. How ill doth it become those to object an impossibility of the light's bearing their iniquities, who are daily wounding it with their rebellions?

But they object, some deny they have it, and others by their dissolute lives show they are void of it. To which I say, it is not impossible for a life of worldly care and pleasures, and downright debauchery, to darken and quite blind that eye which only sees the light of truth, and being kept single, preserves the body full of light. But this makes no alteration in the light. If through repentance and contrition the scales

fall off, the light refuses not itself to the eye that can and will see it. The light remains unaltered, it is man that changes. Would the running mad of some men be a good argument to prove mankind irrational? Neither is it any demonstration against the universality of the light within, because some have, by the stupifyings of sin, rendered themselves insensible of it.

Nor doth ill living disprove the sufficiency of the light, though it prove disobedience to it. Is it good logic, that because a wicked man will not receive good advice, therefore he never had it? And what better reason can it be to say, men disobey the light, therefore they never had it, whilst that proves they had it, at least as a condemner? A man may be said to be lighted, when he knows and does not his duty; but rather, I confess, when he becomes a better man by such illumination. In the first sense, all are illuminated; in the last, only such as follow to obey the light; for they will find their understandings illuminated, and their hearts mended, of which the disobedience of others deprives them. In short, all have light to reprove, unless they have quite put out their eyes; but such only have it beneficially, as their teacher and director, who receive it in the love of it.

Since then the consent of mankind, the goodness and justice of God, and reason of the thing itself, plead so strongly for the universality of this light, I need say the less, and shall descend to consider its sufficiency.

CHAPTER XXI.

The sufficiency of the Light proved by reason.

Because, as well the sufficiency as universality of the light, is struck at by our adversaries, it shall not, I hope, seem amiss if I say something briefly to it, though much of what I have said about the other may be referred to this.

That the universal light is also sufficient, is a belief so reasonable and necessary, that the opposite opinion must needs impeach the justice of God. All grant that God has made man rational, and capable in some measure of the knowledge of his Creator; which his bare capacity would never have given him, unless God had pleased to have made some discovery of himself suitable to that created capacity in the creature. Certainly then, since God desires not that the creature should receive a wrong impression of him, while he requires universal fear and reverence, he must needs have given some certain and sufficient discovery and measure to the creature,

in order to it, by those lively manifestations, and most sensible touches of the light to and upon the soul, which cannot but be true, clear, and, if minded, efficacious. For that God should require men to serve him, and not give them what is sufficient, is worse than not to give at all. Since man's not obeying such discoveries, is not so great an aggravation of his neglect, as the imperfection of them is, either of the insufficiency or unwillingness of him that made them, to do otherwise. What is this but to say, that God expects homage from men, as their sovereign Lord, and that they live uprightly in the world, and yet that he has not given them ability to do it? He pronounces such miserable who conform not themselves to an holy life, but gives no power to avoid the curse? In short, though reason tell us he made none purposely to destroy them, but rather that he might be glorified in their salvation, which he is also said to invite men to; yet that he designs nothing less, by leaving all mankind under the faintings of an impossible success. But as such dismal consequences belong not to the truth, so we are well assured, the light of which we speak, has ever been sufficient to the end for which it has been given, in every age, both to manifest evil, condemn for it, and redeem from the power and pollution of it, by the holy operation of its power, all those who are the diligent disciples of it. For it seems most unreasonable that the spirit of darkness should be sufficient to draw into sin, and yet that the Spirit and Light of Christ should not be sufficient to redeem and save from it. Since therefore we cannot admit of any insufficiency in the light within, but at the same time we must suppose—First, that whilst God would be rightly worshipped, he has too darkly discovered the way how to do it aright. And secondly, that his gift is impotent. And thirdly, that man is required to do what he has no power to perform. And fourthly, that whilst God requires man to serve him, he hath not so much as shown him what way he ought to do it; which are consequences most unworthy of God. We rather choose to sit down contented with this belief, that God who made man, and has given him a soul capable of knowing and serving his Maker, hath also endued him with divine knowledge, by a superadded light and power, and enabled him thereby to live subservient to that knowledge. That God's gift is perfect and sufficient for that work; and that such as are led by it, must needs be led to God: unto whom the divine Light naturally tends, and attracts as that from whom it came, which is certainly a state of blessed immortality.

In short, accept reader of these few arguments, comprehensive of these two chapters, and indeed of most of what goes before.

1. God requires no man to do any thing he has not given him first light to know, and then power to do. But God requires every man to fear him, and work righteousness: therefore he has given every man, both a discovery of his will, and power to do it.

2. No man ought to worship the true God ignorantly. But every man is commanded to worship God: therefore he is to do it knowingly.

3. No man can know God, but God must discover it to him, and that cannot be without light: therefore every man has light.

4. This light must be sufficient, or God's gifts are imperfect, and answer not the end for which they were given. But God's gifts are perfect, and can perform what they are designed for: therefore since the light is his gift, it must be sufficient.

THE SUM IS THIS. Every man ought to fear, worship, and obey God. No man can do it aright, that knows him not. No man can know him, but by the discovery he makes of himself. No discovery can be made without light; nor can this light give that discovery, if imperfect or insufficient in nature: therefore, all have a *sufficient light* to this great end and purpose, viz. to fear, worship, and obey God; and this Light is Christ.

CHAPTER XXII.

The question, who he is, or they are that obey this divine light, &c.? considered and answered; being the character of a true Quaker.

I am now come to my last question, viz. who this *he* is, or *they* are, that obey this light, and in obeying attain salvation? Or, what are the qualifications of those that obey this light? Not what are their names, but what kind or manner of people are they? In short, what is it to obey the light?

I think I have so fully expressed myself already in this matter, that with an ingenuous reader, I might be saved the pains of further considering it. But that nothing may be thought to be shunned as unanswerable, which is so easy to be answered, I must tell him and all men, and that not without some experimental knowledge of what I say, that such obey the light, who refrain from all that the light manifests to be evil, and who incline to perform all that it requires to be done. For example, when the light shows that it is inconsistent with a man fearing God to be wanton, passionate, proud, covetous, backbiting, en-

... unmerciful, revengeful, profane, drunke
... unclean, which, with such like, are called in scri
... fruits of the flesh, and works of darkness;" (Eph. v
... qualified, the "children of wrath," such as "d
... to retain God in their knowledge," &c. Rom. i.—I sa
... light discovers these things to be inconsistent with a m
... God, he who truly obeys the light, denies and forsak
... however cross it be to flesh and blood, and let it cost h
... never so dear. Though relations do both threaten and entre
... the world mock, and that he is sure to become the song
... drunkard, and a derision to his ancient companions. N
... dare not conform himself any more to the fashions of t
world, which pass away, and which draw out the mind into va
and unprofitable delights, by which the just in him had former
been slain; neither to gratify "the lust of the eye, the lust
the flesh, and the pride of life." (Jam. v. 6.—1 John ii. 15, 1
which are not of the nature of his Father, who has begotten h
ter desires and resolutions in him. He rejects the conversat
he once had in the world, and in the eye of its children, seem
man forlorn and distracted. He takes up the cross, despises
shame, and willingly drinks of the cup of bitter mockings, a
yields to be baptized with the baptism of deep trials, t
Christ Jesus his Lord drank of, and was baptized with.

He is as well taught to deny the religions, as cares and pl
sures of the world. Such as profess religion from what th
have either been taught by others, or read and gathered af
their carnal minds out of the scriptures, intruding into the pr
tices of either prophets or apostles, as to external and shado
things, not being led thereto by the same power they had,
can have no fellowship with. He counts all such faith and w
ship the imagination of men, or a mere lifeless imitation.
prefers one sigh begotten from a sense of God's work in
heart, beyond the longest prayers in that state. He leaves th
all, walks as a man alone, fearing to offer God a sacrifice tha
not of his own preparing. He charges all other faiths and w
ships with insufficiency, and mere creaturely power, which
not held and performed from an holy conviction and prepa
tion by the angel of God, the light of his presence, in the he
and conscience. Therefore it is that he goes forth in
strength of his God against the *merchants of Babylon*; and w
and plagues are rightly in his mouth against those buyers
sellers of the souls of men. He is jealous for the name of
Lord, and therefore dares not speak peace to them, neit
can he put into their mouths, but testifies against all such wa
Freely he received, freely he gives.

Thus is this man unravelled, unreligioned, and unbottome
to his former state, wherein he was religious upon letter, fo

men's traditions, education, and his own imagination. He is as a man quite undone, that he may be made what the Lord would have him to be. Thus is he convinced of *sin* and of *righteousness* too; and the joy he once had when he girded himself and went whither he listed, is now turned into sorrow, and his rejoicing into howling. He has beheld God in the light of his Son, and abhors himself in dust and ashes. Sin, that was pleasant once in the mouth, he finds bitter now in the belly, and that which the world esteems worthy of their care, he flies as a man would do a bear robbed of her whelps. Sin is become exceeding sinful to him, insomuch that he cries out, who shall deliver me? He labours greatly, and is very heavy laden: yet he is not willing to fly in the winter, but is resolved to stand the trial; for this man not only brings his former deeds to the light, and there suffers judgment to pass upon them, but patiently takes part in that judgment, who was so great an accessary to them. Nor doth his obedience conclude with the sentence given against past sins, and himself that committed them; but most patiently endures the hand of the Lord till his indignation be over past, and till that which condemned sin, (the fruit,) hath destroyed the very root of it which hath taken so deep hold in his heart, and that the same Spirit of judgment that condemned sin, is brought forth into perfect victory over the very nature and power of sin. This judgment is found and felt in the light, therefore do the *sons of the night* reject the knowledge of its ways, and the children of the day rejoice greatly in its appearance.

But neither is this all that makes up that good man who obeys the light; for a complete son of light is one that has conquered and expelled the darkness. It is true, he was once darkness, but now light in the Lord, because he hath been turned from darkness to the light, and from satan's power unto God, who is Light itself, and with him is his fellowship continually.—Eph. v. 1 John i. 5, 6.

This is the man, who in the way of the light of the lamb of God, hath met with inward cleansing; for having been purged by the Spirit of judgment, and the Spirit of burning, (otherwise called the severe reproofs, strokes, and terrors of the light in the conscience,) he has ever a watch set up in his heart. A thought must not pass which has not the *watch-word*, but at every appearance to the mind, he cries "stand;" if a friend, and owned of the light, (who is the great leader, given of God for that purpose,) then he entertains it; otherwise, he brings it to the Commander of the conscience, who is to sit in judgment upon it. Thus is Christ the *Light*, *King*, *Judge*, and *Lawgiver*. And by this he grows strong, and increaseth with the increases of God. Yet he often reads the blessed scriptures, and that with much delight; greatly admiring the exceeding love of God

to former ages, which he himself witnesseth to be true in this; where also many things are opened to his refreshment. So is the *light* the *just man's path*, that in every age still *shineth brighter and brighter*, in which the cleansing blood of Jesus Christ is felt to cleanse from all sin. Thus doth he bridle his thoughts, so that his words and actions offend not.—Jam. iii. 1, 2, 3. Above all, he is often retired to the Lord, loves fellowship with him, waits for daily bread, which he asks, not in his own words, strivings, or will, but as one empty of his thoughts, and jealous of the peace or comfort that is drawn from thence, he silently waits to feel the heavenly substance brought into his soul, by the immediate hand of the Lord. For it is not fetching in this thought, or remembering the other passage in scripture, or designedly calling to mind what has been formerly known, that gives right peace; but every immediate word that proceeds out of the mouth of God, that can satisfy him. In short, he that obeys the light, is thereby "taught to deny ungodliness and worldly lusts," and to be sober, righteous, patient, humble, meek, upright, merciful, forbearing, forgiving, peaceable, gentle, self-denying, constant, faithful, and holy, because the Lord his God is holy.

Thus have I given a brief account as well what he is not, as what he is, who is obedient to the light within, which is Christ's spiritual appearance in the heart, whose holy blood is sensibly felt to cleanse, atone, and save all those who believe and abide therein, both from the guilt and pollution of sin.

CHAPTER XXIII.

The discourse hitherto summed up, and concluded, with an exhortation to all professors of religion, especially our opposers.

I will sum up the whole of this discourse into these few heads:

I. That salvation is to be saved from sin first, and wrath consequentially. "He shall save his people from their sins." Mat. i.

II. That Christ, the Word-God, has lighted all mankind, not only after his coming in the flesh, but before. And that the Light has ever been sufficient, as well as universal, to lead to God all such as have obeyed it, as by its properties and effects is demonstrated.

III. That the difference betwixt the time of the law and that of the gospel, as generally distinguished, was rather in manifestation than in nature. God might be as much more propitious and bountiful to the last ages, (be it that they were

better able to receive such extraordinary discoveries, or that it was the alone good pleasure of his sovereign will,) as he was to the former ages; yet that he gave them a sufficiency of the same Divine light, to conduct them through the world to eternal blessedness.

IV. That Jews and Greeks, heathens and christians agree in this.

V. That still the pre-eminence is given to *Christ's manifestation in flesh*, both generally and particularly, that being both the fulness of time, and fulness of discovery, which put an end to the types and figures, and carnal commandments, by showing forth an *abrogation* and *consummation* of them all, in Christ the *substance* itself. In which state they are not needed; but in comparison thereof, they are, (though once they were as calenders, for weak people to read some mystical glory by,) but "beggarly elements" now.

VI. That not only in that flesh, did the Eternal Light preach forth itself the end of these things, by revealing and becoming the author of a more plain and perfect way, though less easy to flesh and blood, (placing the stress of all upon an *evangelical righteousness*, whereof he became the *first minister*, and our most holy example,) but he also appeared in that public body, so peculiarly prepared, a general Saviour, by his life, doctrine, miracles, death of the cross, and resurrection; in and by all which he "obtained *a name above every name*."

VII. That nevertheless, not to the body, but the holy *Light of Life* therein, is chiefly to be ascribed the salvation, and to the body, however excellent, but instrumentally; for that it was the Eternal Light and Life, which gave the weight to all the actions and sufferings of the body.

VIII. That the benefit then procured is not witnessed by any, but as they come to believe in Christ the Light as he doth appear in the heart and conscience to save from sin, destroy the works of the devil, finish transgression, and bring in of his everlasting righteousness. Wherefore to imagine one's-self entitled to a state of salvation, whilst in rebellion against the Light within, which is Christ's inward knocking and appearance, must needs be a delusion most pernicious, and destructive to the souls of men.

IX. That upon the whole it is determined and concluded, that *Christ is that light which shineth in the conscience.*

X. That the light is proved by reason, both universal and sufficient. The first, from the consent of mankind and the goodness and rectitude of God. The second, both from experience, and that it were inconsistent with the goodness and wisdom of God, to give a light to his creature insufficient for the work for which he gave it.

Thus in short have I given the heads and results of most of the matter contained in the whole discourse upon the Light.—And I entreat our adversaries, they would seriously weigh the whole, before they either reject it, or pretend to reply to it. But let them be advised to try the virtue of the Light, before they sentence it to have none. And in the love of God be once prevailed upon, to consider if something *in them* doth not really *condemn* them for evil, and amongst other things, for these brisk attempts against it, and unreasonable undervaluings of it.

Oh, why should men covet to know so far beyond what they faithfully practice! Let them first *out-live* the just and holy requirings of the Light, before they put these barbarous affronts upon it, as a "Will in the wisp," a "dark lanthorn light," "natural," "insufficient," "ignis fatuus," "the Quaker's idol," and abundance of such like frothy, profane, and indeed blasphemous epithets, which some have wickedly bestowed upon it, as if they were its proper names. When the scriptures they would oppose to it, plainly tell them that the whole work of the apostolical ministry was, "to turn people from darkness to the light, from the power of satan unto God, that they might have remission of sins." As much as to say, such as are turned to the light, are turned to God who is light; and those who abide there, both have remission of the *punishment*, and purgation from the *defilement* of sin.

And whatever any may think of us, we both believe, assert, and will maintain, against men and devils, that God is light; and that out of the light, or void of his divine illumination, no man can know him, and consequently not worship him, unless they should worship an "unknown God." That such as receive this illumination, and rebel not against it, but improve this heavenly talent, they have fellowship with the pure eternal God, and experience the blood of Jesus Christ to cleanse them from all unrighteousness.

If any think to arrive at glory another way, and will not be admonished, let them proceed; we speak what we know, and can but declare what we have felt of the work of God in our hearts. The scriptures we highly value. But we believe not the things we often quote thence to be true, *only* because there, but for that we are *witnesses of the same operation*, and bring in our *experimental testimonies* to confirm the truth of theirs.—And such truly honour the scriptures: all others are at best but empty scribes, and pharisaical babblers.

So with God I leave my labour in this particular, desiring that his heavenly light may yet more abundantly arise upon the dark hearts of mankind, and awaken them to repentance, that since it hath so long shined in darkness uncomprehended, till

even darkness itself is grown so impudent as to impute its inability to see, to the insufficiency of the light, he would be pleased to cause it to shine out of darkness, that it might plead the excellency of its own divine nature in the consciences of men and women, against the scorns and detractions, that even too many of the great professors of christianity stick not to fling upon it. So ill are they principled, and so unchristianly employed. Which proves to me how little they are professors of the true, pure, and undefiled religion, whatever place their cunning devices may have given them in the hearts of weak, simple people. My soul pitieth their opposition, and feareth the consequences of such resistance, and desires they may see the very vanity of their endeavours against the light, repent of them, and be converted, that God may yet heal them.—Which sincere prayer is my return for all their hard speeches and ungodly sayings against us in general, and myself in particular.

W. PENN.

A DISCOURSE

OF THE

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Greatly importing all those who desire to take right measures of faith, and to determine (at least to themselves,) the numerous controversies now on foot in the world; being an appendix to the first part of the Christian Quaker.

BY THE SAME AUTHOR.

"For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 16.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—The things of God knoweth no man, but the Spirit of God.—He that is spiritual judgeth all things." 1 Cor. ii. 10, 11, 15.

"But ye have an unction from the Holy One; and ye shall know all things." 1 John ii. 20.

OF THE GENERAL RULE OF FAITH AND PRACTICE.

SINCE there are so many faiths in the world, and perplexed controversies about them; and that it greatly behoveth every man, if to contend for, then first to know the true faith that overcometh the world; it may not be unnecessary to say something of the general rule of faith and life, and judge of controversy, at this time. And indeed I am pressed to it from this weighty consideration, that men perish for want of it, and can no more arrive at truth without it, than the distressed mariner can gain his port who sails without either star or compass.

I shall begin with an explanation of the terms *rule* and *faith*, of which we shall first treat, that we may as well express what we intend by the one, as what we mean by the other, which will be a proper introduction to the whole discourse.

By *general rule*, &c. we understand, that constant *measure* or *standard*, by which men in all ages have been enabled to *judge*

of the truth or *error of doctrines*, and the *good* or *evil of thoughts, words, and actions.*

By *faith* we understand an *assent of the mind*, in such manner, *to the discoveries made of God* thereto, as to *resign up to God*, and *have dependence upon him*, as the great *Creator* and *Saviour* of his people; which is inseparable from good works.

That men, in all ages, have had a belief of God, and some knowledge of him, though not upon equal discovery, must be granted from that account that all story gives us of mankind in matters of religion. Several have fully performed this. Of old, Justin Martyr, Clemens Alexandrinus, Augustine, and others. Of latter times, Du Plessy, Grotius, Amiraldus, L. Herbert, and above all Dr. Cudworth. And indeed the relics we have of the most ancient historians and authors, are a demonstration in the point. Now the scripture tells us, that "no man knows the Father but the Son, and he to whom the Son reveals him." Mat. xi. 27.—And as "none knows the things of man, save the spirit of man; so the things of God knows no man, but the Spirit of God." 1 Cor. ii. 11.—Hence we may safely conclude, that the creating Word that was with God, and was God, in whom was life, and that life the *light of men*, and who is the quickening Spirit, was He by whom God in all ages hath revealed himself; consequently, that light or Spirit must have been the general rule of men's knowledge, faith and obedience, with respect to God. And thus much Pythagoras, who lived about six hundred years before those words were spoken or written, laid down for a maxim, viz. That no man can know what is agreeable to God, *except a man hear God himself*, and that must be within; for that was his doctrine. To which the apostle and prophet thus agree: 1. In that "whatever makes manifest is light." Eph. v. 13. 2. That "whatever might be known of God was made manifest within; for God, (who is light, 1 John i. 5,) had shown it unto them." Rom. i. 19.—And, "God hath shown unto thee, O man, what is good, and what God requireth of thee," &c. (Mich. vi. 8.) which could not be without the light of his Son shining in man's conscience; therefore the light of God in the conscience must needs have been the general rule, &c. It was by this law that Enoch, Noah, Abraham, Melchizedeck, Abimelech, Job, Jethro, &c. walked and were accepted, as saith Irenæus and Tertullian: "They were just by the law written in their hearts." *Iren.* l. iii. c. 30.—*Tertul. con. Jud.* p. 184. Then was it their rule to and in that just state.

Obj. It seems then you deny the scriptures to be the general rule, &c.

Answer. How can they be the general rule, that have not been general? That which was both before, and since they

were in being, must needs be more general than they. But that was this light in the conscience, the law and guide of those patriarchs, (for the scriptures began long after, in the time of Moses,) consequently that must be the general rule, &c.

Obj. But granting that the light within were so before scripture was extant, yet since the writings of holy scripture, the scripture, and not the light, hath been the general rule.

Answer. That cannot be, unless Palestina, or Canaan, a little province of Asia, was the whole world, and that the Jews, a particular people, were all mankind. For at what time those writings were among the Jews, other nations were only left to the law and light within. This the apostle confirmeth in that passage, "For the Gentiles, which have not the law, (that is, the outward law, or law written upon stone,) do by nature the things contained in the law, which showeth the work of the law written in their hearts." Rom. ii. 14, 15.—And the Gentiles themselves called it, "The immutable law, the everlasting foundation of virtue; no lifeless precepts, but immortal; a sacred good, God the overseer; the living rule, the root of the soul, that which makes the good man." Thus Thales, Pythagoras, Socrates, Plato, Plotin, Hieron, Philo, Plutarch, as cited. And saith Sophocles, "God grant that I may always observe that venerable sanctity in my words and deeds which these noble precepts, (written in man's heart,) require. God is their father, neither shall they ever be abrogated; for there is in them a great God that never waxeth old." More reverent epithets than our opposers can afford, as their books too openly witness; yet they would go for christian men, though manifestly short of heathens.

Thus it is evident that the scripture was not the *general rule*, after it was given forth.

Obj. But hath it not been since, and is it not now the general rule, &c.

Answer. There hath been since, and is now the same impediment. For before Christ's coming in the flesh, and since, where the scriptures never reached, there hath been the same light. And though nations, by "not glorifying God as God," when they have known him, have been given up to all manner of iniquities, insomuch as their understandings have been greatly veiled, yet did not the light within so entirely lose its ruling exercise among them, as that they lived without any sense of such a thing. Therefore still the scriptures have not been, neither are the general rule; no not so much as of any age, since in no age can it be proved that the whole, or greatest part of the world had them. But had they been so for some one or two ages, as they never were; yet the

granting it will not reach our question, where the word *general* implieth the nature of the thing itself, respecting mankind from the beginning of the world to this day, and so to the end.

Obj. But is not the scripture the rule, &c. of our day?

Answer. If the rule, then the general rule. For whatsoever is the rule of faith and life, excludeth all other from being general, they being but particular in respect of itself. Therefore not the rule, (though *a* rule,) of faith and life.

But besides their not being general, I have several reasons to offer, why they cannot be the rule of faith and life, &c.

* 1. If now the rule, then ever the rule. But they were not ever the rule; and therefore they cannot now be the rule.—That they were not ever the rule is granted. But that they are not therefore now the rule may be by some denied; which I shall prove thus. If the faith of God's people in all ages be of *one nature*, then the rule but of one nature. But clear it is, (Heb. xi.) the faith has been but of one nature, consequently the rule but of one nature. In short, if the holy ancients had faith before they had or wrote scripture, they had a rule before they had or wrote scripture; for where faith is, there is a rule for that faith. And if the faith be of one nature, the rule is of one nature also. And since the faith is in-

* Justin Martyr saith, "That all are christians who live with Christ, as Abraham and Elias; and amongst the Greeks, as Socrates, Heraclitus, &c. See Scultetus on him, who also saith, that some at this day are of his judgment, who have taught that 'Melchizedeck, Abimelech, Ruth, Rachab, the queen of Sheba, Hiram of Tyre, Naaman the Syrian, and the city of Ninevah, are in the catalogue of Christians.'"

Eusebius Pamph. in his Ecclesiastical History, saith, that Abraham and the ancient fathers were christians: and defines a christian to be, one that by the knowledge and doctrine of Christ excels in moderation of mind, in righteousness and continency of life, and strength of virtue and godliness towards one only God. See Scultetus on him.

Clemens Alexandrinus saith, the law of nature and of discipline is one.—And Moses seems to call the Lord the covenant: for he had said before, the covenant was not to be sought in scripture; for that is the covenant, which God, the cause of all, setteth, whence his name in Greek is derived. And in the preaching of Peter, thou mayest find the Lord called the Word or Reason, and the Law. See his 1 book Strom. at the end. And before, page 303, he saith, the law and the gospel is the operation of one Lord, who is the virtue and wisdom of God: and the fear which the law had bred, is merciful to salvation: and the fear of the Lord is the beginning of wisdom. That she, (that is, wisdom,) that ministereth providence, is mistress and good and the power of both procureth salvation: the one chastizing as mistress; the other being bountiful, as a benefactor. For one must pass from darkness to life; and applying his ear to wisdom, first be a servant, then a faithful minister, and so ascend into the number of sons, and be brought into the elect adoption of sons. That the law works to make them immortal, that choose to live temperately and justly. And again, evil men do not understand the law; but they that seek the Lord, do understand every good thing. And the whole first book of the Stromata is especially to prove the antiquity of the one true religion, or philosophy as he calls it.

ward, spiritual, begotten of the immortal Word, in which is life, and that life the light of men, and that this Word of life and light was the rule; then no book, writing, or engraving on visible and perishable matter, can be the rule now.

Again, such as the faith is, such must the rule be. But the faith is, as before stated, inward and spiritual, which no mere book can be.

2. If the scriptures were the rule, they must have always been a perfect rule, ever since they were a rule. But this is impossible, since they were many hundred years in writing, and are now imperfect also as to number. How then are they the perfect rule?

That they were not the perfect rule before they were written, must be granted; and that they were many hundred years writing must also be allowed; and that they are imperfect now, as to number, I prove:

First, Enoch's Prophecy is mentioned by Jude, but not extant in the bible. The book of the wars of the Lord, Numb. xxi. 14. The book of Jasher, Josh. x. 13.—2 Sam. i. 18. The book of Nathan, 2 Chron. ix. 29. The book of Shemaiah, 2 Chron. xii. 15. The book of Jehu; the epistle of the Apostle Paul to the Laodiceans, (Colos. iv. 16,) and several others mentioned in the scriptures, not now extant. And lastly, Luke says, that many took in hand to relate from eye-witnesses the things most surely believed, &c.

Now, it is taken for granted that John wrote many years after Luke. Some think Luke wrote before Mark. However, Matthew and Mark were not many, and to this day we see no more than those four in our bibles; and therefore many such writings are lost: and if lost, then the scriptures, as aforesaid, are not perfect; and if imperfect how can they be the rule of faith, since the rule of faith must be perfect?

3. My third reason is this, the scriptures, however useful to edification and comfort, seem not in their own nature and frame to have been compiled and delivered as the *general rule* and *entire body of faith*, but rather written upon particular occasions and emergencies. The doctrines are scattered throughout the scriptures, insomuch that those societies who have given forth verbal confessions of their faith, have been necessitated to toss them to and fro, search here and search there, to lay down this or the other principle; and then as like the original text as their apprehensions can render it. Whereas, were it as plain and distinct as the nature of a rule requires, they needed only to have given their subscription for a confession. Besides, here they are *proper*, there *metaphorical*; in one place *literally*, in another *mystically* to be accepted.—Most times points are to be proved by comparing and weighing

places coherent; where to allude aptly, and not wrong the sense, is difficult, and requires a clear and certain discerning, notwithstanding the clamours upon us about infallibility. Now from all this, with abundance more that might be said, plain it is that the scriptures are not plain but to the spiritual man; but, as Peter said of Paul's writings, *in many things hard to be understood.* Therefore not such a rule, which ought to be plain, proper, and intelligible.

4. Again, the scripture cannot be the rule of faith, because it cannot give faith; for faith is the "gift of God which overcomes the world." Eph. ii. 8.—1 John v. 4. Neither of practice, because it cannot distinguish of itself in all cases what ought to be practised and what not; since it contains as well what ought not to be practised, as what ought.

This was the case of Christ's disciples, who had no particular rule in the Old Testament writings for the abolishing of some part of the Old Testament religion. On the contrary they might have pleaded for the perpetuity of it, because Christ said to them, "Do as they say that sit in Moses's chair," more reasonably than many who make that a plea now-a-days for their invented worships. What then guided them in their declaring void and relinquishing those things? For instance, God gave circumcision as a "sign for ever;" (Gen. xvii. 7.) and Paul tells the Galatians, that "if they be circumcised, Christ should profit them nothing." Gal. v. 1, 2. Was not this the spirit of truth that leads into all truth, that the apostles made the judge and rule of their doctrine and practices? So said James and the assembly of the apostles, when they told the believers "it seemed good to *the Holy Ghost* and to us." &c. Acts xv. 28.

5. These very men that say it is the *rule of faith and life,* deviate in their proof from their assertion, for the scriptures no where say so of themselves. Here they fly to meanings and interpretations. The question arises not about the truth of the text, for that is agreed on all hands, but the exposition of it. If then I yield to that man, do I bow to the letter of the text, or to his interpretation? If the latter, as manifestly I do, is *the scripture* or *that man's sense* of it my rule? Nay the person so interpreting makes not the scripture his rule but his own apprehension, whatever he may say to gain credit to his conceptions with others; then mine it must needs be, I consenting thereto.

6. How shall I be assured that these scriptures came from God? I am bound to try all things. If all things, then them amongst the rest. I would fain know what I must try them with?—with the scriptures? Then the scriptures must be the rule of my examination and faith concerning themselves, which is improper. If with the Spirit that gave them forth, whic

searcheth the deep things of God, a measure of which is given to me to profit with, then is it most congruous to call the Spirit, and not the scriptures, the rule.

7. If the scriptures are the rule, they must be so in the *original*, or in the *copies*. If in the original, that is not extant, and so there would be no rule in being. For the last of it that was extant, was the evangelist John's history at Ephesus, not seen almost these thousand years. If the copies must be the rule, it were to be wished we knew which were the nighest to the original, there being above thirty in number. This is undetermined, and for aught we see indeterminable. And that which further confirms what I say, is the variety of readings which we find among those copies, amounting to several thousands. And if the *copies* cannot, how can the *translations* be the rule, so various, if not differing, from the true sense of the copies in many things, and one from another? Besides, I would fain know of those of our present age, who thus contend for the scriptures being the general rule, &c. in opposition to the Spirit, upon what foot they receive them into this place and authority. Is it by *tradition*, or *revelation?* I mean, is it by the *internal testimony of the Spirit;* or the external *award and determination of men.* If the former, they must unavoidably come over to us; for then the Spirit will and must be both *rule* and *judge*. If the latter, I ask how are they assured that they are not miserably abused by *carelessness* or *design;* since we see, that using utmost diligence, both *translation*, *transcription*, and *printing*, are subject to numerous mistakes, and those sometimes very material, against which the scripture of itself can be no fence?

But admit there were no ground for any such objection, I further demand of our adversaries, if they are well assured of those men that first collected, embodied, and declared them authentic by a public canon? Which we read was in the council of Laodicea, held three hundred and sixty years after Christ, though not as they are now received. During which time they had been tossed and tumbled through many hands, and of many judgments and opinions. Some were received, and some rejected, and doubtless many thousands of times transcribed; and it is not improbable that they were also abused. If they miss in their judgment here, they are gone till they come to us. I say, how do they know that these men rightly discerned true from spurious? Either their judgment was infallible in the matter, or it was not. If it were, then there was such a thing as infallibility since the apostles' days, which is a contradiction to yourselves. But be it so that they were infallible; how came you to be assured they were so? Not by inspiration, for that is dangerous doctrine with you. Which

way was it then? Not by tradition. Was it by the scripture? That were to say that the scripture tells you that those men that collected it for true, were right in their judgment. But we are yet to find any such place, and if it were so, that would but beg the question. I cannot see any other ground, besides your very great indulgence to their choice, which you call popery, and believing as the church believes, in other folks. But if these men were fallible, as your opinion makes them, and their own determinations prove them, what then? Doubtless your condition will be very uncertain.

Now, sure it is that some of the scriptures taken in by one council for *canonical*, were rejected by another as *apocryphal*; and that which was left out by the former for apocryphal, was taken in by the latter for canonical. Now visible it is that they contradicted each other, and as true that they both erred, respecting the present belief. For your canon and catalogue vary from theirs, and, let me say without offence, from any catalogue you can produce. Behold the labyrinth of uncertainties you run yourselves into, who go from that heavenly gift in yourselves, by which the holy scriptures are truly discerned, relished, and distinguished from the inventions and abuses of men!

8. Furthermore, if the scriptures were the rule of faith and life, &c. then because they cannot be the rule in their translations, supposing the ancient copies were exact, it cannot be the rule to far the greatest part of mankind; indeed to none but learned men. Which neither answers the promise relating to gospel-times, which is universal, nor the necessity of all mankind for a rule of faith and life.

9. That the scriptures are not the rule of faith and life, is proved from those voluminous discourses of *cases of conscience* that are extant among us. For had the scriptures been as sufficient as the nature of the rule of faith and life requires, there had been no need of such tracts. Every man might have read his own condition laid down in scripture without those numerous supplements. Doth not your own language and practice prove its insufficiency to that end, at what time you both exhort to, and go in secret to seek the mind of the Lord in this or that important affair? Why do you not turn to chapter and verse for satisfaction, if the scripture be appointed of God for the general rule? Strange! that what is so common in the mouths of all sorts, viz. "God direct you," (which implieth inspiration and revelation, or immediate counsel or guiding from God,) should not be known, much less acknowledged by you in our writings; but disdained with such scaring epithets, as enthusiasm, familism, fanaticism, Quakerism, &c. In short, there are a *thou-

* There is not laid down in scripture any general rule how to answer before magistrates; and to act in times of sufferings.

sand cases, and not a few occurring almost daily, in which the scripture cannot be our *plain and distinct rule and guide*. Yet has not God left himself *without a witness* in any bosom; for his "grace that brings salvation has appeared unto all men, teaching them," that believe in it, "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Titus ii. 11, 12.—And Christ Jesus, the eternal Word, has for that end lighted every man coming into the world, (John i. 9,) viz. to discover, reprove, and instruct about *faith* and *practice*. But it may be, and is objected by some:

Obj. If this law and light in the conscience had been enough, what need had there been of scripture?

Answer. The same argument will hold against God, Christ, his spirit and grace, all which are sufficient, notwithstanding the use and benefit of scripture. The case was this. Man's mind being estranged from the light and spirit, through its wanderings after visible and perishing things, and inasmuch as the light became thereby veiled from him, the Spirit as it were quenched, and the law defaced, God, in peculiar mercy to the Jews, according to his covenant with faithful Abraham, superadded, or repeated, (as Ursin terms it,) the law inward, by a declaration of it outwardly; that both God might not be without an outward witness, as well as an inward, they having so much lost the feeling thereof: and likewise more deeply to strike their minds, by their senses, (into which their minds were gone,) and to meet them abroad, where they were roving and wandering from the law and light within.

As it is great vanity and weakness to infer insufficiency to the light, from the imbecility and darkness that are in men, so is it from God's superadding scripture, and other external assistances, to men in that state. Since their blindness is occasioned through their rebellion to the law and light within. What! would such have God, his light and spirit, appear to and converse with people's outward senses? That cannot be. The one is too spiritual, and the other too carnal for any such thing. Or are they insufficient, because they converse with men through these exterior things, suited to that weak state? Or tell me, if the most considerable part of scripture be any more than the declared knowledge and experience of such as were come to a more improved state in the teachings of that light and spirit, which is therefore given forth, that others loitering behind, might be stirred up and the more prevailed with to follow them as they had followed the Lord in the light of his Spirit? Certainly it can never be, that scripture should impeach the light of insufficiency, when that very scripture is but the mind and teachings of the divine light, in others, declared or recorded. Does the declaration jar or make weak that from whence

it came? Or because of God's condescension for a time to external mediums, shall they turn the light and spirit out of the office of rule and judge? Or is it to lay down instituted religion, as some ignorantly talk, to press after that which was before, and ends those temporary things? The law outward, as a rule, was but as *Moses* till the *Son* came. "The servant abideth not in the house for ever." The written law held its place but till the inward arose in more glory and brightness; or rather, till people became more capable of being turned to it, and living with and in it. "In those days," saith the Lord, "I will write my law in their hearts," &c. They who say otherwise of scripture, pervert and abuse it; for there is nothing more clearly laid down in it, from beginning to end, than *the rule and reign of the Spirit*. "My kingdom," said Christ, "is not of this world." John xviii. 36.—Again: "The kingdom of God is within:" "I will write my law in their hearts, and place my fear in their inward parts." "All thy children shall be taught of the Lord, and in righteousness shall they be established." Isa. liv. 13.—"I will pour out of my Spirit on all flesh."—Joel ii. 28. "The grace of God that brings salvation, hath appeared to all men, teaching," &c. Titus ii. 11, 12.

Obj. But if the law engraven and delivered to Moses, was a rule to the Jews, why should not the law delivered by Christ, and written by the apostles, be the rule to christians?

Answer. Christ left nothing in writing for the rule of faith and practice, that we hear of; and it is not to be thought that he was less faithful in his house than Moses; and doubtless, had he intended the rule of his followers to have been a *written* rule, he would have left it upon record with all punctuality;—*this* must be believed, and *that* done, on pain of eternal death. Nor did his followers write in the method of a rule, as the law was written; nor did they so call or recommend what they wrote.

But this leads me to my eighth reason why the scriptures cannot be the rule under the new covenant, &c. For admitting the law written by Moses were the rule, (a rule I grant it was,) to the Jew outward, yet Christ, the spiritual leader of a spiritual Israel, writeth his spiritual law in the heart, as Moses the outward Israel's leader wrote the law upon tables of stone. This was God's promise, and the privilege and blessing of the *new covenant*, that as the outward Jew had an outward law, for a directory, the inward Jew should have an inward law for his directory. And as the outward Jew had an outward priest, at whose mouth he ought to seek the law, so the Jew inward, and circumcision in spirit, has an inward and spiritual high priest, whose lips preserve knowledge; at whose mouth he is to receive the law of life. And this is his rule, even he who is the Ruler of his people Israel, who reigneth in righteousness, and of

whose heavenly government there shall be no end. The King, Ruler, Judge, Law-giver, High-priest, law, rule, temple, are all spiritual. So the scriptures inform us. "My kingdom," said Christ, "is not of this world." Again: "The kingdom of God is within:" "I will write my law in their hearts, and place my fear in their inward parts." Heb. viii. 10.—"They shall be all taught of me; and in righteousness shall they be established." "The tabernacle of God is with men; he will dwell with them." Rev. xxi. 3.—"I will pour out my Spirit on all flesh." Joel ii. 28.—"The grace hath appeared unto all men, teaching," &c. Titus ii. 11. 12.—"A measure of the Spirit is given to all men to profit withal."—"The inspiration of the Almighty giveth understanding." Job xxxii. 8.—"Whatsoever may be known of God is manifest within." Rom. i. 19.—"Walk in the Spirit." Gal. v. 16.—"If ye walk in the light," &c. 1 John i. 7.—"Come let us walk in the light of the Lord."—Isa. ii. 5. "And there needed neither sun nor moon to shine; for the glory of God did lighten it, and the Lamb was the light thereof." Rev. xxi. 23.—"As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God," &c. Gal. vi. 15, 16.—What rule? not that of the old legal creation which then passed away, * but the rule of the καινὴ κτίσις, or new creation, as it may be rendered, and as Drusius also doth interpret it; which is the way of life Isaiah spoke of: "An high way there shall be, and it shall be called the way of holiness; the unclean shall not pass over it, and wayfaring men, though fools, shall not err therein. There shall be no lion there, nor ravenous beast go thereon, but the redeemed shall walk there;" which way, teacher, guide, rule, light, spirit, and holy unction, that directs and keeps in the steady paths of truth, is Christ Jesus our Lord.

Obj. But do you not turn the scriptures off, for an uncertain and unserviceable writing, and as good as reject and deny them altogether?

Answer. Some indeed, to render us odious to all Protestants,

* Galatians vi. 16. τῷ κανόνι τούτῳ in this rule; as it is translated, (Phil. iii. 16.) which was spoken of the measure of attainment. And Grotius saith, in the manuscript *rule* is not; so it must be understood, let us walk in the same attainment. As also in 2 Cor. x. 13, 15. in which three places that word is only found. See Erasmus, Vatablus, Zegerus, Cameron, Jac. Capellus and Grotius, on those places, none whereof can be drawn to the scriptures. Zegerus interprets this place of Galatians vi. 16. thus: "they that have followed this form of life, or rule of the new creature, having turned away from the invalid ceremonies of the law; peace," &c. Drusius explains it from chapter 5, 6. The new creation, faith which worketh by love. Grotius saith, rule here is a way made as to a rule that is plainly right; such is that way of the new creation, which was foretold, (Isa. xlii. 9.) and signifies the state of the new man, of which Paul speaks. Col. iii. 10.—Eph. ii. 15.—Rom. vi. 4.

have said as much in our names as the consequence of our principles; but not without great injustice to us.

The scriptures are uncertain upon their foundation, but not upon ours. Doth our manifesting their faith concerning the scriptures, to be grounded upon their own imaginations or human traditions, make void the scriptures, or render them uncertain? By no means; for we would have them received upon the Spirit's testimony and evidence, which gave them forth. And though we cannot allow them to be the rule of faith and life, under the dispensation of the gospel, which is power and life itself; yet are they to be reverently read, believed, and fulfilled, under the gospel. For notwithstanding the law written upon stone was not Paul's rule, after the Son of God was revealed in him; yet the Son of God taught Paul to fulfil the righteousness declared by that law. If it be to deny and reject, (as some have enviously said of us,) yea, to vilify the scripture, because we cannot allow it to be the rule, &c. Paul then may be said to deny, reject, and vilify the written law, at what time the law of the Spirit of Life in Christ Jesus became his rule. There is a great difference between asserting that the Spirit is the rule, and casting away and vilifying of scripture. And indeed it is but an old fetch of the devil's, to pretend honour to the letter, that he might the more unsuspectedly oppose the bringing in of the dispensation of the Spirit, which the letter itself testifies of and to. They that come to be led of the Spirit, arrive at the end for which the scripture was given forth. The apostle John did as good as say the same thing, when he told them to whom he wrote, that "the anointing which they had received and which abode in them, would lead them into all truth; and that they needed not that any man should teach them." To deny this to have been the saints' teacher, is to deny as plain a proposition as is in the whole scripture. And that one age of christianity should have one rule, and another age another rule; that age the Spirit, and this but the letter, is more than any man can prove. Yet, did John's so writing to the believers invalidate the scripture, or vilify his own epistle? I would think none could talk so idly. How then doth our exalting the light and spirit of Christ, which fulfils the scriptures, by bringing such as are led by it to enjoy the good things therein declared, reject and vilify the scriptures? Does our living up to them, by an higher rule, make us deny and reprobate them? Erasmus and Grotius think them then to be most valued, when men are witnesses of their truth in themselves. See them on 2 Peter i. 19.—I do acknowledge they contain an account of heavenly propheeies, godly reproofs, instructions, and several examples, that ought to be obeyed and followed.

Obj. If so, then how are they not a rule of faith and life.

Answer. A rule, and the rule, are two things. By *the rule* of faith and practice, I understand the living, immediate, omnipresent, discovering, ordering spirit of God. And by *a rule*, I apprehend some instrument, by and through which this great and universal rule may convey its directions. Such a subordinate, secondary, and declaratory rule we never said several parts of scripture were not. Yet we confess the reason of our obedience, is not merely because they are there written, (for that were *legal*,) but because they are the eternal precepts of the Spirit, in men's consciences, there repeated and declared. It is the testimony of the Spirit which is the true rule for believing and understanding the scripture; therefore not the scripture, but the Spirit of Truth must be the rule for our believing and understanding them. Thus held the ancients.—*Bp. Rob. Sand de Regul. Cons. Prel. 4 ta. Sect. 31.*

Tertullian saith: "Worldly wisdom the Lord calls foolishness, he hath chosen the foolish things of the world, to the confounding of philosophy; for that is the matter of worldly wisdom: a Divine interpreter of the Divine nature and disposings."—*Tertul. de Præscrip. Hereatic p.* 204.

Justin Martyr in Exposit. Fid. "The interpretation of the scriptures is to be accommodated to the will of the doctrine of the spirit; and not to human reasonings."—*Dell. confut. of Simps. p.* 89, 90.

Hieron saith, "The scriptures (must be) opened with spiritual exposition."—*Hieron. Tom.* 4, 7.

Epiphanius saith, "Only to the children of the Holy Ghost all the scriptures are plain and clear."—*Bp. Jewel. p.* 532.

Nor were the most approved protestants of any sort, (who have been so reputed in opposition to Popery,) of another mind. It is the substance of the fourth article exhibited against the Lutherans, in the council of Trent, as an erroneous doctrine they held: "That to understand the scripture, neither gloss nor comment is necessary; but only to have the spirit of a sheep of Christ's pasture."—*Polano. Histor. Counc. Tr. p.* 150.

Erasmus tells us, "What man sets forth by man's device, may be received by man's wit. But the thing that is set forth by the inspiration of the Holy Ghost, requireth an interpreter inspired with the like spirit and without the inspiration of it, the secrets of God cannot be known."—*Erasmus on* 1 Pet. i. 19. *Ib. on* 1 Cor. ii.

Luther gives us his mind thus: "The scriptures are to be understood but by that very spirit by which they were written."—*Luther Tom.* 3 *fol.* 169.

Peter Martyr, that famous Italian Protestant, teacheth us, "The Spirit is the abettor, by which we must assure ourselves for understanding the scriptures, that thereby we must

discern between Christ's words, and a stranger's;" quoting Christ's words, "My sheep know my voice," and several other places of scripture.—*Peter Martyr. Com. loc. p.* 1. c. 6.

Again: "The spirit of God revealeth the truth in the scriptures."—*Ibid. p.* 2. *c.* 18.

H. Bullinger, Decad, 4. Serm. 8. "Men fetch the understanding of heavenly things, and knowledge of the Holy Ghost, from no where else but from the same spirit."

John Bradford answered to the archbishop of York thus: "We know the scriptures, as Christ's sheep, by the same Spirit that wrote and spake them, being thereby assured," &c. *Book of Martyrs*, 3 *vol. p.* 298.

Calvin teacheth thus in his Institutes: "It is necessary the same spirit that spake by the mouth of the prophets, should pierce into our hearts, to persuade us, that they faithfully delivered that which was committed to them of God."—*Calvin Instit. lib.* 1. *cap.* 8.

Beza saith, "That the way of understanding propheeies, and referring them to the right scope, must be sought or fetched from the same spirit which dictated them to the prophets themselves;" and more to that purpose.—*Beza on* 2 Pet. i. 19.

W. Tindal, called the English apostle by J. Fox, saith: "It is impossible to understand in the scripture more than a Turk, for any that hath not the law of God written in the heart to fulfil it."—*Tindal's Works, p.* 319, *and* 80.

Bp. Jewel says thus against Harding: "The Spirit of God is bound neither to sharpness of wit, nor to abundance of learning: flesh and blood is not able to understand the holy will of God, without special revelation. Without this special help and prompting of God's Spirit, the scripture is to the reader, be he never so wise and well learned, as the vision of a sealed book." *Jewel against Harding p.* 532, 534.

Dr. Ames, a great father of the Independents, saith upon occasion of Bellarmin's words: "The anointing of the Holy Spirit doth teach the faithful to understand those things which they received of the apostles; therefore to understand the scriptures in those things which are necessary to salvation:" with more to that purpose.—*Dr. Ames against Bellarm. l.* 1 *c.* 5. *Thes.* 32.

Vatablus on Job xxxii. 8. with *Drusius Clarius*, and others, speak to the same effect.

G. Cradock, a famous Independent preacher, preached, "That the scripture is a speechless thing without the spirit."—*G. Cradock's Divine Drops. page* 217.

Ch. Goad, an eminent Separatist, in his works styled B. D. of K. College in Cambridge, and an Independent pastor, thus

taught: "There is no knowledge of Christ, nor of the scripture, but by revelation."—*C. Goad Refr. Drops. page.* 12.

Dr. J. Owen, a man of greatest fame among the present Independents, saith: "The public, authentic, and infallible interpreter of the holy scriptures, is He who is the author of them; from the breathing of whose spirit they derive all their verity, perspicuity, and authority."—*Exercit.* 2, 7, 9. *against Quakers.*

So that we see, upon the judgment of many considerable persons, the scripture is no rule for our believing and understanding of itself; and therefore not the rule of faith and practice concerning the things therein declared.

I will give a short instance in Christ's words about regeneration. He taught, (and strange it was, no doubt, to wise Nicodemus,) that "unless a man be born again, he cannot see the kingdom of God." This is as plain a proposition as can be laid down, and may be credited historically. But what is that to the knowledge and experience of the new birth? That they are never like to be informed of there. Nor can that scripture be my rule in that heavenly travail, respecting the many and wonderful trials and exercises that are to be met with in it; neither can any other writing whatever. This only is the office of that Spirit and Word immortal, by which we are begotten again. What then is my rule, to inform, order, strengthen, and lead through the whole operation, but the same Spirit? All doctrinal scripture was experienced before written, or they had not been true witnesses who wrote it.

Now that which was their rule, can only guide us into the same experiences; nor are they to be rightly known before experienced. "If any man will do his will, he shall know of the doctrine," (John vii. 17,) saith Christ. I read the history of such things; this saves not. Neither can the history be the rule leading into the mystery. That belongs only to the Spirit, that searcheth out the deep things of God. 1 Cor. ii. 10.—Consequently the Spirit, and not the scripture, is the rule for so believing and living.

Obj. But is not this to make void the Protestants' plea against the Papists, viz. That the scriptures are the rule of faith and practice?

Answer. No such matter. For the question was not, whether the Spirit of Christ, or the scripture was the rule; but, whether the scripture, which is God's tradition, or popish traditions were the rule to measure the truth of doctrines and practices by? We grant that particular scriptures, rightly understood, may measure what is agreeable or disagreeable to them. That is, such doctrines and practices as are contrary to that part of scripture, more particularly relating to our days, are question-

able by the scripture; especially since all parties pretend that what they say and do is according to scripture. Yet this concludes not the scripture to be *the general and evangelical rule.*

Obj. But if God had not revealed those things that are in scripture, by it to us, how could they have been known by us?

Answer. They were known by the Light and Spirit of Christ before they were written, (for from being written they are called scripture,) therefore it is said, that the prophets "searched diligently what, and what manner of time, *the Spirit of Christ, that was in them,* did signify, when it testified *beforehand* of the sufferings of Christ." 1 Pet. i. 11.—Nor are they ever the more revealed to the blind and dark mind, because they are written. The mysteries of regeneration are as puzzling to natural wit and earthly wisdom, as before. Therefore well said Epiphanius: "Only to the children of the Holy Ghost all the holy scriptures are plain and easy." Men's going to hammer out principles, without this infallible guide and rule, hath been the cause of that great confusion that is over mankind about religion to this very day.

Obj. But how else could you have known those prophecies to be true, for that is not matter of witnessing, but foretelling?

Answer. That is an extraordinary revelation, not falling within the ordinary discoveries that are absolutely necessary to man's salvation, by which God shows his power and faithfulness, that he is God, and can foretell, and will bring to pass. But must there be therefore an extraordinary light or spirit, and not rather an extraordinary sight and sense from one and the same light and spirit in them? Besides, that which gives me to believe and savour it to be from the spirit, and not by imposture, is my rule for believing it. Now that the spirit so doth, both Calvin and Beza, as before cited, assert for me, viz. "The same spirit that spake by the mouth of the prophets, must pierce into our hearts, to persuade us that they faithfully declared that which was committed to them of God."

Obj. But this light you speak of, could not tell you which way sin came into the world; that there was an Adam and Eve; that they fell after that manner, and that sin so entered the world; that Christ was born of a virgin, suffered death, and rose again; that you ought not to swear in any case; &c. if the scriptures had not told you so.

Answer. That is boldly said. But consider well. Moses, says the vulgar opinion, had that account of the creation, above two thousand years after it, by revelation, which we find in Genesis. Now that there could be no revelation without this Divine light or spirit, which is the life of the eternal, creating Word, must needs be granted; for, saith the apostle Paul, "the Spirit of God only knoweth the things of God;" (1 Cor. ii. 10, 11.)

and "whatever makes manifest is light." (Eph. v. 13.) And that the spirit and light are one, though two names, has been sufficiently evidenced already. If then it was this light of the eternal Word, that delivered those past things to Moses, and gave that prospect of future things to the prophets, as no doubt it was, if the scripture be credible, then to say, the light or spirit could not do it, is blasphemous as well as absurd. Again, to argue, because the light does not reveal every circumstance of history to each individual that hath already an account thereof, that therefore it could not, is unreasonable. Were the history of the transactions of Christ and his followers wanting, as before Moses was that of Adam and his posterity, and that the Lord saw it needful to acquaint mankind therewith, no doubt but the light and spirit which revealed the account of the creation, above two thousand years after, to Moses, and foretold several hundred years many of those transactions of Christ by the prophets, would also have supplied that want. But inasmuch as an account is extant, and therefore not needed, that objection is vain.

Again, it does not follow, because every man has a measure of light to inform and rule him, that therefore he must needs know all which that light knows, or is able to reveal to him. I return that argument thus upon our adversaries. They say they have the spirit of God; then *they know all that the spirit of God knows, or can reveal to them.* If the latter be absurd, then the former. Again say they, the light within did not reveal Christ to the Gentiles, and that Christ should be born of a virgin, &c. the light therefore is insufficient. I return upon them thus. The Spirit of God, given to the children of Israel, (Neh. ix. 20.) did not acquaint them that Christ should be born of a virgin, nor much more of his life and bodily transactions; therefore the Spirit of God was insufficient. The like may be concluded against the Spirit in the prophets. For it is manifest from 1 Pet. i. 10, 11, that the Spirit had not revealed to all the prophets the time of Christ's appearance and sufferings. Was the Spirit therefore an insufficient rule to them? But that which falls heaviest upon our opposers, is this, that the scriptures by their own argument, are a most imperfect account themselves of what was done, not relating the hundredth part of things; therefore as insufficient in not relating what is behind, as they would weakly render the light or spirit, in not revealing to every individual those things which are already past. Nay, they may as well infer insufficiency to the Spirit, or the light within, in that it does not show all that shall be to the end of the world, which in their proper seasons there will be a necessity to know, as to reflect insufficiency upon it, because it did not foretel to former ages things that are now past, or needlessly reveal them

over again to us in this age. Neither is nor can history be the rule of that faith and life we speak of, which are so absolutely necessary to salvation; which is the faith that God, and not history, gives, and that works not by history, but by love, and overcomes the world, which millions of historical believers are overcome by, and wallow in the spirit and practice of. And the rule must be answerable to the nature and workings of the faith. The same in point of practice, which is duty done. Now history, though it inform me of others' actions, yet it does not follow that it is the rule of duty to me, since it may relate to actions not imitable, as in the case of Adam and Eve in several respects, and Christ's being born of a virgin, dying for the sins of the world, &c. wherefore this cannot be the *rule of duty*. The like may be said of the Jewish story, that was the particular concern and transaction of that people.

Obj. But these things ought to be believed.

Answer. I say so too, where the history has reached, and the Spirit of God hath made a conviction upon the conscience; which, says Dr. J. Owen, as before cited, gives them *authority*, *verity*, and *perspicuity*. But where this history has not reached any people, or they die ignorant of it, they are not responsible for not believing any such passages; as saith bishop Sanderson. It is one thing to say the scriptures ought to be read, believed, and fulfilled, and another thing to say, they are the *evangelical rule of faith and life*. For when I read, believe, and witness them fulfilling, I must needs have a rule by which to read, understand, believe, and witness them. Which being the *Divine light and spirit of Christ*, it must be *that*, and not themselves, that must be my rule for so reading, understanding, and believing them.

And further, to prove that the light and spirit within the heathens was sufficient to discover these things, it is granted on all hands, that the Sybils had divine sights. I mean not those made in their name by some professors of christianity, as is charged upon them to gain authority upon the Gentiles, against which Blondel writes. But those that are acknowledged, who prophesied of a virgin's bringing forth a son, and that he should destroy the serpent, and replenish the earth with righteousness, as is before cited out of Virgil, who took it out of the remains of Cumæa's verses, then among the Romans.

And for the practical part of the objection, viz. how should we have known it had been unlawful to swear at all in any case, if Mat. v. 34, had not been? (which is of most weight in this case, because it is matter of duty, and called particularly by some an evangelical precept, being a step above the righteousness of the outward law among the Jews,) I have this to say for proof of the light's sufficiency.

There were among the Jews themselves, long before Christ came, an entire people that would not swear, to wit, the *Essani*. "They keep their promises," says *Josephus*, "and account every word they speak, of more force than if they had bound it with an oath. And they shun oaths worse than perjury; for they esteem him condemned for a liar, who without one is not believed."—*Josephus' wars of the Jews, l. 2. c. 7.*

Philo writes to the same purpose, and taught himself, that it was best to abstain from swearing; that one's word might be taken instead of an oath.—*Philo, despec. leg. and decalog.*

And *Pythagoras*, in his oration to the *Crotonian Senators*, exhorted them thus: "Let no man attest God by oath, though in courts of judicature; but use to speak such things that he may be credited without an oath."—*Laert. Herm. and Orig. contr. Celf.*

The Scythians are said to have told Alexander of themselves, "think not that Scythians confirm their friendship by oath. They swear by keeping their word."—*Quint. Curt. in vit. Alex.*

And *Clinias*, a Greek, and follower of Pythagoras, rather chose to suffer the fine of three talents, (which made 300*l.* English,) than to lessen his veracity by taking an oath. *H. Grotius on Mat.* v. 34.—Which act was greatly commended of *Basilius*, who upbraided the christians of his time with it; thereby, (after our adversaries way of drawing consequences,) prefering the light of the Gentiles before the light of the christians. Though indeed the light was, and is always *one* in itself. But the christian did not live up so closely to it as the heathen did, and therefore took a greater liberty, and walked in a broader way.

I would now know of our opposers, if they can yet think the light that preached this doctrine in the mount, was the same with that light that shined in the consciences of those Gentiles, so many hundred years before that sermon was written or preached, who so plainly believed, practised, and taught it, yea or nay? Perhaps some through the abundance of their envy, pride, and passion, will yet stick out, while the more moderate will submit to such evidence, and conclude ignorance and folly have made all this opposition against us; and that of a truth, the voice which cried, (Prov. viii. 4, 6.) "Unto you, O men, I call, and my voice is to the sons of men; hear, for I will speak of excellent things," was also heard by the Gentiles; and that what concerned the doctrine of holy living was not hid from them, I mean, evangelically so; provided Christ's heavenly sermon upon the mount, related by Matthew the evangelist, may be esteemed such. For their writings flow with amens thereunto.

But admitting to our adversaries that the voice was then so low, and the manifestation of the light so small, that it discover-

ed not many of those things before mentioned; could that give reasonable men ground to conclude, therefore the Divine wisdom or light was insufficient; or that the Divine wisdom or light was not then, and should not in other ages become the rule and guide of the children of men? Yet such false consequences have been the corner stone and foundation of our opposers' building against us; and no reasonable man, I think, will attempt to clear it from being a *sandy* one.

OF THE JUDGE OF CONTROVERSY.

I shall explain what I mean by these terms.

A judge is one that has not only power to determine, but discerning to do it rightly.

Controversy is a debate between two parties about the truth or falsehood of any proposition to be determined by that judge.

From whence I am led to assert, that the judge of controversy must be *certain* and *unerring*.

And though this may seem strange to some, it is nevertheless true in itself. For if the judge be *fallible*, he may indeed silence the contending parties by his authority, but not the controversy by a *certain* judgment, since he may as well determine *falsely* as *truly*. So that controversy can never be rightly determined by a fallible judge, therefore he is no true judge of controversy. Indeed it is absurd, and a contradiction in itself, to think otherwise; since he that is uncertain, can never give a certain decision. And if not a certain one, then none to the purpose. Nor ought any person, no otherwise judged, that is persuaded of the truth of his cause, to let fall his belief upon so doubtful a determination; since he moves not only without conviction, but against conviction: and which is worse, he is not ascertained of the truth of what he is required to submit to. Therefore of all people they are most condemnable, who, notwithstanding they keep so great a stir about religion, and sometimes use coercive means to compass their designed uniformity, acknowledge to us, *they are not certain of their own faith.*

Since then the judge must be unerring, it will be worth our while to consider, where this infallible judge is to be found. "There is none good but God," said God himself, when manifested in the flesh; that is originally, or as of himself. So truly there is none infallible but God, as of himself. Yet as the supreme good is communicated to man according to measure; so, (as well says bishop Latimer,) is there *infallibility, certainty,* or *assurance of the truth of things, given to man according to capacity.*—*Book of Martyrs, vol. 3. p. 475.* Otherwise men would be obliged to believe and obey, and that upon damnation, those things concerning which there can be no certainty, whether they be true or false.

"Emmanuel, God with men," as he is their rule, so their judge. He is the law-giver, and therefore the best interpreter of any point that may concern his own law. And men are so far certain, or infallible, as they are subject to his voice, light, or spirit in them, and no farther; for, *humanum est errare*, man is errable. Nor can any thing rescue him out of error, or preserve him from the infections of it, but the sound and certain judgment that God, by the light of his spirit, gives to him.

Obj. But is not the scripture the judge of controversy?

Answer. How can that be, since the question most times arises about the *meaning* of scripture? Is there any place tells us, without all interpretation, whether the *Socinian* or *Trinitarian* be in the right, in their differing apprehensions of the *three that bear record*, &c. Also the *Homousian* and *Arian*, about *Christ's divinity*. Or the *Papists* or *Protestants* about *transubstantiation?* If then things are left undefined and undetermined, I mean literally and expressly, in the scripture; and that the question arises about the *sense of words*, doth the scripture determine which of those interpreters hits the mark? As this is not reasonable to think, so must it be acknowledged, that if interpretation decide the matter in controversy, then not the scripture, but the *interpreter* must be the judge.

Now this interpreter must either interpret by his own mere wisdom or spirit, called by the apostle, (1 Cor. ii. 11.) "the spirit of a man," who by weighing the text, consulting the intent of the writer, comparing places together, gives the judgment which the scripture does not give of itself; or, from the Spirit of God, which gives understanding, as Job xxxii. 8, and as the same apostle saith, in the same place, "searcheth the deep things of God." If the first, then a *fallible;* if the last, then an *infallible* judge.

I would fain know, whether it was the scripture or the Holy Ghost that presided among the apostles, when they were come together, (Acts xv.) when they said: "It seemeth good to the Holy Ghost and to us," &c. If the Holy Ghost, then pray give us a plain scripture to prove we are to have another judge now. If that cannot be done, then we must have the *same*, and consequently an *infallible judge*, viz. "The Spirit of Truth, which leads christians into all truth," and is given of God, by Christ, for that very end.

Obj. It is granted that the Spirit is infallible. But how shall I know that any man determines a thing by this Spirit, and does not rather obtrude his own sense upon us, under that specious pretence.

Answer. By the same Spirit. As well said Gualt. Cradock, "The way to know whether the Spirit be in us is its own evi-

dence, and that is the way to know it in others too. And the man that hath the Spirit, may know the Spirit in another.—There is," saith he, "a kind of sagacity in the saints to this purpose."—*G. Crad. Divine Drops, p.* 210. Which is also true in the judgment of abundance of Protestant writers.—For as they held that no man could know the scriptures but by the same Spirit which indicted them; so consequently that the same Spirit only could assure him of the truth of the said interpretation. And *Peter Martyr*, as before quoted, tells us, "The Holy Ghost is the arbiter or judge." Also Dr. *J. Owen* saith: "That the Holy Ghost is the only authentic interpreter of the scripture." And if the only authentic, then the only and infallible judge. Then the judge of the mind or meaning of scripture, is both an only and infallible judge. But to wave this. Does not the very same objection lie against the sense of *scripture*, since one says, this is the sense, and another that? To know God's mind, men must come to God's Spirit, else difficulties of that sort are insuperable.

In short, it were greatly to be wished that all men would hold themselves unconcerned, in disputing about what they have not received an assurance of from the Holy Spirit; since they beat but the air, and obtain no solid satisfaction, neither can they upon any other bottom. God never prostrates his secrets to minds disobedient to what they do already know.—Let all practice what they assuredly know to be their duty, and be sparing in their search after nice and unknown matters. Weighty and seasonable was, and is, the apostle's saying: "Nevertheless, whereunto we have already attained, let us walk by the same rule." Phil. iii. 16. Where he both limits us to the present knowledge communicated to us, and exhorts us to live up to that; and if any thing be farther necessary for us, "God in due time will reveal it by his Spirit," that only gives to know, discern, and judge of the things that are of God.

Obj. But how will this determine the controversy, and allay the fury of debates that are on foot in the world?

Answer. Nothing like it, if a man adhere to it; and if he does not, there is no way left but the wrath that is to be revealed. But most persuasions are agreed about the absolute necessaries in religion, from that light and witness God has placed in man's conscience, viz. *that God is; that he is a rewarder of them that diligently seek him; that the way of God is a way of purity, patience, meekness, &c. without which no man can see the Lord.* Nay, they accord in some considerable matters superadded, as some of them speak, to wit, *that God was manifested extraordinarily in the flesh; that he gave his life for the world; that such as believe and obey his grace in their hearts, receive remission of sins, and life everlasting.* Now I say, since

these things men generally consent to, let them live up to them, and forbear wanton scrutinies after things or notions that gender to strife and contention, and leave not mankind better, but rather worse than they found them, and the world would be soon rid of controversy. *Holy living*, and not *disputing*, would be the business of mankind. What more excellent judgment can be given, than that men quit their contentions about notions and opinions, and betake themselves to the practice of that good which God hath already shown to them; as spake both the prophet Micah, vi. 8, and the apostle Paul, Rom. i. 19.—And *if any thing be revealed to one more than another, let the rest judge in the Spirit, or be silent till God manifest more to them, in order to right judgment.*

It is good to "try all things." But we must have something to try them by; and what ought that to be, but the "*Spirit that searcheth, and the anointing that teaches all things*," (1 John ii. 20, 27,) which is truth itself. Here mankind will live in love, having at least natural affections, (now lost by the barbarity of some of their cruel religions, or heats for their opinions,) and a judgment of things will be made, not from the rash, partial, short-sighted, and froward mind of man, but that Eternal Light and Spirit that never erred: which, however disgustful to some Protestants in this age, was no false doctrine in the account of *John Philpot* and *bishop Latimer*, two great founders of the reformation in England.

The first, in his answer to the bishop of Chichester, reproving his confidence about true faith in Christ: "These heretics," said he, "take upon them to be sure of all things they stand in." "Let him doubt," saith John Philpot, "of his faith that listeth; God give me always to believe that I am sure of true faith and favour in Christ."—*B. Martyrs, vol. 3. p. 577.*

The second, in his answer to sir Edward Baynton, objecting the uncertainty of man in what he calls truth, thus recorded by J. Fox in his book of Martyrs, vol. 3, page 457: "Your friends deny not but that certain truths are communicated to us according to capacity. But as to my presumption and arrogancy, either I am certain or uncertain that it is truth that I preach. If it be truth, why may not I say so? If I be uncertain, why dare I be so bold as to preach it? And if your friends be preachers themselves, after their sermon I pray you ask them, whether they be certain and sure they preach the truth or not? and send me word what they say, that I may learn to speak after them. If they say they be sure, you know what follows. If they say they be not sure, when shall you be sure, that have so doubtful and unsure teachers."

Let not Protestants, for shame, judge us for owning a doctrine

that is confessed to, and confirmed by some of the worthiest of their own ancestors, viz. that an unerring, certain, or infallible judgment in things necessary to salvation, is both possible and requisite, and that God communicates it by his Spirit, to the souls of men.

CONCLUSION.

To conclude. *Emmanuel,* a word suited not only to that appearance, but the whole dispensation of the gospel, imports *God nigh to,* or *with men.* "The tabernacle of God is with men: he will dwell in them, and walk in them:" Rev. xxi. 3, 7.—"They shall be all taught of me, and in righteousness shall they be established." Isa. liv. 13.—That is, by the spirit of his Son. And this admits not of any book, or literal rule or judge, to come between that indwelling spirit of light, life, and wisdom from God, and the soul, as its rule of faith and practice.

And because it is the unutterable goodness of God to people in these latter days, as the sum of scripture prophecy, thus to make known himself; we are incessant in our cries to them, that they will turn their minds inward, (now abroad, and taking up their rest in the externals of religion,) that they may hear his heavenly voice and knocks, and let him in and be taught of him to know and do his will, that they may come to be experienced and expert in the school of Christ. For never man spake and taught, as he livingly speaks and teaches in the consciences of those who diligently hear him, and are willing to be taught of him the knowledge of his ways. The priest was outward, but he is now inward; the law outward, but it is now inward. And now he is no more "a Jew that is one outwardly, nor that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. ii. 28, 29.—Which is so far from lessening the authority of the scriptures of truth, that unless *this* be man's rule and judge in the *reading* and *believing* of them, he can never understand them rightly, or keep their sayings faithfully. And indeed, as before I have expressed, I cannot but say, that man, whilst unregenerated, setting his wit and wisdom to fathom and comprehend the intention of the Holy Ghost in many of those writings, hath occasioned that confusion, darkness, and perplexed controversy, that now so lamentably pesters the world. In which state, for all the external imitations of the ancients in some temporary and figurative parts of worship, I

am to tell such, and from the Spirit of the Lord God of all truth, they will never be accepted.

The utmost of that literal knowledge, historical faith, and outward religion, is at best but the old heavens that are to be wrapped up as a scroll, and the old wine and bottles that belong not to the kingdom of God. Such believers may flatter themselves, and at last cry, Lord, Lord; but alas! they shall never enter into the rest that God hath reserved for his regenerated and redeemed children, for under such a faith and religion, envy, wrath, malice, persecution, pride, passion, covetousness, worldly-mindedness, &c. may and do prevail; yea, and are cloaked, as with a secure cover from the stroke of God's Spirit. Insomuch, as when any are moved of the Lord to decry such fair and hypocritical shows of religion, they are reputed rash and censorious, and presently a plea must be made on this wise: Do not we follow the commands of the scripture? Did not such and such do so and so? Which at best are but the duties of sacrifice, and not of obedience. Never regarding from what ground the performance springs, whether it be according to the rule of the *new* or of the *old creature*. But abuse and vilify us for making such distinctions; as if the prayers, preachings, singings, outward baptizings, and suppings, &c. of men in their own unsanctified spirits, strength, and will, were required and accepted of God for evangelical worship. Thick darkness, and a dangerous presumption! Thus are men out of the way concerning both faith and practice, and the true rule and judge of them. They make the former to lie in an assent of the understanding to such propositions, and in an imitation of former observations, that were at best but signs of good things to come, and the duties of sacrifice, (which is far from the Emmanuel state,) and the latter, viz. the rule and judge, to be the scriptures; which is but an account of those things that others were ruled to, and directed in by the holy Spirit, before they were ever recorded or made scripture. And no other rule or judge can so regulate; for as the faith and experience, so the rule and judge of that faith and that experience must be one. God by his Spirit begets faith; God by his Spirit rules faith, and governs the life of his children; "for as many as are children of God are led by the Spirit of God." Rom. viii. 14, 15.—The scripture, much of it, is but a declaration of faith and experience; therefore not the rule, or judge. For as faith and experience were before scripture, because, as I said before, there must be a rule and judge where there is faith; therefore the scripture is not that rule or judge. And before that declaration be answered or fulfilled by any, they must come to the faith, rule, and judge, of which that is a declaration. So that *faith is yielding up to the requirings of God's Spirit in us, in full assurance of the remission of sins that are past,*

through the Son of his love, and life everlasting. From whence daily flow works of holiness well pleasing to God; which is more than a mere assent of the understanding to a verbal, though a true proposition. Again: the life of a true christian stands not in *bodily exercise*, which, says the apostle, profits little; nor in an *imitation* of the ancients in temporary and shadowy things, which the hypocrite as well as the saint can do; but in *self-denial* and *walking in the spirit*, to bring forth the fruits thereof unto all godliness. Which is the pure and spiritual obedience, resulting from the living spiritual faith of God's elect, and the rule and judge thereof, is their author and begetter, even the Spirit of truth, which alone gives saving understanding, faith, and obedience, and searcheth the deep things of God.*

O you professors of religion, that you would but seriously weigh these things, and examine yourselves in God's sight, (for he respects none for their fair outside,) if this saving faith be your faith, and this heavenly life be your life, and if the holy Spirit be your ruler and leader? If not, you are but legal, formal, and in the oldness of the letter, and will-worshippers, which obtain not with God. In which state, not the wisdom from above, but that which is from below, of the old creature, is your rule. In it you read scripture, expound it, pray, preach, sing, and perform all your duties. And this is not to walk according to the rule of the new creature; but in a legal spirit to make a gospel profession, the end of which, from the Lord I am to tell you, will be a bed of sorrow.—Gal. vi. 16. Therefore resist not the light and spirit within, but turn at the reproof thereof, that you may come to walk in the way of life, (Prov. vi. 23.) daily life to your souls, that so you may be quickened and made alive to God in all your duties, and live to him, while you live in that life which is hid with Christ in God; that being thus born again, and become renewed in your inward man, you may perform that pure and spiritual worship which is of a sweet savour with the Lord. So shall he bless you with his heavenly blessings, and daily replenish your souls with the unspeakable joys of his love and salvation. This I heartily desire, and through all difficulties incessantly travail for, in body, soul, and spirit, that the all-wise, good, omnipotent God may be known, served, and obeyed by you, to your comfort and his eternal honour, who alone is worthy to receive it, now and for ever. Amen.

WILLIAM PENN.

* 1 Tim. iv. 8. Col. ii. 20, 21, 22, 23. Gal. v. 16, 22, 23.

THE

CHRISTIAN QUAKER,

AND

HIS DIVINE TESTIMONY

VINDICATED,

AGAINST

THE ADVERSARIES OF THE TRUE LIGHT.

PART II.

CONTAINING

A MORE PARTICULAR ANSWER TO THE BAPTISTS' AND OTHERS' ARGUMENTS, EXCEPTIONS, ERRORS, AND FALLACIES HEREIN SPECIFIED.

BY A SERVANT AND FOLLOWER OF JESUS CHRIST THROUH PERSECUTIONS AND REPROACHES,

GEORGE WHITEHEAD.

The vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord.—Isa. xxxii. 6.

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TO THE

UNPREJUDICED READER.

IF it had not been the Lord who was on our side when men rose up against us, "Now may we (with Israel) say, then they had swallowed us up quick, when their wrath was kindled against us."

Had our separation and testimony been of men, or by man's will, we had fallen long since, as many of our adversaries have falsely prophesied. We had not been sustained through our many trials, nor borne up above the floods of enmity, if the Lord had not been with us. But he who hath gathered and chosen us to witness forth his name and truth in the power and spirit of it, hath preserved and given us strength to persevere therein. Blessed be his name for ever.

And this I, with my brethren, must give testimony of, that as God hath in these last days been pleased to visit us by his eternal power, and in his love and kindness to open the eyes of our understanding, to see his goodness, both to our own particulars and to mankind in general, in extending saving grace or light to all; so it is by his power that he hath raised up, and set forth witnesses of the same. The sense we have of the love of God, and his glorious light revealed, induces and moves us, even in the spirit of the gospel, to call others out of darkness, and to direct their minds to the appearance of the true light in their hearts and consciences, in what degree soever it showeth itself, which God in his goodness hath universally afforded for good to mankind, that they might both know him, and their duty to him. God did stretch forth his hand, and reach unto us by his power, for this very end, to gather us to his Divine light or shining in our hearts, that thereby we might receive the knowledge of his glory in the face of Christ Jesus, as his former witnesses did.

And although we must still confess to the love and good will of God to man, in affording Divine light universally throughout all ages, yet transgression and darkness have been such in the earth, that they have in many ages so much veiled and obscured the light, that the knowledge and manifestation thereof has been much wanting, even because of man's transgression and disobedience.

Wherefore light being now sprung up, and truth arisen out of darkness and obscurity, we must faithfully testify thereof, and own the least degrees and lowest dispensations of Divine light in man, as his duty to observe, and not to slight nor despise it in any. For we know, that as light has risen, and shined out of obscurity, and truth has risen up out of the earth, it has been from a less appearance and degree to a greater, even from that degree of shining in a dark place, unto the perfect day. And as all the promises of God are yea and amen in Christ, so all his glorious dispensations and promises centre in a Divine and unchangeable principle of life and light, however gradually discovered to and in man. Therefore the

less appearance or manifestation in any, while it is of the same principle, cannot be extinguished nor lessened by the greater in others, in that the highest attainments of Divine knowledge were always gradually obtained by the holy men of God.

Moreover, this we assert, that God that made man for his own glory, (whose mercies are over all his works, and who willeth not the death of sinners, but rather that they should return and live,) hath not only throughout all ages universally afforded an unchangeable principle of Divine light, which he hath placed in man, to direct him his way out of darkness and sin; but he also signally visits him at times with living appearances, motions, and operations of his light and spirit, to his reproof and conviction, thereby often warning and calling man out of iniquity. The Spirit of God strove with the old world that had corrupted its way before him, and was destroyed by the flood, for its flood of iniquity; and he gave his good Spirit unto the rebellious Jews, which they grieved and vexed, until he became their enemy and fought against them. "He by his lightnings enlightened the world, and the earth trembled and shook,"—and "upon whom doth not his light arise?" although "they that rebel against the light know not the ways of it, because they abide not in the paths thereof." He that causeth his sun to arise on the evil and on the good, and sendeth his rain on the just and the unjust, hath not left himself without sufficient witness in the earth, both inward and outward; as, namely, his Divine immediate light in man appearing to the soul, and his works of creation which are obvious to the sight, universally declaring his wisdom, power, and greatness to be inwardly considered and understood, as his inward light opens man's understanding.

Howbeit, man having transgressed this Divine principle, and his mind being alienated from it, and blinded by the god of this world; God having bowels of pity still remaining, he hath been pleased so far to commiserate poor lost man, as to afford and extend those precious promises, the more eminently to declare, show forth, and renew his love, light, and power, for man's recovery out of his lost and dark estate: as, that "the seed of the woman should bruise the serpent's head;" and this did Christ in general, (and doth in particular,) by the power of the Father. Which can no ways lessen nor detract from his light within, nor be any inconsistency with its directing men to the same power of God, for the subduing and bruising satan under their feet, which in their own particulars they must experience, whoever attain to deliverance or salvation from the power of sin and satan.

As also, God hath promised to "make a new covenant with his people." It is called new, not as opposed to the light within, or as implying its waxing old; but because the old covenant without, (which the Jews broke,) was to decay and vanish. This new covenant is a covenant of light, life, and peace; a covenant whereby he takes away and forgives sin. This they only have a part in, who obey the universal light of the Son of God within, which no way differs in nature from the covenant itself, nor can it oppose the ends

but is a light of the same life and fulness that is enjoyed in
venant or agreement with God, moving and conducing to the
ame end and agreement, as it is obeyed and waited in. And
Jews outward had a rule, directory, and law in the letter
it, (though that alone could not give life,) so the Jew inward
is rule, directory, and law inward in spirit, which can give

l this new covenant is the last dispensation of God in Christ
, wherein his highest, spiritual, and saving knowledge is to
eived, by all that truly obey his light. And though this be
to his renewed glorious discovery herein; yet he who is the
this covenant, and given for a covenant and salvation, is the
nd the last, the rock of ages, whom God hath decreed to
or set up on the hill of his holiness, even the holy hill of
that he may subdue and rule the nations, and be the salva-
f God to the ends of the earth: more abundantly to be mani-
these last ages, wherein his church cometh out of the wilder-
and the holy city New Jerusalem is discovered from heaven
ride prepared for the bridegroom, and the Lord God and the
(as promised) is the light thereof; and the nations of them
re saved shall walk in the light of this city. And for this end
gospel made known and preached again, after a long night
ign of anti-christ, beast, false prophet, dragon, and whore,
judgment is revealed; even against all the dark spirits, and
ritical envious agents of anti-christ and satan, who not only
oppose, and gainsay the truth, and undervalue the true light,
is an universal principle in man, but also resist and strive
it the glorious breaking forth and discovery thereof in our
for which the Lord will rebuke them.
h Babylonish builders, and envious agents, divers of these
alled Anabaptists, or Dippers, now show themselves to be;
malice, madness, and folly shall be manifest to all men.—
do they rage, and fret, and revile, but because the light is
g up, and the over-spreading day of God is broken forth,—who
aid, "As truly as I live, all the earth shall be filled with the
of the Lord." Num. xiv. 21. The stone cut out without
, that smites the image, shall become a great mountain, and
e earth. The God of heaven is setting up his kingdom which
never be destroyed, as prophesied in Daniel. Yea, truth is
g out of the earth, which strikes at satan's and anti-christ's
lom, and again bruiseth the serpent's head, who hath lodged
overed himself under their empty forms, shadows, and lifeless
ssions, as he did among the persecuting Jews of old. The
hath lifted up a standard against their hypocrisy and deceit,
ave been covering an envious spirit with a pretence of Chris-
y. And he is exalting his gospel dispensation, in setting up
ht above their darkness, his power above their empty forms,
bstance above the shadow, the spirit above the letter, and his
ip in spirit and truth above will-worship in hypocrisy.
this satan is offended, and his agents are angry. These our
nt opposers vent forth their confusion, envy, and strife, though

it be against the stream. They are wearying themselves for very vanity; the fire which they have kindled in their envy against the Lord's heritage, wherein they are labouring, shall devour them.

1. These Anabaptists' babylonish confusion greatly appears, about the light which is in every man, as men whom enmity hath blinded, and whose minds are alienated from it into gross darkness. Though the controvery between us is not upon the question, whether there be a light, or any light, in every man, for thus far we both agree in the affirmative, but whether God hath given a Divine or sufficient light to every man, to show and direct him out of sin and evil, to God who is light, and the giver of light for life and salvation? which we affirm, but these Dippers deny, especially such of them who are particular electioners or predestinarians, whose partial doctrine doth not really place the cause of men's condemnation upon their neglect or disobedience of the light given them, but originally upon God's secret decree against them, and his withholding saving light or grace from them, as they both falsely and partially imagine, however it is confessed to be tendered to all, in preaching the gospel without exception or respect of persons.

But under what terms or names do these our opposers represent this light, which they confess is in every man, to prove it insufficient either for a rule or guide to salvation. Sometimes they call it a creature, sometimes a natural light, sometimes the substance of the law, or first covenant, which they grant ought to be improved. Sometimes, after a more gross manner, they blasphemously represent it as a misguiding light, directly opposing the covenant of grace, and to be rejected. But how well this agrees with its being a light given of God to be improved, (surely for a good end,) I leave to the serious impartial reader to judge; of which he may see further in the following answer to Thomas Hicks.

And touching these men's envy against us called Quakers, as being offended at our present liberty and prosperity, H. Grigg endeavours to clear them, in his epistle to the Baptists, (not Babylonish,) by this passage, viz. "I have not the least enmity nor hatred in my heart against the persons of any of these people called Quakers, nor are we offended or troubled at their present liberty, (as he seems to charge us,) though we cannot deny but their principles and unsound doctrines tend to the wounding and grieving of our souls, because we see daily more and more the dangerous and damnable nature thereof."

Mark, that while hypocritically they pretend to clear and quit themselves from having the least enmity against our persons, or offence at our present liberty, it appears they would be gratified or pleased, if the powers would do them that favour, to suppress us, and restrain our liberty, as their bitter invectives and inveterate clamours plainly import, and intimate their persecuting spirit and implacable malice; as while they are complaining against our principles and doctrines as damnable, calling us cheats, impostors, Romish emissaries, &c. Though their charge herein they have never proved against us, nor can they. This not only bespeaks a willingness or desire to have our principles suppressed, but our persons likewise. As also

T. Hicks' proclaiming to the world, (p. 62,) that the Quakers' religion is a mere cheat, calculated to the service of the devil; and wickedly insinuating against our sufferings, that the satisfaction of our wills and lusts, the promoting our carnal interest, respect only to something to be enjoyed here, carnal advantage, outward gains, &c. may be our chief motive, inducement, and encouragement to do and suffer as we do.—*Dialogue, p. 75.* And he questions, whether we are not really acted by some Romish emissaries, to insinuate covertly many of their own heresies, to distract, deform, and declaim the Protestant profession, &c. p. 76.

Judge, candid reader, whether these malicious and false insinuations do not savour of a persecuting spirit, though they would not be seen to envy our liberty; yet how do these invectives tend to stir up persecution, and to incense the world, and instigate the rulers against us for our suppression? (Their pretended allegations for them are hereafter answered and refuted.) And how absurd they are in these accusations.

1. To insinuate that our sufferings have been either for carnal advantage, temporal gains, or to satisfy lusts, whilst in our resigning up ourselves to these many and deep sufferings, we have often offered up our lives, and consequently with them all our temporal enjoyments and advantages, as many this day can testify, together with those many innocent persons' lives that have been laid down among us by imprisonments, exilements, and other sufferings.

2. How ill it doth become these Anabaptists to endeavour to make the world believe, that we are either influenced or acted by Romish emissaries, either to distract, deform, or defame the Protestant profession, which is not only a popular and deceitful insinuation against us, (as if the Dippers had the chief care of Protestant religion, or were the most Catholic therein,) but most notoriously false and wicked. And I challenge Thomas Hicks, and all the rest of his fraternity to prove it, or else for ever be ashamed thereof. Have they not more cause to look back at home, and reflect upon themselves, since that divers of their brethren, even some of their preachers, have of late years turned Papists, whose names being so well known, I need not now mention them. But when or where did any preachers owned among us turn Papists, or were any such emissaries?

Oh the great enmity that is in these our opposers, and the great disingenuity and immoderation that appears among them, as will further be manifest to their shame, and the Lord will certainly rebuke them, and all their feigned coverings will be too narrow for them, and they shall see and be ashamed of their envy at his people.

But I must proceed to give the reader a short view of some of Thomas Hicks' doctrines that passed at a dispute, and in a paper of his, before his fictitious and unchristian Dialogue came forth, as some introduction to my following answer, which was written quickly after the said Dialogue came forth.

I am a well wisher to all men, even desiring my enemies' repentance.

G. W.

London, the 4th of the 1st Month, 1673.

Some of the doctrines and contradictions of Thomas Hicks, declared at a discourse between him and some of the Quakers, so called, in Alderman-Berry, London, the twentieth of the third Month, 1672.

1. "He owned the Baptists above other people."

That is no honour to them.

2. "That he did not own water baptism to be necessary (or of necessity) to salvation."

True, but contrary to many of his brethren.

3. "That the Quakers err in fundamentals, denying the person of Christ, denying the true Christ and resurrection."

These are impudent slanders.

4. "That the life or light spoken of, (John i. 4, 9,) is not supernatural, because it is the light of the Word as Creator."

A blasphemous inconsistency.

[This was noted down, at the interim of the discourse, before him, but snatched away by one of his companions.] So that he concluded, "the light in every man is but natural, and not sufficient to guide to salvation."

False doctrine,—the light of the eternal Word is supernatural and sufficient.

5. "That the life which is in God, which is the light of men, (John i. 4.) is divine as it is in God, but natural as it is in man."

Blasphemy,—that life is immutable because Divine.

6. "That the light that is given in common to men, is not able to apprehend things supernatural."

A false and inconsistent doctrine.

And yet "able to apprehend (and bring men clearly to see) the invisible things of God, even the eternal power and Godhead." Rom. i. 19, 20.

A true concession, but a contradiction to the former.

7. [Evasion.] "That it is able to discern the eternal power and Godhead, but not the things that are supernatural that are in God."

A gross contradiction, the eternal power and God-head are supernatural.

8. "That it was a natural light, a light of conscience, and a depraved renewed nature, by which the gentiles did those things contained in the law." Rom. ii. 14.

Absurd inconsistencies and falsehoods.

9. "That the light in the heathen, in philosophers and others, was able to apprehend God and his Divine power, but not those things that are in God."

A gross inference;—are those things higher than God?

10. "That it cannot discover the human nature of Christ, or the body that he took upon him, nor his suffering nor death; and yet it can discover the divine attributes of God, his wisdom, power, goodness, love, and direct men to love him."

A manifest contradiction. Can it discover the greater, and not the lesser?

11. "But the light in the Quakers cannot discover the person of Christ, nor his human nature, sufferings, death, &c."

Yet it is the life and light of Christ.

12. "That the Quakers deny the person of Christ, his offices, satisfaction, and the resurrection of the body, &c."

Lies and slanders, forged and brought forth in envy and darkness.

13. "That it is their principle, that whosoever believes in that Christ that suffered at Jerusalem, and expects salvation by him, they are deceived in their faith, and shall be damned, &c." This he spake of James Naylor's "Love to the Lost," near the beginning of the discourse.

This is an abuse—the true Christ is but one, and the same yesterday, to day, and for ever.

14. "Also at the beginning he said, that the Baptists and Presbyterians agree in fundamentals, and there are good people among Presbyterians; therefore they might join against the Quakers, for they err in fundamentals."

Answer. First—We thought that water baptism had been a fundamental point with the Baptists; and do they and Presbyterians agree therein? 2. Have not the Baptists, whom Presbyterians call Anabaptists, been accounted hereticks by the Presbyterians? Why do they now join against the Quakers, so called? 3. Dare he say there are no good people among the Quakers, that he makes good people's being among Presbyterians a reason of his joining with them against us? Is it not easy to see a manifest dissimulation and feigned confederacy therein among these our opposers? If our opposer saith, we have not inserted his explications upon his assertions, I answer, that is his work, he has liberty to do it himself. But he has not done it, nor vindicated these his assertions in his pamphlet.

Christ's light within asserted, as it is Divine, and therefore a sufficient rule of life unto salvation to all that truly obey it; and vindicated from Thomas Hicks' dark exceptions, and fallacious and impious arguments, consisting of manifest ignorance, confusion, and ranterism, which are here inserted as they were exhibited in a paper afterwards owned and signed by him.

HIS CHARGE AGAINST G. WHITEHEAD.

That George Whitehead affirmed, that there was that light in every man, if followed, that was sufficient to salvation.

T. HICKS' ASSERTIONS AGAINST THIS.

1. In answer to which it is asserted, that the light in every man could not understand the doctrine of instituted worship.

2. That the light in every man could not understand the doctrine of Jesus Christ, concerning his coming to save sinners.

3. The light in every man could not bring him to understand how sin came into the world.

4. The light in every man cannot acquaint him with the knowledge of the doctrine of the resurrection of the dead.

REPLY.

G. Whitehead still affirms, that God hath graciously afforded that light to every man, which he ought to follow, and which is sufficient to guide him to salvation.

To his four first assertions, I query, is that life which is the light of men, (John i. 4.) divine in itself, the light of Jesus Christ as the eternal Word, able to apprehend and bring man clearly to see the invisible things of God, even his eternal power and Godhead: (as confessed from Rom. i. 19, 20.) and yet is this light neither able to understand the worship that is due to him, the doctrine of Christ Jesus concerning his coming to save sinners, how sin came into the world, nor yet to acquaint man with the knowledge of the resurrection? Can the light apprehend or bring men to see God's eternal power, and yet neither bring them to understand the cause of man's separation and death from God, nor his duty nor restoration to God again? How manifestly inconsistent and contradictory are these? And how plainly doth he charge men's ignorance and defects, for want of obedience, upon the light within? And then, what is it given for, and what can it do? But these assertions are grounded upon his taking it for granted, that it is not a light of grace, but of nature, when that life which is the light of men is granted to be divine in its own being, able to discover the eternal power and Godhead, than which there is not a higher power. But how this Divine light should become natural as a creature, we are still to inquire, as that which neither T. H. nor his brethren have ever yet proved.

HIS FIRST ARGUMENT.

"That the light within every man could not be a rule, for it must be a light of nature or of grace; this light cannot be understood to be the light of grace, because the scripture supposes a time when men are without it. It is said: 'After those days I will put my laws in their hearts, and they shall know me.' That must be the light of grace."

Answer. Where doth the scripture say, that the life of Christ, which was with and in the Father, which is the light of men, is the light of nature, and not a light of grace? The man in taking this for granted most sillily begs the question, and that contrary to his own concession before. Neither doth the scripture suppose a time wherein men have no light of grace in them, as he insinuates; but a time when they are out of the new covenant, and strangers in their minds to it, as not being come into that agreement with God, or union with his light, which this covenant imports. And because the state and tenure of it is both the having God's laws written in

his people's hearts and minds, their knowing him to be their God, and they to be his people. And it is a covenant of mercy and forgiveness of sins past. It doth not therefore follow, that none of his law is in them before they come to this holy attainment and blessed agreement; though his laws are not so universally written or deeply engraven in their hearts before. For it is now granted by divers of our opposers, who are of the more moderate,

1. That the pure or holy law which God placed in men's hearts before transgression, was never wholly obliterated, though much clouded by their disobedience.

2. Some of these confess to a light in man which reproves for evil and excites to good, which they say is the substance of the moral law, or first covenant, which enjoins man truly to love and worship God, and to love our neighbours equally with ourselves, to do justly &c.; that this the very heathens or gentiles have in them. And then I ask, if this law doth not appertain to the new covenant as one principal law thereof also?—and never intended to be destroyed by Christ, but fulfilled and renewed in his followers, who have union with it, as having a more deep impression, and being more fully discovered in the hearts of men, when become children of this covenant than before. Was not love the fulfilling of the law? And was not this preached by Christ's ministers? And was not love one to another both the old and new commandment; yea, the old commandment renewed and established?

HIS SECOND ARGUMENT.

"If not a light of grace in every man, then it must be the light of nature; but the light in every man cannot be sufficient to salvation. Acts xi. 18. 'When they heard these things they held their peace and glorified God, saying: Then hath God also to the gentiles granted repentance to life.' Then they had it not before."

Answer. His argument still depends upon his former fallacy, that it is not a light of grace, but a light of nature that is in every man. As also in putting repentance for the light of grace, he puts the effect for the cause, as if no man had saving grace or a light thereof before repentance or conversion. Whereas his argument doth not at all prove that those gentiles who received the Word of God, had not a light of grace, but only of nature in them, before Peter preached Jesus Christ to them; but rather the contrary, that it was a light of grace, a light of Jesus Christ, and secret power of God that moved in them, and opened their hearts, and seriously inclined them to hear the gospel preached, and which light in them closed with the lively testimony thereof, which did concur with the light to the opening their understandings, and turning their minds from darkness and sin to the light shining in their hearts. And when those of the circumcision heard how well the gentiles were prepared to receive the gospel, and the effect of it, (Acts ch. x. xi.) they were then convinced of God's graciousness to those of the uncircumcision, as well as to themselves. Their contending with

Peter for going unto, and eating with men uncircumcised was then stopped. "When they heard these things they held their peace, and glorified God, saying: Then hath God also to the gentiles granted repentance unto life."

And it is evident, that Cornelius and the rest that received the Word as preached, had a work of saving grace in their hearts before, which prepared them, and begot true desires in them after life and salvation.

Also, "when Barnabas came to Antioch, and had seen the grace of God, he was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts xi. 23. So this light of the grace of God, both to and in them, was great encouragement to him so to exhort them. But if there had been no saving grace in their hearts, of what effect could such exhortation or preaching have been to them.

HIS THIRD ARGUMENT.

"If the light within be sufficient to save men, then it renders Christ's coming and suffering needless."

This is a blind inference, still opposing the light of Christ within, yea, and all that is of God in man, as insufficient, and so as neither discovering Christ's coming, nor the effect of his suffering. Or as if men might be saved by his coming and suffering, without respect to his light within, which shows gross darkness; as if there were not a concurrence between the light within, and the end of Christ's coming and suffering. And he might as well say, that if the ingrafted Word, which is within, be able to save the soul, then Christ's coming and suffering was needless. He should rather have said, that Christ's coming and suffering without, was because men were turned from his light within. For if all had walked in his light within, he had not been persecuted and murdered. But this man's argument supposes Christ's coming and suffering to be for the supply of some great defect or insufficiency of his light within;* as if man had so well improved it, and found it too scanty or insufficient; and therefore, (by this,) Christ must suffer and die for his own light within, to supply it. Whereas Christ died for the ungodly—for all men that were dead in sin, who had disobeyed and transgressed his light within. And though there be a reconciliation by his death, yet, the being saved is by his life, whose life is the light of men, which for men to be turned to in themselves, and therein to live to God, varies not from the blessed end of Christ's coming and suffering, while he works in man by his light and power, both in showing him sin, and saving him from it, as he believes in the light, becomes a child of the light, as Christ exhorted. And "if we walk in the light of God, the blood of Jesus Christ his Son cleanseth us from all sin."

* That life which is the light of men is Divine, unchangeable, and infinite, and therefore preferred before, and is above all sufferings which are temporary and finite.

HIS FOURTH ARGUMENT.

"The light within cannot be a sufficient rule, because then there would be no certainty of truth or error, of sin or duty; for that which one man maketh light to day, the same man will call darkness to-morrow. One man calleth one thing a sin, another calleth it a duty, by this there will be no such thing as sin, but only in the opinions of men."

Answer. 1. If there can be no certainty of truth or error, sin or duty, by the light within, how is he certain that there is any real light at all in him?

2. His placing such uncertainties, and those various and contrary opinions of men upon the light within, and rendering it an insufficient rule, either to distinguish between truth and error, sin or duty, is contrary to both Christ's and the apostles testimony; as namely, that it is a manifesting light both of good and evil, both of those deeds wrought in God, and those that are reproved; (John iii. 20, 21. Eph. v. 13.) wherefore the light of Christ within is a sufficient rule.

3. And what proof is it against the light, if one man call it light to day, and the same call it darkness to-morrow? Or that one man call one thing a sin, another a duty? Does this therefore prove the light not a sufficient rule? Or does it prove any more than that there are those that put darkness for light, and light for darkness, and that call evil good, and good evil, (Isa. v. 20,) or those who call that a sin which others call a duty. If it must from hence be argued, that there is no such certain discovering light or rule in man to distinguish these, may it not as well be argued, that there is no such thing as truth or duty to be distinguished from error and sin? And does not this directly lead into ranterism, and finally into atheism? Let the serious reader judge.

HIS FIFTH ARGUMENT.

"If the light within be a sufficient rule, then I have a sufficient rule within me, because you say every man hath it, and I am bound to obey it. In obedience to this rule, I oppose your errors, and in opposing your errors one of our lights cannot be a sufficient rule, because such a vast difference between us. Then one of us hath not a sufficient rule."

Answer. However he hereby grants the light in one of us to be a sufficient rule, pretending that he obeys this rule, and here he hath found another rule for a christian besides the scriptures, and then they are not the only or sole rule of faith and practice. Though it is evident he does not obey the light within, while he represents it so variable and uncertain, and the opposition and difference between us to arise from light in both, whereas the light is but one, and changeth not. That Divine principle of life, which is the light of men, is immutably pure, and cannot err, however the creature doth. Therefore it follows that both of us cannot be led by the light in such direct opposition; for it is darkness that opposeth the light.

After so grossly and impiously slighting and invalidating the light within, he does not at all tell us what good it can do, nor understand for what good end or use God hath given it to mankind; or what shall be the end of those, (of what nation soever,) that walk up to the light within them; nor to what condition or end the dictates and leadings of it tend. This he has not at all resolved; but, in his darkness, dealt most corruptly and disingenuously against the light within. But I ask T. H. if the light within him does not at sometimes reprove him for his passion, envy, and railing, which ill become a man professing the patience and sufferings of Christ?

HIS SIXTH ARGUMENT.

"No man can have a sufficient light to guide him to salvation, that hath not the Spirit of God, because no man can understand the things of God, but he that hath the Spirit of God. But all men have not the Spirit of God. Therefore all men have not a sufficient rule to salvation, because all men have not the Spirit."

Answer. By this he hath granted the Spirit of God and light of it to be a sufficient guide and rule to salvation, and to bring man to understand the things of God. But how well this agrees with their doctrine, "That the scriptures are the only rule of faith and practice, and not the Spirit nor light in man, and that the bible is the means of knowing God," I refer to the understanding reader to judge of. And what though all men have not the Spirit, either in the union or possession of it, as their rule, can no man have it that thus hath it not already? Seeing he concludes, that no man can have a sufficient light to guide him to salvation that hath not the Spirit. What, can no man have it? Is it not then to be had? And yet it is granted to be the saints' rule; whereas that which is the saints' rule ought to be every man's rule, because every man ought to be a saint. Wherefore God hath afforded some divine light to every man, whereby he may be led out of darkness, call upon God, obtain life, receive the Spirit, which he giveth to them that ask, and become saints. For God is ready to give the Spirit to them that truly ask it, which man can only do by a light of it.

His argument, that all men have not the Spirit, is no proof that every man is not enlightened by Christ; for those are said not to have the Spirit, who live not to God in it, but in sensuality. Jude 19. And yet such were said to be twice dead, (ver. 12,) which they could not have been, if they had never been quickened. Yet being twice dead, plucked up by the roots, they are become sensual, having not the Spirit, i. e. in the knowledge, rule, exercise, and union of it. "But whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Psa. cxxxix. 7. And upon whom doth not his light arise, when every man that cometh into the world is enlightened by Christ?

HIS SEVENTH ARGUMENT.

"The light within cannot be a sufficient rule, because it is made the character of a wicked man to do what is right in his own eyes, and to walk after his own imaginations. Then that which they account their duty, may be their wickedness, and highest wickedness, and an argument of God's severe curse upon them. It is said, he gave them up to strong delusions to believe a lie."

Answer. Doth then the wicked man follow the light within him, as his rule, in doing what is right in his own evil eyes, and in walking in his own imaginations? Or doth God bring such a severe curse upon any, as the giving up to strong delusions, for walking after or following the light within? How horribly blasphemous is it, either to suppose or imply these things against the light within, to prove it an insufficient rule, as this man argues; placing not only uncertainties, the various opinions, thoughts, and imaginations of wicked men upon the light within, but their wickedness, and highest wickedness, if they own it their duty. His argument blasphemously places it upon the light within, most blindly confounding wicked men's imaginations and wickedness, which the devil is the author of, with the light in every man, without distinction. Wherein, ranter-like, he puts darkness for light, and light for darkness, which wo is to them that do. Isa. v. 20. Whereas they that follow their own vain imaginations, and are given up to strong delusions to believe a lie, are such as have rebelled against the light, rejected the truth, have not glorified God as God, nor liked to retain him in their knowledge. See Job xxiv. 13.—Rom. i. 21, 28. Because they obeyed not the gospel, nor received the love of the truth, that they might be saved, God gave them over to strong delusions, and took vengeance on them. 2 Thes. i. 8, and chap. ii. 10, 11. Therefore God did afford a sufficient light and rule, and tendered the love of the truth to them, as he doth to all, else how should they be left without excuse; seeing it is a righteous thing with God to recompense and render vengeance on them that know him not, for their disobedience? It cannot be consistent with his righteousness in judgment, to bring tribulation and anguish upon every soul that doeth evil, or to judge the secrets of men by Christ, according to the gospel, without ever affording them a light of the gospel, or gospel nature, sufficient to discover evil and direct to good. And how can indignation and wrath come upon those that are contentious, and obey not the truth, but obey unrighteousness, if the truth did never reach to, or enlighten them? Or how should their not obeying the truth be charged upon them, if the truth were never afforded them? Therefore by the same reason that it is confessed that God will render to every man according to his deeds, and that there is no respect of persons with God, it ought to be also confessed, that he doth afford to every man a light of truth and righteousness sufficient for a rule to escape sin and evil, and the wrath that is due for it, and to direct man unto patient continuance in well-doing, to seek for glory and immortality, that he might obtain eternal life and glory. See and consider Rom. ii. throughout, which sufficiently

signifies, 1. The goodness of God to man. 2. His dispensing of his grace and truth to all. 3. How impartial he is and righteous in his judgment against the disobedient and rebellious, who despise his goodness, and thereby bring wrath upon themselves. 4. The acceptance of the gentiles, who obeyed that law or light given them, though they had not the law in the letter of it.

Wherefore, now, moderate reader, take notice that the very ground of our asserting the universal extent of saving grace, and sufficient light to mankind, is; 1. The unspeakable love and goodness of God, as in himself, he being love in the highest. 2. His unwillingness that man should either live or die in sin, he having no pleasure in the death of sinners, but rather that they should return and live. 3. That he so loved the world, that he sent his Son into the world, that whosoever believes in him might not perish, but have everlasting life; and in that he sent not his Son into the world to condemn the world, but that the world through him might be saved. These weighty considerations we have all along respect to, in our asserting sufficient grace or light to be afforded of God to mankind.

HIS EIGHTH ARGUMENT.

"If the light within be a sufficient rule, then no man ought to repent of his ignorantly worshipping the true God, or of his worshipping a false god; nor ought men to repent of their acts of cruelty against the saints, wherein they think they do well, and act according to their light; nor ought the Quakers to repent of their inhuman actions of walking naked; for they think in so doing they do well, and act according to their light. Therefore the light within is not a sufficient rule."

Answer. Still the man goes on in an absolute strain of apparent rauterism, gross inconsistencies, and blasphemous inferences against the light within, while he renders it neither a sufficient rule to discover truth or error in matter of worship; nor to lead men to repent of idolatry, wickedness, or acts of cruelty against the saints. But their thinking they do well therein, this he deems according to their light: and all this to show, that the light within, which the Quakers preach, is an insufficient rule. But it is then nonsense in him to account it any real light at all by his descriptions of it before, who one while renders the light within so defective, so mutable, and so insignificant, as a mere nullity, another while no better than darkness itself, another while, the author of sin and wickedness, as being according to their light. Into what horrible madness and gross darkness hath the devil led these opposers?

For his accusing the Quakers with inhuman actions of walking naked. 1. As a general charge it is false, for it is neither a general practice among us, nor the constant practice of any. It was only some few particulars that have had a peculiar burthen laid upon them to go naked for a sign to such hypocritical professors, (as oppose and rebel against the light within, and are covered, but not with the Spirit of the Lord,) that God would rend their false coverings, and discover

their shame and nakedness, as it is manifest at this day. So that it is evident, that some who have been made such signs, were therein true prophets against a generation of envious hypocrites and persecutors.

2. His asserting that walking naked is an inhuman action. As his charge is general, it is not true that all going naked is inhuman, (but where corruptly intended for some evil or inhuman act or end,) for,

1. Were Adam and Eve inhuman in their being naked, when they were not ashamed, being innocent? Gen. ii. 25. For the shame came after transgression, from which came the inhumanity.

2. When the Spirit of God was upon Saul, it is said, he stripped off his clothes also, and prophesied before Samuel, and lay down naked all that day, and all that night; wherefore they say, is Saul also amongst the prophets? 1 Sam. xix. 23, 24.

It appears then that going naked was not accounted such an inhuman action among the prophets. See also how Isaiah was made to be a sign and a wonder upon Egypt and Ethiopia, (Isa. chap. xx.) and so what know you but that the Lord hath made some of his servants signs and wonders against many in spiritual Egypt and bondage, however covered with a profession and pretence of being redeemed, as true Jews, partakers of gospel and church privileges, of spiritual Canaan, whilst yet in spiritual Sodom, Egypt, and Babylon, where both our Lord hath been spiritually crucified, and the blood of his prophets found?

HERE FOLLOWS THOMAS HICKS' AFTER CHARGE.

1. "And that the whole religion and principles of that people, called Quakers, wherein they difference themselves from others, is of the devil; witness my hand—Thomas Hicks."

This charge is not only general but also very dark and most disingenuous. For if by "others" he mean all others, he should have specified those principles wherein we differ from all others, and produced his proof. But if by "others" he mean only his own sect, called Anabaptists, then he hath made a very rigid conclusion against all others differing from them, that their whole religion and principles, wherein they differ from Anabaptists, are of the devil.

2. "They that deny the resurrection of that body that was committed unto dust, overthrow all religion."

To which I say, those who affirm it of the same carnal body, after being turned to dust, and yet that it cannot be a new created body, and that the body which God giveth to every seed is the same body, (as T. H. in his Dialogue doth, p. 58. 59. with others of his brethren,) they affirm they know not what, and that of which they can never give a reasonable or a convincing demonstration, being also contrary to 1 Cor. xv. 37, 38, 40, 50. And while they make this their opinion the ground of their religion and future happiness, their religion is carnal, and their opinion nonsensical, and their foundation sandy, being grounded upon dust, and they themselves are very ignorant of the mystery of the resurrection, as will further appear hereafter upon the full disquisition of this weighty matter.

THE

CHRISTIAN QUAKER, &c.

SECTION I.

The light within proved divine and saving, &c.

First. That there is a divine light in every man, which is of a saving property in itself, and therefore sufficient to guide and direct man to God, and so to salvation. And for its being a divine light, I have urged John i. 4: "In him was life, and the life was the light of men."

Secondly. That this light is the certain guide and rule to true believers in matters of faith, spiritual worship, and obedience to God, and therefore that which can give a right understanding of the holy scriptures.

These our assertions are chiefly quarrelled at by T. H. and some of his brethren, though he very smoothly pretends not to cavil, but that he may understand the truth, as desiring to know.

He asks 1. What this salvation is? 2. What this light is? 3. Who they are that do obey this light, and in obeying attain salvation? p. 2.

To which I answer. It hath both appeared, and will appear against thee, that thy envy and cavilling hath kept thee from the right understanding and knowledge of the light and salvation, that thou art now to seek at this time of day: and yet sayst, that all thou intends is my conviction and recovery, as in thy tenth page, when as yet the darkness covers thee, and keeps thee from the right understanding of truth. But if thou hadst obeyed the light of Christ within thee, thou wouldst have known both its power and sufficiency to salvation, and that this salvation which it leads to is Christ, who is both redemption and salvation to them who follow him in his light, from darkness, sin, and defilement of conscience, and so consequently from wrath, which thou art yet highly guilty of, and from which thy water baptism has not washed thee.

T. H. "You express yourselves with great variety; sometimes you say it is Christ, * another time it is only a measure of

*Let the reader observe this by the way. Thou mayst remember, that the controversy between us, was not, whether the light as in every man be the Christ or not? But whether it be a divine light of Christ, (which I affirm,) or but a creature? (which I deny.) This is enough to my intention.

rist, anon it is only of the divine essence. This is a very uncer-
n sound." p. 3.
Answer. Thou shows thy cavilling disposition. Must we be
l up to one word to express a principle by, when the scrip-
es allow of varieties for demonstration to divers capacities,
ich doth not alter the matter? This Divine light in man, is
pressed in the scripture with as much variety of words as
use.
t is called the life, the light, a gift, manifestation, seed,
gdom of heaven within, a measure of the gift of Christ, the
ce of God, &c. yet one and the same spiritual and Divine
or light.
T. H. "Notwithstanding thy most diligent attendance to the
ht in thee, that which thou calls the light in thee hath in
ny things misguided thee." p. 3.
Answer. Now thou begins to be mad against the light
hin. That which I call the light within, is the very same
t Christ and his witnesses did witness to, to wit: "In him
s life, and the life was the light of men." Therefore thou
st blasphemously accounted this a misguiding light.
And in thy seventh page, thou hast plainly contradicted thyself
rein, where thou appeals to the light in me, and grants it
ght to be obeyed. See how thou hast broke the neck of thy
rupt cause. If it were a misguiding light, why dost thou
proof appeal to it, (as a rule,) and grant it ought to be obey-
? Ought that which is mis-guiding to be obeyed? But the
ht within ought; therefore it will not misguide.
T. H. saith: "G. W. in his discourse upon it, urged that text,
n i. 4. "in him was life and the life was the light of men."
If the life," said he, "be the Divine essence, (my words were,
hat life be of the Divine Being,) the light must be so also."
Answer. This argument thou didst never answer to purpose
, but cavils, and draws what absurdities thou pleases
on thy own forgeries, as will further appear; only sillily thou
gued against it thus, viz.
T. H. "That the life or light spoken of, (John i. 4, 9.) is not
pernatural, because it is the light of the Word, as a Creator."
Answer. To which was answered, that it is false and inconsis-
nt doctrine; for the light of the eternal Word is supernatural,
cause the light of the eternal Word the Creator. So that the
ason thou renders for its not being supernatural, proves it
pernatural; for because it is of this divine relation, it must be
ine. And thou shifts but very sorrily to come off here, by
ling me, that the life and light communicated to every man
m that eternal Word, is not supernatural, eternal, and divine.
t for this, we have only thy say-so, contrary to what thou

hast granted before, to wit, as being the light of the eternal Word. Neither could thy other shift serve thy turn, viz.

T. H. "That the life which is in God, which is the light of men, (John i. 4.) is divine as it is in God, but natural as it is in man."

Answer. The conclusion of this is blasphemy; for that divine life is immutable because divine. It did not loose its divinity by being given to man; for being divine, it is no more subject to mutation than God is. Remember here, how thou wast nonplust, and how thou art in a labyrinth; and of this thou dost not clear thyself in all thy perverse cavilling against us.

SECTION II.

The life which is the light of men, not a creature or mere effect, &c.

Whereas on the behalf of God's immediate illumination or shining in man's heart, for the Divinity thereof, I alledged that the cause being divine, this effect thereof must needs be divine and supernatural, as in my narrative. But instead of taking notice of the words, "his immediate illumination or shining," thou art pleased to quarrel upon the words, such as is the cause, such the effect must be; and thus thou proceeds upon it, viz.

T. H. "From this kind of reasoning we may conclude not only the light within, but every creature, both beasts and trees, are God, these being the effects of infinite wisdom. Dost thou not tremble at this consequence." p. 4.

Answer. 1. How causelessly dost thou quarrel. Are both beasts and trees immediate effects of God's power? Did he not cause both plants and trees to grow out of the earth? 2. Were these immediate, to be sure I never affirmed so many Gods as there are effects of Infinite Wisdom.

But be it remembered, that I never called the Divine life, which is the light of men, a mere effect, but admitted of the word effect with reference to the immediate illumination or shining of God in the heart, as being of a divine nature, because God is the enlightener and shiner. And thou denying the light to be of the divine essence, because communicated, I urged this argument; that if the life be divine, or of the Divine Being, then the light in man must be divine, because the life that was in God was that light. And such as is the cause, such is the effect, in some sense holds true, in all the effects of infinite wisdom;—true in all creatures as they were made good; God, the cause, being the chiefest good, who beheld all that he had made, that it was "very good." And God who is light, is the fountain of life and light, whose divine life or light itself, which is the light

of men, I never intended to be a mere effect, strictly taken as an act of power, or thing made or created; but as the illumination or immediate shining in man, immediately and naturally flowing from God the fountain of light. And was not the effect of the law, written in the Gentiles' hearts, of the nature of the law?

Canst thou think thou art ingenuous? Dost thou think that I do not own varieties of effects from the infinite wisdom and power of God, as not only supernatural, but natural, both mediate, providential, and immediate effects, as well as increated, immediate products of life, light, and virtue, flowing naturally from him? Yet though divine illumination, as manifested in man, be an immediate act or effect, the light or life which doth illuminate is greater; for it is the cause, which is more than the effect, though this illumination hath a living virtue and resemblance of the cause in it, and they are inseparable. So that the life which is the light of men, (John i. 4,) being divine, and of the being of God himself, who is light, it is not proper to call it a mere effect, as a thing made, or a creature, as thou blindly calls it, and would have it; wherein thou dost merely beg the question and build a false structure thereon.

Again: thou leaves out part of the controversy between us, which was thus. viz.

T. H. "The light in every man cannot be the same essence in God; for God is in heaven, and his Divine essence is not communicable," &c.

G. W. What is this but to deny the omnipresence of God, and to endeavour to confine him who is infinite and not limitable? We ask if the Holy Ghost, or the Eternal Spirit be not God? And if this Holy Spirit be not communicable?

This question, in the narrative, he is willing to wave, as that which pinches him, and thus does he reply to the words before, viz.

T. H. "Then it seems that the light within and the omnipresence of God is one and the same thing. Is this your champion?" a. 4.

Answer. Thou scoffs, but durst not answer. God's omnipresence, Divine light, and spirit are inseparable. God is light, whose presence fills heaven and earth, and upon whom doth not his light arise? And in what country or people does not his spirit come, if an infinite spirit? "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" Psal. clix. 7, 8, 9, 10.

His infinite Spirit is not tied up to a few predestinarian electioners, who conceit they are elected, and saving grace only free for them, though in virtue and uprightness they be far short of many called heathen, who were a law to themselves in truth and uprightness towards God and man.

SECTION III.

The Baptist's quarrel grounded on his mistake about the light, and our testimony of it.

T. H. "Though it be granted, that God is an infinite, immutable, and perfect being; will it therefore follow, that every thing he created and communicated is his own being? What man but a Quaker would dare affirm this?"

Answer. Thou wrongs the Quakers, as thou calls them. It is none of their argument, "that because God is infinite, therefore every thing that he creates is so." But because of his infiniteness and omnipresence he is near unto all men, even shining in their hearts.

But it is thy gross error to take for granted, that his light in every man is created. See 2 Cor. iv. 6. "God hath shined in our hearts;" and that Christ that "enlightens every man that cometh into the world" is God; in worshipping of whom we do not worship a creature, as thou falsely insinuates against us. p. 6.

But thou shows thyself against the light, as an agent of the son of perdition, who exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. 2 Thes. ii. 4.

Is not man this temple of God by right? And hath not this son of perdition or mystery of iniquity been exalted in apostates, above all that is called God? And what was that that was called God, and that was worshipped, above which this son of perdition exalted himself? Was it not a manifestation or principle of the Divine life and light? And what was the apostle's rule to try and reveal this son of perdition by, when he wrought in a mystery, and as God did sit in the temple of God, showing himself to be God? Is it not the day of Christ that reveals, and so God himself that makes manifest this man of sin? And is not God then the saints' rule to discover this mystery?

T. H. "Let me tell thee that thy light is very imperfect, forasmuch as it hath not yet instructed thee by what name to call it, whether Christ, or only a measure or gift of Christ." p. 6.

Answer. Thou hast wronged my light; for God is my light and my salvation; and Christ is my life and light, who is perfect. And this Christ we preach, as the light of the world, that enlightens every man that comes into the world. Though we do not say that he is revealedly or manifestly the light in every man, or that the light is Christ by way of union, nor yet that Christ (considered as thou describes him, p. 11.) as to his outward birth and person is in any, much less in every man; yet this hinders not, but that as God, or as with relation to his

Divine life and light, he is infinite, over all, and through all, and in all; yet to those only revealed and united, who truly obey and follow him in the measure of his light, which is universally given to mankind.

T. H. "The apostle did needlessly exhort the Corinthians to examine themselves, whether Christ were in them or no, if he were in every man." p. 7.

Answer. Nay, he bade them examine themselves whether they were in the faith; for saith he, "know you not your own selves that Jesus Christ *is* in you except you be reprobates." And if thy mind were not reprobated and estranged from his light in thee, thou might know him revealed in thee. But as Christ the anointed is a mystery, he is hid from thee and many more, though his light be in thee and others that is sufficient to reveal Christ, and leave you without excuse, and to condemn you for iniquity.

SECTION IV.

Christ guides to salvation by his inward light. The Baptist confounded in opposing it.

T. H. "I grant that every man is enlightened, or has a light in them; but this doth not prove that this light in every man is Christ, nor yet sufficient of itself to guide to salvation. Christ is sufficient; but I say the light in every man is not sufficient." p. 7.

Answer. First. If Christ hath given to every man a sufficient light to leave them without excuse, (as he hath,) then it is sufficient to guide and direct them to salvation. For if they could justly charge this light with insufficiency for this end, this would be an excuse.

Secondly. That light which is sufficient to convince of sin, and lead out of it, is sufficient to guide to salvation. But such is the light of Christ in every man.

Thirdly. God offers a good end to man, in giving him life and grace, (Job x.) and this grace tends to his salvation, if obeyed; otherwise man's destruction is of himself for his disobedience, and not designed by the Lord in his giving him life and grace.

Fourthly. Thy denying the light in every man to be sufficient to guide to salvation, is plainly enough contradicted by thee in thy confessing Christ to be the life and light of men, (p. 22.) whose life and light is sufficient. And for what end is his light in every man given, if not to direct to salvation? Thou art not so ingenuous as to relate, though thou both appeals to it, and grants it ought to be obeyed. This will stand in judgment

against thee, for thy false judgment given against it in other places, as also what thou further acknowledges, viz.

T. H. "There is something within that checks for many evils, and excites to many good things, and that I ought to shun those evils, and to do that good." p. 8.

Answer. If thou didst obey this something, or light within, thus acknowledged by thee, in shunning those many evils thou art checked for, and performing the good to which it excites thee, thou wouldst both know and speak better of it than thou dost, as that which both moves and leads in the way to salvation, which is from sin here, and from wrath hereafter, and so to Christ who is the giver of it.

But it is probable thou thinks thou art an elect person, and so in thy presumption slights the light within, as not only insufficient of itself to guide to salvation, but a misguiding light. And this doctrine opposes thy Maker, and his universal goodness to mankind. How then thinkest thou, that the rebellious can be left without excuse, or God be known to be clear, when he judges.

SECTION V.

The Dipper proved a blind guide, and in gross confusion, in undervaluing the light within.

T. H. "Did the light in Saul reprove him for persecuting the church? Doth not he himself confess that he verily thought he ought to do many things against the name of Jesus: Yea, doth not Christ tell his disciples, that some would kill them, and yet think they did God service? But how could they think so, if this light in them reproved for it?" p. 8. 9.

Answer. Thou having asserted that there are some sins which the light reproves not, among these thou instances, persecuting the church, doing many things against the name of Jesus, killing the disciples, &c. and therefore concludes it no sufficient rule.

Oh, thou blind guide! how darest thou thus accuse and undervalue the light of Christ within, contrary to thy many concessions elsewhere? Is Christ the life and light of men, and yet does not his light reprove persecution and murder? If it reprove not these, what are the evils it checks for? What rational man cannot see thy manifest folly herein, thus to confound the evil thoughts of persecutors with the light within, and to conclude the light within no sufficient rule, because of some men's wickedness who have rebelled against the light; and therein thou hast put darkness for light.

And what were the pricks that were hard for Saul to kick

against? And where was that Holy Ghost which the persecutor always resisted? Act vii.

Their envious and superstitious minds, and dark thoughts, were not the light, but that which clouded and obscured the light in them, yet the kingdom of heaven was in those Jews; and so much divine light in those heathens as showed them that there was a true and unknown God to be worshipped, with sincere hearts and pure minds, and that in him we live, and move, and have our being. Had they waited in that light, and attended to it, they would truly have known God, and his way and worship, as some did.

If "all things that are reproved are made manifest by the light," how dost thou exclude those gross sins of persecution and murder from being reproved by the light? And why dost thou argue against it, from men's persecuting and murderous thoughts, which arise from their enmity and rebellion against the light?

But further, the light's manifesting all things that are reproved, is in order to guide men out of all reprovable ways; which if they be guided out of, they are in their duty. For where man is not reprovable for any thing, he is in his whole duty, and so in the right way.

T. H. "Did the light in the heathen philosophers check them for multiplying their deities, and for not believing that Jesus is the Christ? Or did it reprove them for their manifold superstitions? And were they thereby directed to the right way of worshipping the true God? I demand an instance among the many thousands of mankind, &c." p. 6.

Answer. That which might be known of God, which was manifest in the heathen, and which did open the eyes of many clearly to see the eternal power and Godhead, (Rom. i.) was able to direct them into the right way of worshipping the true God. For the reason why many ran into superstition, and to multiply gods, was because that "when they knew God, they glorified him not as God, but became vain in their imaginations," (Rom. i.) which was their sin, and not any defect of the light given them from above; for that light which gave them the knowledge of the true God, was therefore able to direct them into the right way of worshipping him.

And whereas thou demands an instance, among the many thousands of mankind that have been convinced or reproved for not believing Jesus to be the Christ, by the mere light within, before any light of revelation was brought to them. (p. 9.) T
still persists in thy dull course of begging the question, w
thou takes it for granted, that the light within is but a creat
or natural, and so not any absolute revealing light. But th
cannot grant thee, while it is revealing God and his eterna

power to man, that waits in it. However, thou slights it under thy frequent phrase "mere light within," though it be neither opposed to the Spirit nor revelation, as thou wouldst have it, while it is divine and spiritual.

And that thousands of mankind are reproved for not believing in the Son of God, is evident by the Spirit of truth's reproving the world of sin, because they believe not in the Son of God. In that they do not believe in his life or light within, they do not believe in him who is the giver of it, and are therefore reproved by the Spirit. And surely many thousands are comprehended in this world of unbelievers.

SECTION VI.

His ignorance of the Divine principle.

T. H. "I grant that the light in thee may reprove for those sins which the common light in all mankind will not, because thou hast borrowed much light from the scriptures." p. 9.

Answer. It is evident thou understands not the principle of Divine light within, from what thou hast borrowed from the scriptures, with thy imaginations perverting them, wherein is thy great darkness. Thou egregiously mistakes a literal notion and historical faith, for the Divine light within, (which is given to all,) which is a pure, incorruptible, and unchangeable principle of life and truth, immediately given, and shining from Christ the eternal Word; and not men's acquired notions from the history of Christ's outward manifestation in the flesh.

But in thy gross ignorance thou exalts such acquirements of men above the principle of light within. And so makes men's historical profession of the scriptures their only rule, though they much differ in their *meanings* about them, which they make their rule many times above the scriptures, and above the gift of God. This is a great error of you literal professors.

Thou wouldst not be pleased should I alledge your various opinions upon the scriptures, to prove them no sufficient rule, though thus thou art pleased contradictorily to deal with the light within.

Had the princes of this world obeyed the light of Christ within, they would not have crucified the Lord of glory; for it would have given them a sense and knowledge of him. There were those that grieved and vexed the holy Spirit within; would it therefore be a good argument to say that his Spirit was no sufficient rule?

And to what thou sayst of Jesus Christ, as come in the flesh, a person prophesied of, born at Bethlehem, (p. 11,) we never said the light in every man was Christ *under these considerations,*

though Christ, considered as the *Word*, enlightens every man spiritually and divinely.

Both John the baptist and John the evangelist gave a higher proof and testimony of Christ, than this you Baptists give, when John Baptist said: "He is preferred before me, for he was before me;" and John the evangelist saith, "In the beginning was the Word," &c. This was Christ.

SECTION VII.

His madness and self-contradiction about the light.

Touching our obeying the commands of the living Word in us. For this thou accuses us with "a mental and mystical reservation," which thou sayst, "indeed is no other than a mere mystical romance." p. 10. For which the Lord rebuke thy profaneness and irreligious romancing against the Word and light within.

Also thy blasphemy is very manifest, in accusing what we said of the light within, as to the miracles, wonders, or works wrought by it, to be "no more than what the apostle spake of the man of sin," (2 Thes. ii. 9,) and also, "what may as well prove Mahomet to be the true Christ, as the light in us." p. 11, 12.

Here again thou actest the part of a bedlam against the light in us, which else-where thou hast confessed to be Christ, for that he is the life and light of men. And is not this Christ the Messiah?

They that have believed in his light within, and so truly made trial of it, do know that wrought by it, which never was wrought either by the man of sin or Mahomet. For to believe in this light, is the way to become children of it. The way to see darkness and the power of it to vanish, and so to have satan overcome by the power of Christ received in the light; and this did never the man of sin nor Mahomet. Therefore thy instance herein is most blasphemous.

And if we be accountable for "every dispensation of light according to its kind and degree," (p. 13.) of what kind this dispensation of light is, that is given in common to mankind, thou hast sufficiently answered to thy own utter overthrow in p. 36 viz.

T. H. "Yet all this is no disparagement to the light within, to say, that God makes any thing more known of his will, than is or can be known by this mere light within; for it is but to say that each degree of light is serviceable to its end."

Reply. Where now mark, that the difference about the light that is given in common to all, and more peculiarly manifest to

some, is not in the nature and kind of it, but in degree; and surely the degrees of the light do not alter its properties. The Divine light is one and the same throughout all ages, both in the time of the law and prophets, and of Christ's coming in the flesh, which was to exalt his manifestation in Spirit, and now, in the fulness of time, shining forth in a more glorious and powerful manifestation. The same light hath shined forth more and more throughout the several dispensations of God, which were all for the exaltation and bringing forth of the light in its degrees and manifestations of glory and power.

But what account wilt thou give to God for thy so much undervaluing that degree of light that he hath given to all mankind, as thou hast done!

One while judging it "a misguiding light," another while comparing our testimony of it to "the man of sin," "Mahomet," &c. Another while, it is so disesteemed by thee, as not sufficient to discover or reprove persecution and killing the disciples, and yet we must be accountable to God for it. What mean and confused thoughts thou hast of it, the impartial reader may easily judge by the tenor of this thy most contradictory discourse.

But they who experienced the increase of light in them, "the superaddition of divine revelation," (p. 12.) the shining of the light "more and more unto the perfect day," and their "being changed from glory to glory," it was through the diligent improvement of that degree of light, that "sure word of prophesy" shining in their hearts; and not by opposing and disparaging it, as thou hast done in thy pride and darkness, who art one that stumbles at the "ingrafted Word," through thy disobedience. Thou wouldst have us to believe the light within not to be sufficient to guide to salvation, while thou hast not followed it to experience the good end of its guidance, as we have done. Thou pretends to know what it cannot do, but tells us not what it can do, and to what end it will lead if truly obeyed? Nor what will become of those that improve it, who have not the scriptures or historical relation of Christ, as come in the flesh? wherein thou art deficient and disingenuous in all thy work.

SECTION VIII.

Christ as the rock of ages, and the intent of his coming in the flesh not known to any while they oppose his light within.

T. H. "Jesus Christ was a person of whom there were many prophesies, which should be fulfilled in him, p. 11. If this light within be the true and only Christ, then why were there so many sacrifices in the time of the law typifying Christ to come,

since Moses and the rest of the children of Israel had a light in them? If you say, the light within was not the Messiah, then you deny your principle. If it were, what significancy could there be in those types, respecting Christ to come." p. 12.

Answer. Thou thinks thou hast caught us in a learned dilemma here; but to what amounts the tenor of it, but to tell us either that the true Christ was not in being in Moses' and Israel's time, or that he was not in them. For if he were, thou questions what significancy could there be in those types?

But here thou art very dark; for though Christ's manifestation differed both in degree and manner of appearance, and though when in the fulness of time he came to fulfil the prophecies and types of him, the power and glory of the Father was more fully, eminently, and signally manifest in him, than in any before; and the light shone forth more exemplarily in him; yet it follows not that the true Christ was not in being in Moses' and in the prophets' time, or that his light was not in some degree manifested, both before, under, and since the law.

If the true Christ was in being, and in any degree manifest, his light needs must be. But the true Christ was in being from everlasting, and in time universally shining and manifest in some degree throughout all the generations of the righteous since the world began, being the rock of ages, that spiritual rock whereof all Israel drank, (1 Cor. x. 4.) who said, "before Abraham was I am." This great and most eminent prophet, God promised to raise up to *Israel* of their brethren, which was in a more familiar appearance, even in the flesh, though his spiritual "outgoings were before from of old," and he was called "the faithful and true Witness, the beginning of the creation of God." Rev. iii. 14. Who saith: "behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." ver. 20. Now I ask, what and where is that door that he so universally knocks at? And is not this the true Christ that thus knocks? And was not his light or Word in Israel's hearts, and his Spirit in the holy prophets, by which they foresaw his coming in the flesh, his sufferings, and glory that should follow?

Now, though the pure light and glory of the Father was more fully, eminently, and signally than ever before manifest, and shining forth in him, as coming in the fulness of time to consummate and end the types and shadows of the first covenant, whereby he gave a more eminent and signal testimony of God's universal love and power to man, this is no argument to prove that either the true Christ, or his universal light, was not in being, and in some degree discovered before; for without this no soul could ever be saved. It was his Divine light alone that could minister life to the soul, and not shadows.

SECTION IX.

The Dipper plunged in a labyrinth of self-contradictions, and the light within proved a rule above the scriptures.

T. H. "It will be our wisdom, yea our duty, not only to attend to the light within; but specially to those revelations of God's mind and will in the holy scriptures." p. 13.

Answer. In thy granting that it is part of our duty to attend to the light within, thou hast plainly contradicted thy blasphemy in opposing it, in other places, as "a misguiding light," and comparing it, as to its work, with "the man of sin," "Mahomet," &c. and judging our following its conduct as a "subverting and annihilating the covenant of grace, and that this light doth directly oppose it, and ought to be rejected," as appears, p. 58.

Is it part of our duty to attend to that which subverts and opposes the covenant of grace? Oh! that thou wouldst consider and see thy blasphemy, and into what a labyrinth of contradictions thou art fallen; also in thy concession of attending to the light within, thou art defective, whilst thou dost not place the special attention to be upon it but upon the scriptures; whereas the light within is specially to be attended to, as that which both opens the understanding in the scriptures, and discovers the several conditions to which they relate; otherwise men are apt to pervert and mis-apply the scriptures to their own destruction, turning the truth of God into a lie, as they did who turned their backs upon the manifestation of God in them. Rom. i. 19, 21, 25.

T. H. "I conceive enough hath been said to evince that the light in every man neither is the true Christ, nor a sufficient rule to guide us to salvation." p. 13.

Answer. While thou art following thy own conceptions, thou dost not follow the guidance of the light of Christ within, and therefore conceives amiss of it. For it is a true and perfect rule, to which he that loveth and doeth truth, cometh and bringeth his deeds, that they may be manifest that they are wrought in God. Job iii. 21. It is a convincing rule, that pure and inward law or light which converts the soul. It not only convicts man of sin, but, upon repentance, evidences to him remission. And this doth not the scriptures without, to men particularly, though they testify of the several conditions which the light guides the soul through. The scriptures testify against all sin, but do not show to men their particular sins. Many read the scriptures who overlook the deceits of their own hearts, but if they eye this light of the Son of God within, it will manifest to them their particular evils, and show them their

thoughts, motions, and actions, and the tendency of each. So do not the scriptures; they cannot of themselves convince any, as the Divine light can. And this Divine light discovers all the temptations, and mysterious workings, and depths of satan, to that soul that waits in it, as they are met with, and as satan, attempts to ensnare, that the soul may shun his snares and wiles upon all occasions, and in all trials; and this does not the letter without.

This light within also, as a perfect and immediate rule of faith, directs the soul in all the operations of faith, against all the innumerable temptations, and trials, and besetments of the enemy, and it opens an inward eye of faith, and is the immediate guide to see Him who is invisible through all; but so is not the scripture. All which being seriously considered, the light within is the rule of faith, and not the scripture.

But if it be objected, "That the scriptures being the rule of faith, is not intended without the help of the Spirit or Divine light in the soul."

I answer, this grants that the scriptures are not the rule of faith alone, therefore that they are not to be taken as the entire rule of faith, they not being effectual without the Spirit, whereas the Spirit is effectual without the scriptures, and able of itself to lead into all truth.

The Spirit, or heavenly unction, considered as a higher degree, gift, or effusion of Divine life than that degree of light that is given in common to all, is attained to only by those that faithfully improve the life or light in its less appearance, which in some degree appears in every man's conscience.

T. H. "I query, whether all the generations of christians, since Christ's time, until within these very few years, be not certainly lost and damned, forasmuch as they acknowledged not this light within as the true Christ." p. 12.

Answer. This shows thou hast very little sense of all the christians, and their acknowledgments, who thus queries of them. Did not they acknowledge Christ in them, the immortal Word of life and light in them? And was not Christ both their life, light, and salvation? And was not the apostle Paul sent to turn the gentiles from darkness to light? And did not all the true ministers preach Christ as God's covenant, given for a light and salvation to the ends of the earth? But in thy dark thoughts, thou seest not the drift of their testimony; but queries whether all the generations of christians, until within these few years, be not certainly lost and damned? And yet thou wouldst be accounted a christian in this thy unchristian work.

SECTION X.

The subject, understanding and obeying the light within, unknown to the cavilling Baptist.

T. H. "Who or what is it that obeyeth this light, and in obedience of it is saved? Or if this light be the rule, it doth suppose a subject capable of understanding it, and of yielding obedience to it." p. 4.

Answer. It is placed in the heart and conscience of man, that he, (with his whole soul, mind, and spirit,) may understand, and obey it, and come to life and salvation in Christ, being guided by his light in the conscience.

T. H. "What then is the principle? Either the light must obey itself, or darkness must obey it?"

Answer. Thy darkness makes thee talk thus darkly, and scribble thus nonsensically. The spirit of man is to obey every degree of this Divine light given of God, that the whole man may be in subjection. For which end God hath given man a spiritual capacity and power to obey, by the virtue of grace, that the reasonable soul in believing in the light, and obeying it, may find relief, and more power from God comfortably to subsist in the way of life and peace with him.

And though it be not a scripture phrase, to tell of two such lights in every man, as thou mentions, (p. 14.) yet as the light of the body is the eye, which sees the object of light, and there is a single eye which causes the whole body to be full of light; so in man hath God placed the eye of the understanding or mind, and a conscience in the reasonable soul, which is capable of receiving the Divine light, as both the supreme rule and commanding light; and they that are translated out of darkness into it, are become children of the light.

And if thou wert come to this estate, thou needst not question who is the subject of obedience to the light, whether the whole person or only a part, for the whole man ought to be the subject; and where the eye of the mind is single, the whole body is full of light, and no part dark. But for the whole person to be subject to the light, is inconsistent with thine and thy brethren's doctrine of sin and imperfection during life. Why then dost thou now suppose the whole person to be the subject, when thou art not real in what thou implies of the whole person's being obedient? p. 15, 16.

And thou dost but play the fool and caviller, whilst thou art drawing such a conclusion upon us, as that by our principle "the light must obey itself, and in so doing be saved." This is only inferred from a fiction of thy own framing, or a Quaker of thy own making, to speak as thou pleasest; for the light is

given for the benefit of mankind, that they that truly follow it, and thoroughly obey it, with subjection of both soul, spirit, and body, may know salvation from sin here, and from wrath hereafter. And so man, (in his spiritual being, both in soul and body spiritual,) as changed or translated from a state of mortality, may for ever enjoy a state of immortality in glory hereafter; as they who are led by the counsel of God shall afterwards be received into glory. For man as translated into that celestial and spiritual state, is most capable of the full enjoyment of glory with God hereafter.

SECTION XI.

Concerning the soul of man, under divers considerations and states, and G. Fox's words so considered, with eight queries added.

Concerning the soul of man, thou vehemently accuses us with fancies, conceits, absurdities, nonsense, and error. p. 16. Thy instance for this is, that G. Fox mentions in his "Great Mystery," p. 68 and 100, That the soul is part of God and of his being, and that it is without beginning, (p. 91.) and also infinite, p. 29. Whence thy inference is, viz. "Which is as much as to say the soul is God—then God sets up a light in himself, which he himself is to obey, and in so doing he shall be saved." p. 16.

Answer. We cannot expect any impartial or fair dealing from thee, while prejudice and envy do possess thee, who hast both falsely and ignorantly represented G. Fox, and both curtailed and perverted his words, and the sense of them. And all these things mentioned by thee, he does not speak of the soul or spirit of man, as made or formed in him, though composed of spiritual parts; neither does he use these expressions, that the soul or spirit of the creature man is a part of God, and without beginning; nor was the phrase "part of God" originally G. Fox's, but his opposer's; only admitted of by him by way of question, (as plainly appears, p. 100.) with relation to that which came out from God, that immediate spirit of life, which gives being, life, and subsistance to the soul. And he distinguishes between the soul and Christ the bishop of it, between the soul and the Saviour of it; as plainly appears in many places of the said book. And the soul could no otherwise be deemed infinite, than as man is said to be the image and glory of God, namely, by a participation thereof. So he speaks of the soul in a two-fold sense; as

First. With reference to that which came out from God, and which is the original life or soul of every man's soul.

Secondly. With respect to man, as being made a living soul, by virtue of the spirit of life proceeding from God.

And so with relation to the first, he questions: "Is not that of God, which comes out from God?" Great Mystery, p. 68.—But with relation to the latter, viz. man, he speaks distinctly of the soul, as neither God nor Christ. Neither doth he confound the being of man with the Infinite Being of his Creator, as is implied in our opposer's angry charge. For as every spiritual being or existence is not Divine, so the spirit or spiritual parts of man are not God, though a Divine light and capacity are placed in them.

And G. Fox not only speaks of the soul in a two-fold sense, viz. with relation to its original life, and with relation to man in his spirituality, but of the soul of man as in several states; as, first, of the soul's being "in death in transgression, man's spirit unsanctified; the soul being come into death, transgressing the law," &c. Great Mystery, p. 91.

In which he cannot intend the infinite essence, being, or life of God or Christ, which is immutable, and unchangeably pure and holy, though thereby the soul is upheld in its being and immortality, whether in comfort or misery. "Secondly, of the soul and spirit of man as sanctified, living to God in his life, through a diligent hearkening to the counsel and voice of God, and feeling of his hand, which brings up out of death, and restores the soul, that it may live in Christ the preserver and overseer of it, to praise God the Saviour, being one soul, (in that state) as they that are joined to the Lord are one spirit."

And G. Fox also adds:

"Every man that cometh into the world having a light from Christ Jesus, the way out of the fall, the second Adam; receiving the light, they receive redemption and sanctification, whereby their spirits, bodies, and souls are sanctified."—Great Mystery, p. 91.

Note here still, that he plainly distinguishes between the soul and him that redeems and sanctifies it. So that the soul or spirit of man is neither God nor Christ; but as much inferior in subordination to God and Christ, as the creature man is to the Creator, or that which is saved and redeemed is to him that saves and redeems.

The sum of what is said, amounts to this candid account about the soul, viz. That the soul and spirit of man is not the very being of God, nor a part of God, though the original life of the soul, which came out from God, is immutable and infinite. There is a divine and infinite life in the soul of man, which we would have you be sensible of.

This is the life of lives, the soul of souls, the being of beings; by which the soul of man is made to subsist in its being and immortality, whether in the kingdom of glory, or pit of darkness: although this original or Divine life in the soul stands clear and

free from the guilt, torment, and anguish, that come upon every soul of man that does evil.

Every soul must appear before the Lord in its own proper image and nature, which it hath borne, been under, and received while in the body, (having been subject either to the spirit and power of God, or to the spirit and power of the wicked one,) wherein it is capable of being either a vessel of mercy and love, or a vessel to hold wrath and anguish, according to what it doth here love and affect, and contract to itself, whether good or evil. Therefore, as it is commanded, take heed to thyself and "keep thy soul diligently,"—"love the Lord thy God with all thy soul," and then thou wilt know Christ to be the salvation of it.

The scripture speaks variously of the soul, and as in divers states and conditions, viz. 1. Of the soul of God, which is immutable. 2. Of the soul of man; and that, 1. Of the souls of the righteous, which really partake of the Divine nature. 2. Of the souls of the wicked, which partake of the nature of enmity. And these differ in their affections, the one being to good, and the other to evil.

Mention is made of the soul, as under the power of sin, death, and the grave, by man's disobedience and fall, and of the soul as quickened, raised up, and delivered, or saved by the power of Christ, the living ingrafted Word.

Sometimes the soul is mentioned as including the whole man; sometimes as distinguished from the body; sometimes it is esteemed as the life, and sometimes the spirit or breath of life, and an active soul inspired; and there is a state wherein the Word of the Lord is said to divide asunder betwixt the soul and spirit.

Now if you do not own a Divine seed, or unchangeable principle of life in the soul, I query of you, 1. Do you or did you ever know your own souls? 2. What the soul is in itself, and distinct from the body? 3. What and where is that to be known that is to change the soul's, and so the whole man's affections from evil to good, while man remains in this life? 4. Do you own the soul's immortality, that it doth not die with the body? Do not some of you Baptists hold that the soul dies with the body and sleeps in the dust of the earth till both rise together? 5. Whether man doth not subsist in his spiritual being and parts, with a spiritual capacity and spiritual senses, having a sense of perpetual gain or loss when his earthly tabernacle is put off? 6. Whether the spirit of man doth not return unto God that gave it, to receive its judgment and reward? 7. Whether man must not be born again here of an immortal and incorruptible seed, if ever he enter into God's kingdom, or enjoy glory hereafter? 8. Whether it be not more necessary for you to wait in humility, to know this immortal seed in you, and to be

born thereof, than to puzzle your brains, and to busy your thoughts, either about the question, how and with what body are the dead raised? or how your souls shall be invested hereafter?

If you remain here in the enmity, slighting and contemning the light within, or the immortal principle, or incorruptible seed within, (as T. H. doth scoff and ridiculously droll at our testimony for it,) you will be clothed with perpetual shame and contempt hereafter. God knows how to reserve the unjust to the judgment of his great day to be punished; as both devils, fallen angels, and wicked men are reserved.

You need not question in what bodies or vessels, for you shall be vessels fit to hold inevitable wrath, if here in time you repent not. But if you repent and return to the Lord God, and love and serve him with all your souls, it will be well with you hereafter; God will provide well for you, and the glory wherewith his sanctified ones shall be invested, and of that house wherewith righteous souls shall be clothed upon, is beyond the reach of human capacities, thoughts, or imaginations of men.

And you who are contending and quarrelling about your carnal bodies, have not had so much as a vision of the glory of the saints hereafter, nor of the gloriousness and spirituality of their body, who are as the angels of God in heaven.

SECTION XII.

The neck of the Baptist's cause broken by his own concession to the light within, in which Christ and his testimonies are effectually received.

T. H. "How could you call the light within Christ, if some scriptures had not mentioned Christ in you, and that he is the life and light of men? Give me an instance of any person in the world, that never had acquaintance of the scriptures, that ever called the light in every man by this name. If none can be produced, then the scriptures must be your rule for this." p. 22.

Answer. Thou hast said enough, in not only granting the light within to be Christ, but also in confessing that he is the life and light of men, which while he is really so to men, this is sufficient for them, to call him as he is and appears to them. Is it not therefore great ignorance to imply him an insufficient rule, for men to give testimony of him while he is a sufficient rule and light to them, for their supply and life in him? And what if they cannot call him by all those names by which he is called in scripture, while they feel him in virtue and power to be really what he is called, according to their enjoyment of him. It is true, we having the knowledge of him as our life and light, we must needs reverently own and make use of those testimonies in scrip-

ture which concur with our knowledge of him, and that to evince the truth concerning his light, to those that pretend a belief of the scriptures, while yet they are opposing his light testified of therein. As there are those that pretend to believe Moses and the prophets, and think to have eternal life in the scriptures, while they really oppose that life and light of which they testify. And such profess the scriptures to be their rule, while yet they are perverting them against the life and light from whence they came. And of this hypocrisy many of you are guilty, and therefore, with Abraham, we refer you to the scripture testimony in this case, which if you believe not while you profess them, you will not believe if one rise from the dead.

The scriptures are not our only rule for our refusing to swear, our not breaking bread with you, &c. for which thou falsely accuses us of arguing against the institutions of the gospel. p. 23. For, first, we stand for the reputation of christianity, and that love which injures no man, in our refusing to swear, to which the prohibition without us did not bring us, but the power of Christ, when it begat us into that love wherein we know the fulfilling of Christ's command.

Secondly. Our experience of Christ Jesus, the living bread which comes down from heaven, hath showed us the uselessness of your breaking bread, as being but a shadow; while we are come to the substance, to wit, Christ Jesus, the bread of life come down from heaven, which if thou knew him so come, that his flesh and blood were thy meat and drink, thou wouldst not be doting about the shadow.

We do not grant that Christ is so come and revealed in all men, and yet we own some degree of this light to be in all. Thou hast no reason to accuse us for liars in this matter, as in p. 23. But thy slanderous tongue and pen are liberty in this and many other things. Thy malice also plainly appears, in charging us with denying the person of Christ, whereas we have fully confessed the man Christ according to the scriptures, both with respect to his sufferings and glory.

SECTION XIII.

The Baptist's impious forgery upon the Quakers about the Scriptures, which are in reality owned and used by them.

After thou hast erroneously accused *that of God in us*, as not sufficient to direct, thou proceeds in thy false fictitious Dialogue thus, viz.

Charge. "Is it ingenuous and honest in you to deny the scripture to be a rule to others, and at the same time you make it, (though by mis-interpreting it,) a rule to yourselves? Are not

you ashamed of this deceit, and self-condemned of plain partiality?"

And then he most falsely personates the Quaker.

Quaker. "Thou mistakes us; for when we make use of the scriptures, it is only to quiet and stop their clamours that plead for it as their rule."

Reply. Who but an ungodly man would have brought forth such a lying forgery as this in the sight of the sun, as the Quakers' words, which is not the speech of any real Quaker, so called, but one of thy own making, to speak as thou pleases for thy own wicked ends; and thy lie upon the Quakers is herein manifest. Is this the way thou proposes for our conviction, to make lies thy refuge? Was it not known to the world, that we have a better and more serious esteem of the holy scriptures than here thou represents, as knowing them to be profitable to the man of God, who is come to know that eminent Divine rule of the Spirit which opens them, and to make use of them in subjection thereunto.

And our denying that they are the rule of faith, is no proof that we deny them to be any rule at all, while in subserviency to, and proof of the greater, we make use of them as the spirit of God teaches, and for the information and conviction of those who have a belief concerning them: for the end still, that they may eye that light and Spirit of Truth which gave them forth, and come to know that inspiration of the Almighty which giveth the understanding.

As for deceit, impudence, and presumptuous conceit, of which thou accuses us, thou art highly guilty thereof thyself, or else thou couldst never forge such lies against us as thou hast done. And we wish thou did in reality own the scriptures, as, feignedly in words, thou pretends. So far are we from strenuously endeavouring to take people off of the scriptures, as falsely thou accuses us, that we desire all might come to know the righteous ends for which they were given forth, by that Divine light which opens them.

Much of thy dirty stuff is gathered out of other dirty lieing pamphlets, which have been long since answered.

SECTION XIV.

His impious abuse about revelation, light within, scriptures, &c.

And why dost thou quarrel against us for owning revelation, or perfection, as attainable? What hast thou against immediate revelation? Instead of confuting the thing itself, thou tells us of some personal mistakes or weaknesses of some particulars; as,

1. Of one being mistaken by Paul Hobson's speaking through a trunk; [though that was no Quaker who was thus cheated.] 2. Of others being mistaken about the *persons* to whom they should have declared some message. 3. Of a notorious falsehood being taken for a revelation. 4. Of the opposition of some professing the light and revelation, (p. 26, 27.) together with several other stories, and personal reflections, which I have much cause not to believe.

But suppose many of these stories were true against private persons, hast thou herein dealt ingenuously, thus to inveigh against principles from the personal failings of such as professed them? Is there no such thing as divine revelation, or the guidance of an infallible Spirit to be known, because some err, or are mistaken, that profess them? Or no such thing as an infallible light, because some have differed, in some particular cases, that have professed it? Wouldst thou thus be dealt by concerning thy *water baptism*, or pretended gospel institutions? If it should be argued, that because the Dippers are greatly divided among themselves, and that about principles and doctrines; and some of them have been grossly corrupt and debauched in their lives, therefore their dipping or water baptism is no institution of Christ; wouldst thou look upon this as a good argument?

Nay, further, do you not much differ among yourselves in several principal matters? As about personal election, and general redemption, and so about the death of Christ, whether for all, or some, and about free will, the seventh-day sabbath, and laying on of hands, and about the manner of administering your pretended Lord's supper, and about the immortality of the soul: some also affirming water baptism to be of necessity to salvation, others not, with several other things; and yet most of you that thus differ, profess the scriptures to be your rule. If then I should from hence argue, that therefore the scriptures are not the rule, because you that profess them to be so, are repugnant one to another, thou wouldst readily reflect absurdity upon me, though to the undermining of thy own cause. Why dost thou so much slight the light within, and insinuate against revelation, or perfection, from the mistakes, weaknesses, or failings of some particular persons supposed.

Nay, I may further except against thy impertinency herein, who durst not produce one argument against the principle, upon this occasion, when thou wast desired. An occasional mistake, slip, or circumstantial difference, is no general argument to prove a man a false prophet, or minister never called of God; seeing that, an *Eli* and a *Samuel* might be mistaken. 1 Sam. i. 13, 14. and ch. 3, 4, 5. 6, 7, 8. and ch. 16, verse 6, 7.— A young prophet was seduced by an old one. 1 Kings xiii. 18, 19,

20, 22, 23, 24.—Paul revoked his reflection. Acts xxiii. 5.—Paul and Barnabas were in a contest. Acts xv. 39.—Peter was withstood by Paul. Gal. ii. 11, 12, 13, 14. Yet these are no arguments, that therefore these men were never called of God, nor had divine revelation to prophesy or preach. Neither on the other hand does it argue that they fell short of perfection or infallibility, when they came to see into the depths of satan, and how any of them had been overtaken; for through that which is perfect they out-grew imperfections and weaknesses.

I must yet take notice of what thou speaks of "a revelation that came from Paul Hobson, who, on purpose to try them, spake through a trunk, yet could they not distinguish his voice from the immediate voice of God." p. 27.

Reply. Thou hast herein grossly belied the Quakers, neither were they either thus tried or cheated. Howbeit, dost thou think that this adds to the credit of thy cause? Was not Paul Hobson an eminent Dipper, or brother Baptist of your's, who, when he grew weary of a poor shattered whimsical man in his house, *who was no Quaker*, feigned a call, as from God, through a hollow trunk to the poor man, to get rid of him; as I have also heard the story credibly related in the county of Durham.

Now was not this a horrible deceit and cheat of your brother Paul, to presume such an invention, as in the name of God! Whether was he, the deceiver, or the poor man who was deceived, most to be blamed? Let the ingenuous reader and thy own conscience judge.

And so how dull and sorrily thou hast come off, to bring this as an instance either against the Quakers or revelation! How hast thou manifested thy folly herein! And wouldst thou and thy brethren be thus dealt by, to be all reflected upon or disparaged by the miscarriage of any particular persons among you? Thou wouldst be ill pleased if I should speak in earnest, 'Behold what deceivers the Baptist preachers are, seeing Paul Hobson their brother did so impiously deceive and cheat the poor shattered man!' And so what advantage hath thy envious reflection upon us been to thee or thy cause.

Again, thou brings an instance againstthe light within thus:

T. H. "Above all, that eminent difference may not be omitted between James Naylor and George Fox, at or after James Naylor's public entrance into Bristol, when they called each other the children of the devil, and departed from the light. A great party adhered to both in this opposition of their lights and revelations." p. 27.

Answer. 1. This is a false relation, the words were not so between them, nor was the opposition at Bristol. 2. Nor was the opposition from the light in both. 3. It is true that J. Naylor was witnessed against by several for turning aside from the

light at that time, and therefore it is most unjust in thee to cast his failings upon the light, or to instance it as an argument against us. 4. J. Naylor came by the light to a sense of his loss and repented of it; it is therefore unjustly imputed either to the light, to G. Fox, or to us. 5. Seeing there was opposition between them, it is a most malicious conclusion of thine, from hence to call us "cheats and impostors," (p. 28.) as also in thy 17th page thou calls our first fundamental principle "a mere cheat."

Thus thy wicked design is not only against the persons, but against the principles: whereas our first fundamental principle is the true light, against which thou hast thus blasphemed; for which God will rebuke thee, not only as an impertinent, but a most malicious opposer.

And to prove thy lie, "that we endeavour to beget in the minds of men an ill opinion of the scriptures," thou instances my saying, "that which is spoken from the spirit of truth in any, is of as great authority as the scriptures, and greater." p. 28. But thou leaves out my explication, viz. "as received and immediately proceeding from the Spirit, and spoken in the sense thereof;" that is, in the living demonstration of the Spirit to the conscience.

This, I still testify, is of greater authority than the mere letter or writing, though containing the same words so spoken, as I did then instance and explain thus, viz: "As Christ's words were of greater authority when he spake, than the Pharisees reading the letter," &c. But do not you Baptists deem your preaching of equal authority with the scriptures, when you say what you preach is the *word of God*, however intermixed with your own uncertain meanings.

In thy 35th page, to prove thy calling me "a knave," "a false and deceitful man," thou says, "I give not the least hint of thy explications of thy positions;" whereas I wrote thy doctrines, for thee to give thy own explications, lest thou should say I wronged thee. Yet to this day, I must confess, that some of thy positions were so absurd and incongruous that I could not hear thee give the least rational explication of them, as those mentioned upon John i. 4. viz. First, of "the light being natural, because the light of the eternal Word." Second, "that it is divine as in God, but natural as in man." For this thou didst not show so much as the least colour of reason, or rational explication.

And must I be accounted a "knave," guilty of "deceit," a "false deceitful fellow," for not writing all thy impertinences? And yet thou takes the liberty to leave out my explication which was most material to my position, (for the powerful demonstration of the spirit,) while it was set down in print be-

fore thy eyes. Oh! of what gross hypocrisy art thou guilty, thus to rail and revile such as wish thee no harm, when thou hast no occasion given thee; and yet art guilty of that of which thou falsely accuses another.

Another dark accusation of thine is, of a servant maid, that should say "the bible is a good honest thing, but she liked our Friends' books better" p. 29.

If thou had mentioned the name of this maid, and proved the accusation, what is this to the body of the Quakers? Though I suspect this accusation is not true; but if it were, doth thy inference follow, that our proselytes are thus taught? Oh abominable wickedness! where or when did we ever preach such doctrine? We utterly deny it, and never heard that any of our Friends held or owned it, knowing in our conscience, the eminent and reverent esteem we have of the scriptures or bible, as the principal book extant in the world, though we may not slight but esteem, in their places, and for the good ends intended, all other books dictated by the Spirit of truth.

Another accusation is, that Fox and Hubberthorn said, "the scriptures are no standing rule, and that it is dangerous for ignorant people to read them." p. 29.

Reply. First, as for being the only and standing rule, they no where call themselves so, but refer us to God and Christ, or Spirit within.

Secondly. Thou hast wronged and miscited their words in giving them in more general terms than they are, their words not being "it is dangerous for ignorant people." But to their adversary they say, "The letter which killeth is dangerous; for thou takest it here to war with against the saints, giving out thy carnal expositions upon it—you read with danger who make a trade of scripture—but blessed is he that does read and understand," &c. as in the same page and book cited by thee, entitled "Truth's Defence."

Here they neither slight nor oppose the sincere reading and perusing of the scriptures. Now seeing thou abuses and misrenders such passages as we find apparent in our books to correct thee, it is no wonder if thou dost abuse divers of our friends in thy stories upon mere reports and private discourses, as thy manifest deceit in misciting our words renders thee very suspicious in many of those stories. Now let the ingenuous reader take notice of thy abuse herein. But,

Thirdly. That it is dangerous for some ignorant or unlearned people to read them, is evident, while unstable and prejudiced in their minds, not regarding the spirit or light that gave them forth to, learn by and give them the right understanding. For it is such as are unlearned who wrest them to their own destruction. And is not this dangerous for any to pervert them to their own

destruction? Is it therefore just in thee to compare them to Jesuits and Romanists who thus intend? Yet it is not dangerous, but useful and profitable, to read the scriptures in honesty and simplicity of mind, having regard to that Divine light and inspiration of the Almighty that gives the understanding of them.

Another story is of one Holbro that said "the scriptures were no better to him than an old Almanac."

Answer. This verifies the old saying, that the devil will play at a small game rather than stand out. But we utterly deny any such gross comparison concerning the scriptures. I am credibly informed of a *ranter* that spake these words above twenty years ago; but what is that to the Quakers? And we have heard of some ranters that have thus grossly slighted the scriptures, but never any real Quaker. Howbeit, thou art not wanting in envy to brand us with such calumnies, how utterly soever the things be disowned and abhorred by us. Some Baptists have turned ranters, and others have maintained ranterism, and others of them polygamy; others again, eminent among them, (namely, of their leaders,) have turned Papists. Now wouldst thou take it well, if I should endeavour to render you all odious upon their account? It is probable when they turned ranters they had a very mean esteem of the scriptures. And if I should take this course of arguing against the whole body of Baptists and Dippers, I might make a large narrative of the gross wickedness of many that have been eminent among you. But that is not my way of confuting men's corrupt principles, though sufficient to spoil the credit of the guilty, and to render them unmeet guides to others. Yet far be it from me to asperse all amongst you therewith, believing many called Anabaptists to be far more honest and sincere than thyself, or divers of thy brethren.

Elizabeth Marshal saith in answer to the Dialogue, page 27,

"That about sixteen years ago I was pressed in my spirit to visit the people called Baptists in Taunton, and that at their meeting which was then in Taunton Castle, I spake amongst them what was given me of God, which the meeting with attention received, and many of them came forth with me lovingly to a neighbouring house, is true. But that I should ever say or pretend I had a message from the Lord to deliver only to Thomas Mercer at Taunton, is utterly false.

"And also that Thomas Mercer, as an old acquaintance, hath been several times to visit me, is true. But that I should say to him, or any other person, that it was revealed to me that he was come to deny his principles, is also a false forged lie. And I think when I shall speak with Thomas Mercer, he will

not abuse me with such a lie, nor did he ever reprehend me for such a saying. So it is a lie proceeding from the father of lies, who through his servants would suggest such things on purpose to render the truth and those that profess it odious. But the pit the wicked have digged for others, they fall into themselves, and the truth is clear, and I am innocent therein, who am yet alive to give this my testimony under my hand.

"ELIZABETH MARSHAL."

SECTION XV.

His partial relation against John Story.

Again, thou givest a very scanty and partial relation concerning John Story, about the sufficiency of the light in every man to guide to salvation without any other counsellor, upon their excepting against the priest's book, out of which the position was read, and refusing to be catechised by thee, &c. p. 30.

As for that contest between thee and John Story, I have heard a more full and impartial account than thou givest, and how thou wast sufficiently baffled at it, and proved a false accuser of the principle of the Quakers, as leading from christianity to heathenism, which could not be supposed to relate to those Gentiles that walked up to the light or law of God in their hearts, (for that was really pious and therefore christian,) but to the impious idolatrous part. And though John Story and his friends might justly except against the priest's book, as being an adversary to us, perverting our principles and representing them to our disadvantage; yet John Story never receded from the sufficiency of that Divine light of Christ in every man, to guide those to salvation who believe in it and are obedient to it. Not excluding the counsel of faithful ministers, where they are sent to direct and turn men's minds from darkness to the light, in which they still submit to the light of Christ, as the ground of their ministry, and the sufficient chief rule and guide; which implies no defect in Christ's light, but on the creature's part whose mind is alienated from the light. The insufficiency is not in any degree in the light itself as a rule, but they that are turned to it ought solely to depend upon it, in it to know and receive the light of life, and power from Christ against sin and the devil.

As for John Story and our friends refusing to be catechised by thee when thou hast accused them, they might very well, while thy catechising argued want of proof for thy charge, and a willingness to draw out some occasion from them. Therefore they had the advantage to discover thy foolish rashness. And thou hast made use of divers other lying pamphlets to prove thy falsehoods against us in many things, and hast raked up in thy

Dialogue, slanders out of our adversaries' writings, which have been long since answered.

Reader, be pleased to view over these two accounts touching the controversy between Thomas Hicks and John Story, that it may be understood how sillily Thomas Hicks came off about his false charge against the Quakers.

"*Devizes, the 21st of the 11th Month*, 1672.

The occasion and substance, (as I remember,) of what pased between John Story and T. Hicks at Bromham-house, was as follows, viz. A friend of ours visiting some of her relations, that were Baptists, in the Vize, some discourse passed of the few that were converted of late years; to which Thomas Hicks said, "it is not now a time for conversion." The friend answered, "she believed otherwise, for many had been converted within these few years by the people called Quakers." "The Quakers!" said Hicks, "their conversion is but from christianity to heathenism;" which the Friend said was not so. But he pretended he would prove it, and came to the meeting, where John Story laid his false accusation hard upon him, either to prove it or confess his lie. But he sought many ways to evade it: at length Hicks, and an outed priest that came with him, produced a book, a priest's book, (as was conceived,) in which they said was contained many errors collected out of our Friends' books. John Story replied to this purpose, "We shall take no notice of what is printed or misrepresented of our principles, but we shall claim that privilege to state our principles ourselves, and to present them as we understand them." And in some discourse about the light, John Story laid it down as our principle, that "the true light that lighteth every man that cometh into the world" is sufficient for salvation, &c. But Hicks, not willing to be beat out of his own road, raised many interrogatories, which some friends of ours reproving, said, they (needed not, or) did not come to be catechised of him, but pressed him to answer the matter in controversy, and not permitting their arguments out of the book they brought, Hicks and his company rose up and went away with a lie in their mouths, which was, that our Friends denied their principles.

"Samuel Noyes."

"*Chippenham, the 15th of the 11th Month* 1672.

"It is known here that the matter to be disputed was Hicks' own assertion, under his hand, which he promised to prove, viz. that the Quakers converted from christianity to heathenism. And John Story to make an introduction to the dispute, after the

people understood the matter to be disputed, opened to them what must be understood by christianity, according to the saints' testimony, and what by heathenism according to holy scripture, as to both their ways and worships. By that Hicks found himself at a loss, and surely felt his own words his burden, and struggled much to avoid the proving his charge, though given under his own hand. But truth bruised his head and held him fast; God's power and wisdom were manifested above the serpent. Then he pulled out a priest's book, and read that which he called the Quakers' tenet, which either the priest had wronged in his book, or Hicks in reading, or the printer in printing, viz. "that the light in every man is sufficient, without any other counsellor, to guide to salvation," leaving out the two words "of Christ." It should have been "the light of Christ, or that true light which lighteth every man that cometh into the world, is sufficient." So our Friends answered, they came not there to be catechised by him, but to hear him prove, if he could, that the Quakers converted from christianity to heathenism; and said that book in his hand was a lying book. So the weight of judgment in the truth came upon him. These are the heads of the matter and manner of the dispute, so far as Friends here at present remember. Take this at present, lest John Story's information come not in time.

"THOMAS NEATE,
"WILLIAM DYER."

SECTION XVI.

The Baptist's disparagement of the light within contrary to his own pretence.

After thou hast pretended no disparagement to the light within, to say, that God makes any thing more known of his will, &c. for each degree of light is serviceable to its end, (p. 36.) wherein thou hast granted the difference to be but in the degrees of light, and not in the kind. Yet mark what thou sayst afterwards in thy 38th page, viz.

T. H. "What intolerable pride and arrogancy have you arrived to? And all this in following, as you pretend, the conduct of the light within, improving it to the subverting and annihilating the covenant of grace, which is the only way God hath revealed, (since the fall,) for the salvation of sinners. Surely then this light, which instead of directing what you do in a way of subserviency to the ends of this covenant, doth directly oppose it, is in that so far from being a sufficient rule, that it ought to be rejected."

Answer. Are all these no disparagement to the light within? Let the ingenuous reader judge. Hast thou not herein manifestly opposed and denied what thou sayst before, respecting the serviceableness of each degree of light to its end. But of what service is it, if the following, or improvement of any degree of the light doth either annihilate or oppose the covenant of grace? What dark, mad, and blasphemous work hast thou here made against the light within, which if it ought to be rejected, what account will be given to God for it? And why should he give a light so repugnant to his own covenant?

Hast thou not told us, that man must be accountable to God for every dispensation of light But now thou sayst it ought to be rejected. And hast thou not told us, that Christ is the light and life of men? How easy is it to see thy lamentable and blasphemous contradiction, into which thou art fallen, as a judgment upon thee for thy opposing the light.

But let us understand how thou describes this covenant of grace, and way for the salvation of sinners, since thou dost not own it to be obtained by following the light within, but the light within is to be *rejected*, where *thy christianity* comes to be embraced? We are sure that God hath not planted a light in man that opposes the covenant of grace, nor is the light of Christ repugnant to true christianity, neither can the least degree oppose the greater. Thou proceeds thus:

T. H. "How comes it to pass that Jesus Christ, as to the great end of coming into the world, is so much neglected, and the stress of many men's hopes laid upon something in themselves? Hence the hope of the hypocrite is compared to the spider's web, being spun out of their own bowels. Do you not see this in yourselves, who are the greatest admirers of the light within?" p. 38.

Answer. Still thou runs upon thy gross mistake of the light within, whereby thou falsely reflects upon us for relying on it. For,

1. Our hope and dependance upon the least degree of the light of Christ in us, (which is the divine life of him, as the eternal Word,) can neither oppose nor neglect the great ends of Christ's coming into the world in the flesh, any more than John's bearing witness to the life of the Word being the light of men, could oppose the Word becoming or taking flesh.

2. What were those great ends of Christ's so coming into the world, but evidently to show forth and exalt that Divine light and salvation, in a greater fulness and manifestation, which in some degree did before universally shine throughout all ages, or otherwise how could Christ be the rock of ages, or his outgoings from of old from everlasting?—And whence in the days of his flesh showed he light through his innocent life, ministry,

and miracles, but from that power and glory of the Father in him; for God did work them by him?

3. After it is testified concerning God, the eternal Word, that "in him, (or in it,) was life, and the life was the light of men," (John i. 4.) it is said that "the Word was made flesh and dwelt amongst us, (or tabernacled in us,) and we beheld his glory, as of the only begotten of the Father, full of grace and truth, (ver. 14.) and of his fulness have all we received, grace for grace." ver. 16.

Now mark, this discovery of his glory, grace, and fulness, was a divine discovery, being "*as* of the only begotten of the Father," of whom John said, "he that cometh after me, is prefered before me, for he was before me." ver. 15. The Divine light of the Word was that by which they had this discovery of Christ, which was beyond that of the outward or fleshly appearance, which might be seen with a visible eye, but the other only by the eye invisible and spiritual. So that this coming of Jesus Christ into the world, was so far from lessening or destroying his spiritual light as the eternal Word in men, that it was to increase the knowledge of it, and in order to bring it forth in its brightness and glory, for the revelation of the perfect day of salvation. He came to render the appearance and testimony of his light within the more valid and effectual, men having erred and become estranged from it.

Now is it consistent with the hope of the hypocrite to obey the measure of the light of Christ within, in order to receive more? Is it not rather consistent with the hope of the hypocrite to hope that their sins are pardoned and they justified by the righteousness and obedience of Christ wholely without them, while they are rebelling against, slighting, and rejecting his light within them, and so living in their sins and impurity?

And this is thy state and hope, as will further appear; for those who have received power to become the sons of God, whom the world knoweth not, because it knew not him, they have that hope and expectation of being made like Christ, through his appearance, and "every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii. 3. Therefore this hope which they have in them is both living and effectual, and to be sure it is not placed upon darkness, but upon the light. For it is the enlightening of the eyes of the understanding, whereby a soul is capable of seeing what is the hope of his calling, and the power that wrought in Christ, when God raised him up from the dead. Therefore thou who rejects the light within, thy eye is blind, thy hope is the hope of the hypocrite, thou neglects the great ends of Christ's coming into the world, which were not only to condemn sin in the flesh, as his light within effectually does, but also to show and increase light, and to manifest the

day of God's salvation by his Divine power in delivering man from sin and wrath.

SECTION XVII.

His slander about the person, offices, sufferings, and blood of Christ, and continued abuse of the light within.

T. H. "What contemptible thoughts you have of the person, offices, and sufferings of Jesus Christ, that you account his blood no more than you do the blood of a common thief." p. 38.

Answer. It is no new thing for thee to slander us, while by opposing and rejecting the light within thou art become hardened and seared in conscience. These are such notorious slanders that thousands can herein witness against thee. When did ever any of us express such contemptible thoughts of Christ, his offices, or sufferings? If we never expressed any such thing, how comest thou to judge our thoughts to be such? And where did ever any of us express such an account of his blood that was shed, as no more than that of a common thief? The Lord rebuke thee for this thy abominable slander, as I doubt not but he will.

T. H. "And esteem justification by that righteousness which Christ wholly fulfilled in his own person without us, to be a doctrine of devils." p. 38.

Answer. Though these are not our words, we do not own the doctrine, viz. that men are justified wholly without them, by what Christ fulfilled in his own person only; for this is not the language of the scriptures which thou pretends to be thy rule. Christ fulfilled the righteousness of the law in his person, but here thou makes no exception, but that justification is by that righteousness which Christ wholly fulfilled in his own person without us. Men will only believe this when they reject the light within, as thou hast taught them.

But we are not justified by the righteousness of the law, nor by any act of Christ, merely as done in his person, but by the righteousness of faith in which we are interested in Christ, as we are partakers of living faith, which are inseparable.

But what is this justification thou wouldst advance, as wholly wrought without thee? Is it either in reality a making men just, or an accepting of those as just and righteous who are so in reality, or is it a reckoning of those so, who are actually sinful? If the former, then it is not wholly wrought without, but the inward effect of the blood of Christ in cleansing from sin is witnessed, in order to bring forth this justified state. If in the latter sense, as thy words import, then all must be in a justified state, for whom Christ died. If their justification was wholly wrought without them, in his person, then all men must

be in a justified state, for Christ died for all men; and then what right hast thou to revile or condemn any as thou hast done? Those whom thou severely opposes must be in as justified a state as thou canst think thyself.

But if men receive the pardon of sin through true repentance, and justification through living faith in the name of the Son of God, and by his virtue and blood, then are not all men justified, nor the justification of any effected nor fulfilled wholly in his person without them. For, 1. Men are not in a justified state while their sins are unremitted. 2. They are not in a justified state, while the wrath of God abides upon them. And men's sins are unremitted while they impenitently persist in transgression, and the wrath of God abides upon them who believe not the Son.

Again, we do not affront either the grace or wisdom of God in adding what more light he pleases to any measure that he hath given, while we are witnessing against men's affronting that measure of light and grace which he hath already given to mankind.

T. H. "This light within directs not our actions to those holy and spiritual ends which the scripture does. Alas! whereto do the best of men's actions naturally tend." p. 37, and 38.

Answer. Here thou still endeavours to confound the light within with man's corrupt nature; whereas thou hast confessed it to be not only such a light as can discover God, and that he is to be worshipped, but also that Christ is the life and light of men; and also that it can discover morality, that it is serviceable to its end, and that God's sovereignty over man, and man's inferiority to God, ought to be acknowledged. And doth not this extend to the same holy and spiritual ends which the scriptures direct to? What more holy than God's sovereignty over man, and man's subjection to, and adoration of God? But according to scripture, is it not an holy and spiritual end truly to fear God, work righteousness, and do good? which in every nation he that doth is accepted. And this the light teacheth, and "glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. ii. 10, 11. Besides, it is most natural and proper to a spiritual and Divine light to direct to sacred and spiritual ends.

And if thou didst not vary and waver, in thy confusion, from thy concession to the divinity of the life and light of the eternal Word, which is the light of men, thou wouldst have spared much of thy Babylonish work to the contrary, who in thy 39th page says, that thou opposes not the scriptures to the holy Spirit, but to the light within.

And why dost thou oppose the scriptures to the light within? Or imply such a difference between the spirit and the light

within, while thou hast granted that the light within is not only serviceable, but ought to be improved, as that which checks for many evils, and excites to good. And does not this agree with the testimonies of the scriptures? And will thy reviling of G. Whitehead, as dealing deceitfully for but asking a sober question, excuse thee in thy malice and confusion? The question was, "By what rule shall we be convinced that the scripture is the rule, and hath pre-eminence above the spirit?" Apology, page 48. Which instead of directly answering thou reviles me, as in page 39; not at all telling me by what rule we shall be so convinced, but asks this question:

"By what rule shall we be convinced that the light within is the rule, and hath pre-eminence above the scriptures?" p. 39.

Answer. Every one that does truth brings his deeds to the light, which light within being Divine, is sufficient to evince itself as supreme rule in the conscience. And as it is so manifest, where it is not withstood but obeyed, its own brightness, virtue, and operation sufficiently discover it; but where enmity is lived in, and darkness loved rather than light, the excellency of it cannot be known.

Concerning the rule that the patriarchs or holy men had before the scriptures, thou tells us, they were "instructed by dreams, visions and angels, p. 40." But were these the standing rule? Had they these dreams and visions to instruct them in the sole course of their lives, or rather on particular occasions? Surely these were neither the standing, nor yet their chief rule. They had a rule to know the truth of those visions, and whether those angels were good angels or not;—a rule of Divine light to discover whether they were good angels, or evil angels transforming themselves into angels of light, which nothing but that which is divine can discover; for the saints in this light shall judge angels.

And Peter, James, and John, when in the mount, had both a vision and voice from heaven, yet Peter himself testifieth, "We have also a more sure word of prophecy whereunto ye do well that you take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." 2 Pet. i. 19. Though the former vision and voice were true, yet not so universal and abiding as this shining light was. That vision and voice were only seen and heard by a few, the other was seen and known by all who attained to the dawning of the day, and the arising of the day star in their hearts; for it shone as in a dark place for that end. It is evident that this Light or Word so shining, was a light of the same Holy Ghost which moved the holy men of God to speak forth scriptures, (verse 21.) and therefore the apostle prefers it before the scriptures, as the cause of their being given forth.

SECTION XVIII.

The Baptist's quarrel against S. Crisp removed.

Thou makes a great outcry against S. Crisp about knowing the beginning and date of thy Christ, whom to confute thou pleads his Deity, (p. 44, 45.) having before told us of expecting to be saved by Jesus, as being in a person without; what scripture hast thou for this creed? Is Christ the object of faith only as a person without?

But dost thou believe in thy conscience, that he could intend any such thing with reference to the Deity of Christ? Why art thou so wilfully quarrelsome? And though the appearance of Christ in the flesh, or as man when upon earth, was within the compass both of time and date, that is, as to his coming into the world and going out of it at his ascension; yet still the same man Christ is in being glorified with the Father, in the same glory that he had with him before the world began.

But the true and saving knowledge of him is spiritual and divine, and inwardly received in his own light and life within; and saving faith is in his name and Divine power as inwardly revealed.

STEPHEN CRISP'S ANSWER TO T. HICKS.

Thomas Hicks,

Having seen thy book called a Dialogue, &c. and finding my name mentioned in page 44 and 45, I have very seriously taken notice of thy manner of rehersing my words, and thy own, spoken at that conference which we once had at Bartholomew-Close, and, I never saw that I know of, a narrative of a thing past, given forth with more falsehood and hypocrisy than that is, and with a known and witting purpose to deceive the reader, and to abuse me. And I am persuaded, Thomas, thou hast in thyself a knowledge of it; and surely except thou repent, and obtain forgiveness, it will one day be heavy to thee.

The business or matter upon which we treated was, about our holding and believing Christ to be the light of the world, or that the light which lighteth the world and every one that cometh into the world, was and is the true Christ, which was then proved by plain scripture. And as I do not intend a narrative of the discourse, but only to dis-abuse the reader, and to make known the occasion of these words of mine thou hast mentioned, I shall pass over most of our discourse, and come to the matter relating to Christ. And that thou didst say, (as thou mentions in thy book,) that no spirit nor principle was capable of suffer-

ing and being crucified, it is true, thou did say so, but how false the matter itself is let the scriptures be judge. Do they not speak in many places of the sufferings, pressures, vexings, burdenings, grievings and quenchings of the Spirit? And do they not speak of crucifying afresh, killing, and slaying the Lamb of God, the Lord of glory, the Just One, from the foundation of the world, in the streets of Sodom and Egypt, &c. Which sayings cannot have relation to that body that hanged upon the cross, which was not from the foundation of the world, nor in Sodom, nor ever hanged upon a cross in Egypt. But he whom the saints called our Lord, and the Lord from Heaven a quickening spirit, was capable of suffering these things, besides those great sufferings which he suffered in that body, in which he conversed with men in the form of a servant in the parts of Judea and Jerusalem; whom the Jews took and hanged upon a cross without the gates of Jerusalem; who I believe died for sinners, and is raised up again by the power of God, and exalted therein above the power which caused him to suffer, and sitteth now at the right hand of God, and maketh intercession for the saints, and is the ruler over the true Israel of God, who destroys his enemies with the spirit of his mouth and the brightness of his coming. Now this Christ of God, thus truly considered, I neither said nor thought I knew the date or beginning of, as thou dost wickedly suggest; for I know he is without beginning of days or end of life, and such an high priest becometh us to have, and blessed are they that believe in him and are faithful to him. And now having answered what thou maliciously wouldst have the reader believe, but which I am persuaded thou thyself dost not believe, viz. that it is my judgment and belief that Christ hath a beginning and date; I shall now declare the occasion of such words. When I was about to prove to thee, that this principle of light was that Rock of ages in which the fathers and prophets believed, and that it was that Word which came unto the prophets, and which was known to Abraham to his rejoicing, &c. thou madst me this answer, that the names *Jesus* and *Christ* were not proper to any Spirit, Word, or thing whatsoever, either in Heaven or in earth, but unto that body or person which was born of the virgin. To which I replied, I remember John Newman hath written so in his book, but I had thought you Baptists had not owned him in it, but now I see you do. And thou saidst, yes thou didst; for though thou granted, that the Word and Spirit was from the beginning, yet that was not, nor could properly be called *Christ*, or *Jesus*, but that person that was born of the virgin, that only was Jesus and Christ. Whereupon I said, then I know the date and beginning of thy Christ; upon which thou cried out blasphemy! To which I replied and asked thee, if thou thought

I did not know how long it was since he was born as well as thou or any other man, &c. And after that I proved to thee by plain scripture, that the very assertion was false, to say there was no Jesus nor Christ before, and mentioned the Rock of which the fathers drank, and which followed the Jews in the wilderness, "which Rock," saith the apostle, "was Christ;" not *is now become Christ*, but *was Christ*. And the same apostle saith, that God "made all things by Jesus Christ." Mark, Thomas, if this be so, then he was before Mary was, or before he became flesh, or took that body made of woman; for the prophet testified, that he that should be born in Bethlehem his outgoings were from of old. I say the more concerning this, because thou endeavours to cast the Socinian leaven, (of which thou didst appear that night too full,) upon me, as if I looked upon Jesus Christ as a mere creature, whose beginning and date I knew, when those words were only spoken with detestation of, and in testimony against thy corrupt Socinianism that night uttered, who also made a great stir with me for saying, the eternal Son of God.

Thy foundation is manifest, Thomas, thou canst not hide it this way. And as for thy foolish pratling in page 45, that if I knew his beginning then he was not God; and if I knew his date, or when he ceased to be, then he is not man; this is not all worth the answering, the pretended foundation thereof being taken away, and thou left naked in thy folly and perverseness, having shown thyself but as one who makes a likeness of a man, and sets it up, and then beats it down again, and goes away and boasts of conquest. But for a conclusion, I shall ask thee and thy reader a question: Suppose that a man should affirm to me that all things came by nature, and that there is no universal Spirit of life to quicken them; and I should answer thereupon and say, then there is no God; I query, were this sufficient reason to charge me with being an atheist, and that I held there was no God; or ought it not to be taken as detecting the atheism of the first assertor? This is my case with thee; which I refer to that of God in all consciences, and let that judge in and amongst men. And thee I leave to receive the reward of thy work at the hand of God, who is just and will not let the guilty go unpunished.

Whereas thou (T. H.) seems offended at us for saying, Christ is within, (in whom as such we have living faith,) as opposed to their faith who know him not within, but expect to be saved *by believing in a person without them*, as thy phrase is, (p. 44.) it appears this is the manner of thy expectation and belief, expecting to be saved by Jesus as a person without thee, though thou hast no real knowledge of him as such.

But it is to be observed, how plainly thou hast before contra-

dicted thy faith, where, in thy 24th page, upon 2 Cor. v. 16, thou dost thus paraphrase, viz. "though I Paul, when a Jew, and in my unconverted state, only knew Christ after a fleshly manner to be a king of the Jews, and to deliver only from outward bondage and captivity, yet henceforth, from the time of my conversion, I know him so no more; for I know him according to that design of Infinite grace and love, which he came to carry on in the world, in being a Saviour of sinners from sin, death, and hell, which before I knew not."

Here thy contradiction is plain; one while believing in, and expecting to be saved by him, merely *as a person without;* another while, from the time of my conversion, *I know him no more after a fleshly manner;* for now my knowledge of him in being a Saviour from sin, &c. is not after a fleshly manner; but according to the design of Infinite grace and love. From whence it follows, that he is not now known to be the absolute Saviour from sin, as a person without, or as considered after a fleshly manner, but after a spiritual manner; though he was truly a Saviour in the days of his flesh, by the power of the Father, by which the saving work always was and is inwardly effected. And indeed his going away or disappearing after the flesh, was, that his appearance and knowledge after the spirit might be the more revealed, and that the disciples might the more know and rely upon the Comforter, even Christ's spiritual appearance within.

SECTION XIX.

The end of Christ's coming, example, and suffering, more truly owned by the Quakers than their opposer.

Again, thy implying, by way of question, that we owned that the Word did take flesh, and that the flesh was crucified for no other end and purpose than merely to be an example, (p. 47.) is very false against us. For our owning Christ in the flesh to be a living example, does not argue that he took flesh and was crucified for no other end and purpose than merely to be an example. For he came into the world, both to bear witness to the truth; to show light; to do the works the Father sent him to do; to war against the power of darkness and wickedness; to exalt the Divinity, the power of the Father, and to glorify him upon earth; to pass through and fulfil the first covenant, and end the shadows thereof; and to set up the new and living way, that the second covenant or testament might be established and confirmed; that the living ministry thereof might have its free course, being enforced above and beyond all the former types, shadows, and vails under the first covenant. And so in offering

himself up freely, both to do his Father's will, and to suffer for mankind, he gave himself a ransom for all to be testified of in due time.

As also he was an eminent example and pattern of innocence and piety through all, and they that slight his example, have no benefit in his sacrifice, nor are concerned in the ends thereof, otherwise than to their own condemnation. For Christ's innocency and righteousness, even in the days of his flesh, as openly manifest, do both judge and condemn all the hypocritical professors of christianity, who refuse to follow his example, while they are applying the ends of his coming and suffering.

SECTION XX.

The Baptist's ignorance and cavil about redemption, and the spiritual discoveries of Christ and his seed.

A piece of thy Dialogue, (p. 47.) runs thus, viz:

Quaker. He, (viz. Christ,) comes to work redemption.

Christian. I query, for whom or what did he work this redemption.

Quaker. There is a seed to which the promise of redemption is, which only wants redemption. Thus Nayler in his book, Love to the Lost."

Answer. Thou perverts his words; for they are not "that this seed only wants redemption," but "wherein only it is seen and received," viz. that in the promised seed redemption is only seen and received by man, or the creature; as he after fully explains.

"*Christian.* Nayler saith, that Christ is the election, and the elect seed; and Fox in his Great Mystery, the seed hath been laden, &c. which seed is the hope Christ."

Answer. If God was so pressed as a cart with sheaves, and his Spirit grieved by men's sins, is it otherwise with his seed in them? And if thou wert not wilfully blind and hardened, thou wouldst not raise such a consequence from the words before perverted by thee, while the scripture mentions the seed under a two-fold consideration. 1. With respect to Christ, to whom the promises originally are, as being heir of all. 2. With regard to the children of promise, the children of the kingdom, the true believers, who are truly Israel, and of Abraham's seed according to the faith. Now, know that Christ, the promised seed, hath entered into sufferings and travail of soul to bring forth his seed: as it is written: "He shall see his seed, he shall see of the travail of his soul, and shall be satisfied." So he came not to redeem or save himself, as absurdly thou infers, but to bring forth and redeem a seed which shall serve him, and be counted for a generation.

And the life of Christ as manifest in mortal flesh, hath partaken of the afflictions of the upright in all ages. And the spirit of God is grieved, the just principle oppressed and offended with men's iniquities and transgressions. So Christ, considered as *a seed*, and in that low estate, is capable of being formed in man, both of being raised up in man by the power of the Father, of growing up as a tender plant, and as a root out of dry ground, and so of receiving power and help from him; as indeed every seed that is sown, and every plant that takes root, is capable of receiving virtue and nourishment according to its kind, or else it cannot be quickened to life, grow, or bring forth fruit. And such a growth of the immortal seed was both in Christ and in his people, which must be owned, if the seed of the kingdom within, and the spiritual birth or forming of Christ within, (or he as a seed or plant of renown,) be known and owned, or a suffering, crucifying, dying, and living with Christ be witnessed by man.

For Christ's suffering, cross, death, resurrection, life, and dominion are spiritually known in the true believer, who is of that seed which Christ took upon him. Yea, his spiritual begetting, spiritual forming in man, and spiritual birth is known within; and all for the redemption and salvation of man to God, or else he falls short of life and glory; and he that brings up the soul out of the horrible pit first descends thither.

And though it is not true to say, he only comes to redeem, raise up, or save himself; yet it may be truly said, he doth arise to scatter his enemies, and to bring man out of the pit; and in conquering his enemies, his own arm brings salvation to him. Isa. lxiii. 5, 9. And thus saith the Lord: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth—that thou mayst say to the prisoners go forth, and to them that sit in darkness, show yourselves;" (Isa. xlix. 8, 9.) which promise is of a general extent.

So mark here: he that redeemeth the prisoner, and calleth forth them that are in darkness, he hath his help of God that sent him. We are not to conclude that he helps not others, because he is helped himself. And Christ's sufferings, both inward and outward, (for they were two-fold,) were for man's benefit: as is testified in the said book, "Love to the Lost." "The creature is blessed of God for the seed's sake, and redemption from the vain conversation, as Christ gave himself for us, that he might redeem us from all iniquity," &c. So if thou wert thus redeemed, thou needst not inquire for the subject of redemption, nor accuse others for owning the seed of God, both in an oppressed state, and as raised up by the eternal

power and glory of the Father; for "worthy is the Lamb that was slain from the foundation of the world, to receive power, and wisdom, and glory, and might," &c.

However T. H. slights our testimony of the seed of God within, as in several states, and also of the spiritual resurrection of Christ in man, his brother H. G. confesses thereto in his book, (p. 54.) where he says: "Praises and hallelujahs to God for ever, who hath given us that witness in ourselves of which thou speakest, that we can experience the power of Christ's spirit risen in us for our sanctification and renovation, as well as Christ was raised from the dead," &c. Thus far H. G. Is it not here evident, that he has confessed to Christ's arising in man, for man's restoration? What thinks T. H. of this? Is this canting or gibberish? as his words are, p. 47.

Moreover, as the elect seed is spoken of in the scripture, both with respect to Christ the anointed, and with respect to his seed and heritage; so also the seed is Christ, not only as in himself, anointed with the oil of gladness above his fellows, but also as in union and conjunction with his church or members. As the body is one, and hath many members, so also is Christ; and so Christ and the body comprehensively are one. He is the Anointed, and we are anointed in him, and he that hath anointed us is God.

By all which it is understood, that we are partakers of the life, redemption, and privilege that is in Christ, as we are in him, and grow up in him. So that all our opposer's cavils, (which render our principle as only including Christ and God in the redemption, and not man,) fall to the ground as frivolous.

As for his groundless cavils in his 48th page, the little understanding he hath either of the measure of God's gift, his seed within, or of redemption by Christ, the elect seed, is very intelligible from the tenour of his impertinent and contradictory discourse throughout his pamphlet. By all which we see the nature of his pretended christianity, and how unchristian he is in his apparent oppositions against the Divine light and seed within.

SECTION XXI.

The Baptist's imperfect work against perfection.

Concerning perfection which we say is attainable in this life, he attempts to confute us, though very feebly, as will appear.

T. H. "I perceive you are forced as much as any others to borrow from the scriptures, without which you can no more prove any thing, either concerning Christ or perfection, than a mere Indian." p. 49.

Answer. Touching which it appears, that while thou grants we proved something for perfection from scriptures, how consistent with this thy after work is, against perfection, will further be manifest. But while thou concludes, that we can prove no more of perfection than a mere Indian, without the scriptures; how agrees this with thy former confession, "that man was always under an obligation, that God's sovereignty over him, and his inferiority to God might be acknowledged." Now if this be truly to be acknowledged by man, or mankind in general, why are *Indians* excluded? And if God's sovereignty over man, and man's subjection thereto be known, doth not this extend to perfection? If either the rule be perfect that thus obligeth man, or if in God's rule, power, or sovereignty, (as over man,) be perfection, which we affirm is able to evince itself where true fear and subjection to God is lived in, or sincerity and uprightness towards him retained. Though to such as thou art, who oppose sinless perfection as attainable in this life, there is a need more especially of producing scriptures to prove it, while you pretend a belief of them; for the perfect light or gift of God within you do not believe in.

Yet thou hast granted to perfection, "as sincere and upright;" (p. 50.) and is not this perfection of sincerity and uprightness without sin? Were it good doctrine to say that perfection, as it respects the sincerity and uprightness of saints, is sinful?

But that a perfect freedom from all sin in this life is attainable, we intend is by the all-sufficient power of Christ; and no true christian doth dissent from us herein. Nor doth this cause either pride or presumption, as thou falsely insinuates; but the contrary sin-pleasing doctrine that is for imperfection and sin while in this life.

And while thou confesses "a holy fear, humility, watchfulness, and industrious endeavours to persevere in a holy course to the end," (p. 50.) either thou dost hereby grant perfection, or a perfect freedom from all sin attainable in this life, or else thou excites people to be industrious, and endeavour for that which thou believes is not attainable; which is as much faithless inconsistency as to say, use your industrious endeavours to persevere in a holy course (that is sinless) to the end, but it is not attainable. Were not this a sad and heartless way of preaching, to put people upon impossibilities.

Again, upon Phil. iii. 15, "As many as are perfect, be thus minded." Thou says: "By perfection, no more can be understood in this text, than sincere and upright, accompanied with an earnest reaching after perfection, as Paul did." p. 51.

Answer. Whatever perfection with respect to a full apprehension or knowledge was pressed after by Paul, as Phil. iii.

12, 13, yet this his perfection of sincerity and uprightness was sinless. It was pure in nature, wherein he was capable of attaining a perfect growth in spiritual understanding. And this is implied in his pressing after perfection while he was perfect, as appears in his own words.

But if in this sense, sincere and upright men do earnestly reach after a sinless perfection, and that Paul did so, then it is attainable; otherwise both Paul and the rest did earnestly strive after an impossibility. And this renders both their praying, striving, and preaching invalid as yours is, who require people earnestly to reach after perfection, and yet tell them it is not attainable.

Upon Mat. v. 48: "Be ye perfect as your heavenly Father is perfect," thou presumes, "we intend not that we should be perfectly powerful, wise, and good, as God is."

Answer. 1. We do not intend that we should be God,—but holy, just, and good men, renewed after his own image, which is perfect. 2. Though not so perfectly powerful and wise as God is, yet while thou withal excludes being *good* as God is, thou art contradictory in saying, the meaning of the text is, "be merciful, as your heavenly Father is merciful," that is, "love your enemies, do good to them that hate you." p. 51. These are not intelligibly consistent, that we must not be good as God is, and yet merciful as he is; that is, love our enemies, &c. I would know if that soul is not endued with the goodness of God, that is endued with his mercy and love, so as to do good to enemies. Was it not a plain character of being his children, that they so loved their enemies, and did good to them that hated them? See Mat. v. 44, 45.

But this perfect resemblance of the heavenly Father, such sin pleasers and pleaders, as T. H. will not admit of in this life, who is so far from this love and goodness towards enemies, that his enmity leads him to abuse, and defame us, who never owed him nor his friends any ill-will in the world.

But when doth he expect this resemblance of God, or sinless perfection to be brought forth? This appears in answer to the question stated by him thus, viz.—"Where wouldst thou be perfectly free from sin, if not in this life?" His answer is, "in heaven." p. 50.

Reply. He would be perfectly free from sin in heaven, as he pretends, but opposes perfection being attainable in this life, accounting it the cause of much pride, and presumption, and hinders all holy fear, humility, watchfulness, and industrious endeavours to persons in a holy course; whereas this all tends to a perfect life. But sufficiently hath he contradicted this his sinful doctrine against a perfect freedom, where he confesses, (p. 24.) "that Christ came to carry on in the world the design

of Infinite grace and love, in being a Saviour of sinners from sin death and hell."

Note here, he hath given a deadly blow to his own imperfect, lame, and sinful cause. For if Christ came into the world to save sinners from sin, and to redeem us from all iniquity, then to be so saved is attainable in this life; for Christ is able perfectly to do the work which he came for, that is, to save from sin, and to redeem from all iniquity.

Again, T. H. in his forgery deals very corruptly, according to his wonted manner, in stating the *christian* and the *Quaker* thus speaking, viz.

"*Christian.* If thou canst prove a perfect freedom from sin's inherency, &c. remember thou must prove it by scriptures or instances.

Quaker. I will prove it by both.

First. By scriptures, Phil. iii. 15. Mat. v. 48.

Secondly. By instances, many of our Friends do witness it." p. 50, 51.

Reply. Herein most falsely and abusively he hath acted towards the Quakers, speaking his own notorious forgery as their proof. They have no reason to choose him for their mouth; for why need they bring any instances of themselves for proof, when they are left to prove perfection by the scriptures, or instances, while the scriptures plainly prove it. And let me tell him, it is not our manner of arguing with our opposers, to tell them, that many of our Friends witness perfection, knowing not only that to be the thing which they seek to reproach us by; but also that to plead the verity of principles from the mere credit of persons asserting them, will be no prevalent proof, nor effect any conviction, while the persons themselves are slighted and abused.

But our adversary having thus falsely acted the *Quaker*, saying, "many of our Friends witness perfection," he declines the scriptures for it, and falls upon personal reviling; and to express to the world some wrong expressions and mistakes of persons—if he rightly state them, which I much question, because of his many notorious abuses.

SECTION XXII.

Thomas Hicks' groundless calumny and malicious railing against G. Whitehead.

Now we come to his railing and slander against G. Whitehead, viz. "That he is guilty of deceit and falsehood in matter of fact; and that he told him he was a knave, that is, he was a false deceitful man." p. 53.

Answer. Here I shall take leave to answer for myself; therefore understand, reader, what he pretends as his reason for this abusive language to me. 1. He accuses me with "denying my opinions, when charged with them." 2. "He that shall give a false relation of what another man asserts, and does it wilfully, is false and deceitful." Thus he accuses me; and why so? "Because I acknowledged explications to be given to his propositions, yet give not the least hint what those explications were." p. 53.

Reply. To the first, I still do deny, as none of my opinions, as stated by T. H. in his accusing the Quakers: viz. "That they deny the person of Christ, his offices, satisfaction, and the resurrection of the body." I do recharge these upon him, as his lies and slanders, forged and brought forth in envy and darkness, as I did in the paper and public debate between us; and in so doing I do not deny any opinion or tenet of mine or my friends. And he dealt most disingenuously in not laying down my own words to prove that I denied the person of Christ, or his offices, satisfaction, and the resurrection. But, instead thereof, was it either ingenuous or honest to bring my adversary T. D.'s pamphlet, styled a "Synopsis," (which falsely accuses me with saying, "there is no resurrection from the dead,") for proof? Most falsely instancing my answer to W. Burnet, in which answer, quite contrary to what I am accused of, I have given a plain confession to the man Christ, his offices, satisfaction, and the resurrection, according to the scripture, though it is probable not in my opposer's words and terms. For note, that his charge which I denied, was not that the Quakers deny the raising again of this very body of flesh, &c. but the resurrection of the body, in this general phrase.

Is it therefore ingenuous that I should be thus accused in these general terms? And when I cannot in reason or conscience own T. H.'s manner of stating things, as my opinions, in his own words, both besides and contrary to what my words were or are, must I be therefore called "a knave," "a deceitful fellow,"&c.? Whereas my conscience bears me witness, that if he had stated either my affirmations or denials, in any case, in my own words, books, or writings, I would not in the least have disowned or receded from them as mine, but either have stood by them, or upon plain scripture evidence to the contrary, should have fallen under conviction and reprehension, according to the nature of the error or mistake, if truly detected or proved guilty thereof.

Concerning the resurrection, I am so far from balking my testimony, or receding from what I have and do hold concerning it, that I intend, (if God permit,) to speak further

thereof, according to the sense and understanding given me, and that before I have done with my present opposers. As T. H. takes the liberty to be the Quakers' mouth, and to present them as speaking those impertinencies and falsehoods which are merely his own forgeries, and never believed nor intended by them; let the unprejudiced reader judge, whether he be not herein guilty of falsehood and deceit, as in divers things hath been signified in this discourse.

And as for his second accusation, admitting that I did not write down all his explications upon his positions, it is no proof that the relation of what I gave was false, as he accuses me; neither hath he proved that I have given a false relation of any one position of his.

Besides, in some of his positions the very substance of his reason or argument, is therewith inserted in my paper; others of his positions are so absurd and gross, that he could not make so much as the colour of a reasonable explication upon them. And therefore I did endeavour to induce him, upon more deliberate considerations, to produce what explanations he could for his doctrines; for which these were my words: "If our opposer says we have not inserted his explications upon his assertions, our answer is, that is his work, he hath liberty to do it himself."

Now if for this he must revile me in the open street, calling me knave and shaking his stick at me: if the Baptists will prove men knaves at this rate about principles or opinions, they will make all knaves that oppose them, who do not relate all circumstances of words, as well as their assertions, how impertinent soever.

Though I am unwilling to reflect upon all of them for this outrageous and uncivil carriage, and defaming language of their brother Hicks; for his brother W. Kiffin did somewhat ingenuously show his dislike thereof openly; yet when he attempted to prove it, adding thereto against me such language as this, viz. "impudent fellow," "audacious fellow," "deceitful fellow,"&c. to excuse him herein, some of his companions said, it was his zeal. But this cover was too narrow; such hypocritical and false excuses will not hold up the credit of T. Hicks, and those his adherents.

And be it reminded, that in divers things he hath both curtailed and wholly left out my explications, particularly of that passage cited by him in his 28th page, viz. "That which is spoken from the Spirit of truth in any, is of as great authority as the scriptures, and greater." Here he stops and leaves out, "as received and proceeding immediately from that Spirit, and as Christ's words were of greater authority when he spoke, than the Pharisees' reading the letter," as before hinted. See,

here he hath called me a knave for that which he is more manifestly guilty of; and so is condemned out of his own mouth, in that which he himself allows.

And I desire that Thomas Hicks may look at home, and examine his own conscience, whether he was not in himself detected for his passion and fury towards me. I would not have him go on wronging his own conscience, nor withstand that light in him, which in secret would show him his infirmity and evil, in this matter of passion and calumnious railing, whereby he will never gain upon the spirits of any, who are tender and sincere to God.

Instead of repenting thereof, he brings the same language over again in his postscript, after he has had both reproof and deliberation to have learned better. But it appears he is disturbed and chafed in his spirit, as a man guilty, and therefore shuffles to ease himself, by telling us again thus, viz. "I told G. W. he was a knave, whereof I did then, and do still esteem him, &c. really false and dishonest." p. 91.

To which G. W.'s reply is, the Lord forgive him. Howbeit I defy my adversary's implacable enmity, and do challenge him and all the world, justly to detect me of dishonesty, or of acting against my conscience, or to the injury of any one living. Knowing my own peace in the testimony of a good conscience towards God and man, I do really defy the envy of the devil and all his agents.

And T. H. cannot hide his passion and railing, by his begging the question, viz. "doth not that Quaker who wrote that book called the Lying Wonder, (p. 9.) endeavour to fasten these terms of fool and knave upon J. G." Whereas his case was not the same with mine, nor is he positively so charged. For his brother J. G. attempted to attest the Anabaptist's Lying Wonder out of Lincolnshire, upon the mere credit of his brother Ralph James, (the fomenter,) as having been an elder of a congregation many years, from whose mouth J. G. had the relation of a great miracle done by the prayers of their church, though contrary to their faith, who affirm that miracles are ceased long since. And yet in his letter to his elder R. J. to desire a reason why this great handiwork of God hath been so long concealed from publication, when he himself knew of it some months before, as also Ben. Morley, as J. G. affirms; to which the words are added by T. R. thus, viz. "Whether J. G. be not as much fool as knave by his own handiwork, let his brethren judge." See here it is referred to his brethren to judge in this case, which was, 1. His deposing the Lying Wonder under his hand from the credit of the forger. 2. His pretending to desire a reason of its being so long concealed, when he himself knew of it some months before; though they have not judged

his folly, (at least,) in this. But T. H. hath positively called me a knave, a deceitful fellow, &c. 1. For not writing all his explications upon his doctrines, (which are false,) 2. For rejecting his charge against the Quakers, (of denying the true Christ and the resurrection, &c.) as false and slanderous, seeing we own both according to the scriptures, judge, candid reader, this man's shuffling to cover his envy and malicious railing.

SECTION XXIII.

The Baptist's abuse against G W. about a meeting with them at Devonshire house, the 18th of the 7th month, 1672, and T. H. taking part with a Socinian pamphlet.

He accuses me of so much "partiality as renders me guilty of very great imperfection," (p. 54.) about a relation of what happened betwixt him and me, at a meeting in Devonshire house, the 18th of the 7th month, 1672.

This is of little value to me, while I and many others know the contrary, and while he neither proves his accusation, nor gives either a true or impartial narrative thereof himself.

But his chief pretended proof against me, is our saying the Baptists seemed more like beasts than men, several at once making a bawling and hideous noise, &c. Of the truth of this many were eye and ear witnesses; and he cannot clear them herein. But instead thereof, he falsely says, "the Quakers manifested as much rudeness, as the worst of men are want to do to their opposers."

But in this also, he hath very grossly belied the Quakers. And he may know in his own conscience, that he himself was a pattern of incivility towards us; stirring up his proselytes into rudeness by his passion and ill language, as knave, deceitful fellow, audacious fellow, impudent fellow, &c. whereas he had no such language nor behaviour from me, or my friends.

Besides, there were many of his friends, and but very few of mine had notice; because some of the Baptists pretended before to me, that there should be but a few of their friends, and therefore I acquainted but very few of mine; otherwise, I should have made it more public, if they had but dealt ingenuously by me, which I must say, they did not.

And for him thus to charge the Quakers with manifesting as much rudeness as the worst sort of men; he doth not so much as except common revilers, drunkards, or persecutors; so that his slander is the more gross and notorious.

He says that "they called to speak directly to the question, viz. whether this body of flesh and bones shall arise again? To which Whitehead answered, that this body of flesh and bones, shall not arise again."

Here again he hath wronged my answer; for it was not stated in these words, but in the very words of the apostle Paul, 1 Cor. xv. 35, 36, 37, 38, as in the narrative is fully related. For being aware of their carping, cavilling spirit, I kept close to the plain words of scripture in my positive answer.

Howbeit when W. Kiffin said: "That the seed, that is sown, is this same body of flesh and bones which shall arise, though otherwise qualified, viz. more glorious," &c. this being upon my question about the seed, to which God gives a body as it pleaseth him: "I denied that the terrestrial body, or body of flesh, blood, and bones, as dead and buried, is the seed intended by the apostle, to which God gives a body, as it pleaseth him. And that the very same carnal body, should arise again: I say, *it hath not yet been proved to me*, nor am I satisfied therein, from any who have obtruded this question and controversy upon me." To which I now add, nor am I resolved by these men. But the question may be further examined hereafter.

Again: after I am accused for leaving out of the narrative the aforesaid answer, viz. about this body of flesh and bones, falsely obtruded upon me, the pretended omission is supposed to be either from a "bad conscience, or a defective memory," (p. 54.) wherein my own conscience doth clear me; and my innocency concerning the first, and experience of the latter, is better known and judged of in myself than by an envious and false accuser, that neither knows my conscience nor capacity.

And yet after thus doubtfully accusing me, either for an evil conscience or bad memory, he presently saith: "Hence I conceive it to be more proper for him to be angry with himself, for being deceitful, than for another to tell him that he is so." p. 35. See here what a positive judge he makes himself over my conscience, when before he is so doubtful and wavering in his charge. For suppose any omission through defect of memory; is this sufficient ground to conclude a man deceitful? Mark the inconsistency of this man's work of envy against me. And I do not only reflect his false and ill language upon him, but also testify against his malice, and his slandering me, (as he doth divers others,) and particularly his outrage against G. F. most maliciously and falsely reproaching him as "a blasphemer and deceiver;" and for instance tells us, "he has been publicly detected, as namely, by a book called, The Spirit of the Quakers tried." p. 55.

Concerning which I would have the reader to take notice, that the book he here cries up, is a Socinian book, wherein the divinity of Christ is denied; and that G. F. is chiefly opposed for asserting the divinity of Christ, and particularly for confessing that Christ was in being, and in glory with the Father, before the world began. Hence it is observable, this adver-

sary of ours makes little conscience whom he takes part with, so that he finds them to be enemies to us.

He now questions "whether to attain to perfection, be the privilege of any on this side of death." p. 55. When before he hath opposed its being attainable here, and put it off till he be in heaven. p. 50. But now he is uncertain whether perfection be attained by any on this side of death. He should have appeared thus ingenuous at first, and not have positively opposed that which afterwards he questions. But this is according to the tenor of his uncertain and confused work.

LUX EXORTA EST:

OR THE

LIGHT SPRUNG UP

IN THE

DESPISED QUAKER,

WITH EVIDENT TESTIMONY AGAINST THE DARKNESS AND PREJUDICE OF THE

OLD ANABAPTIST.

IN ANSWER

To Henry Grigg's book, styled, "Light from the Sun of Righteousness," (but proved an effect of smoke and darkness, proceeding from the pit of enmity and confusion;)

Unnaturally published against his own natural sister in Barbadoes, chiefly, because of her owning the people of God called Quakers, and their Principle,

WHICH IS HEREIN FURTHER VINDICATED;

AND HIS

Erroneous doctrines, self-contradictions, and impertinent exceptions, are examined, compared, and overturned.

BY GEORGE WHITEHEAD.

——Neither do the aged understand judgment.
Night is come upon you, and the day is become dark over you.

London—Printed in the Year 1673:

PHILADELPHIA—REPRINTED BY JOSEPH RAKESTRAW,
NO. 254 NORTH THIRD STREET.

1824.

TO THE READER.

Serious Reader, the implacable enmity of divers Baptist teachers against us, our present liberty and prosperity, is very obvious, by their several perverse confused pamphlets; although the sad experience and fruitlessness of coercion has not been shown by their valour. They have cause rather to be abased and humbled for their timorously obscuring themselves, (many of them,) in the late stormy times, than now either to boast, or thus come croaking out in warm weather, with blasphemy and revilings against the light of truth, or us its children. As also for their many divisions among themselves, contrary to this man's pretended order and communion of him and his brethren of their baptized churches, (as in page 53,) being divided about principles and doctrines. Some of their leaders and chieftains preaching up a personal election; others general redemption; some for Christ's dying for all; others for his dying but for a few; some for the Jews seventh-day sabbath; others opposing it; some holding the soul's mortality with the body, others its immortality. They should have been reconciled among themselves, before they had thus appeared in print against us called Quakers; for as yet we have no consistent matter from them to deal with.

LUX EXORTA EST:

OR THE

LIGHT SPRUNG UP

IN THE

DESPISED QUAKER.

I. CONCERNING THE LIGHT WITHIN.

The light or life of the eternal Word, which is the light of men, (John i. 4.) is spiritual and divine, as is that Word; and therefore able to direct man's way out of sin, and to give him power against it. What cruelty and partiality does he therefore, (like the partial-minded electioners,) reflect upon God, in saying, that "this light or illumination of the eternal Word, leaves man like the priest and levite in his blood and wounds!" and yet how manifestly is this contradicted in his granting "that by this light mankind may come to understand there is a God, and also their duty as he is their Creator?" Now this their duty is both truly to love, obey, and fear him. The man also grants "the light to convince them of sins, and teach them to do unto all men, as themselves would be done unto; and that if the heathens did follow the light, (they are enlightened withal by the glorious Creator,) they would shine forth in the principles of morality and just living." p. 9. It appears that this light in all men, can both teach them their duty to God and to one another; so it would teach them both to be godly and just. Then the question is, whether all that are so taught, and are such, be they called heathens, or others, be not in reality christians? Can a man be godly and not a christian? Surely if the heathens do mind and follow so much light as God has given them, they shall be saved. For is there more required than what is given? Or doth God condemn men for not improving more than he gives them? How can they then be inexcusable, or left without excuse before him?

This opposer is not only cruel, in leaving men in their blood and wounds, though they follow so much light as is given them, but he is greatly confounded about the light in all men: one while calling it "The substance of the law of the first

covenant," (p. 11.) another while he saith, "that law was a more glorious ministration, and did convince of sin more clearly than this light." p. 10. Whereas the inward convincement or conviction, does not arise from the law, merely as written without, but from the law or light as received from God in the heart. Another while he calls it "the spirit that God has formed in man. Zach. xii. 1. The candle of the Lord." p. 9. Let the ingenuous reader judge how this man is shattered in these his contradictions, inconsistencies, and variations, and how plainly he has broke the neck of his own cause in confessing that the Lord Jesus, as the eternal Word, enlighteneth all men. For Jesus Christ and his light *as the eternal Word*, is the Divine and highest light.

II. CONCERNING REDEMPTION, JUSTIFICATION, &c.

He is very inconsistent in saying that "redemption and justification have been fully completed and finished by our Lord Jesus, for us, once for all; and that the debt is paid, and satisfaction made," (p. 14.) while yet he grants that "ignorance and unbelief as chains and fetters bind many in satan's kingdom." (p. 14.) For did you ever know of any so fully in a redeemed and justified state, while so actually under satan's chains and fetters in his kingdom? Or that any should be thus detained in prison, so long after the debt is paid and satisfaction made, as he imagines? But in this notion of *satisfaction*, he appears very short and shallow; though it be not a scripture phrase, as T. Danson grants, (Synops. p. 19.) and though it depend but upon "some notions of law," as Dr. Owen saith. Declar. p. 150. That all men's debts should be so strictly paid, or such a severe satisfaction made, to vindicate justice, by Christ in their stead, which God never imposed upon the Son of his love, and that for sins past, present, and to come, (as some say,) is inconsistent. Besides the gross liberty this gives to sin, how agrees it with his teaching them to pray, "Forgive us our debts?" Math. vi. 12. For what needed that, if they be all so strictly paid in their stead? Howbeit, that Christ in another or more acceptable sense, was a most satisfactory offering and sacrifice for mankind, for a sweet smelling savour to God, (Eph. v. 2.) we confess and own. And that he tasted death not only for some, but for every man, and is a propitiation for the sins of the whole world.

And that men are not justified, nor all their debt paid in their stead, while they are actually in chains in satan's kingdom, see this man's concession to his own confutation, touching the power of true conversion that is taught by Christ and his ministers, viz. "That a man must repent, that true repentance

is a thorough change of the mind, and that it consists in, 1. A clear sight and sense of sin. 2. Godly sorrow in the sense and burden of it. 3. In utter abhorrence and forsaking of it. And also—faith is required, and must be wrought with power in the hearts of the penitent," &c. p. 15, 16.

Mark, then, here is some debt for men to pay through the help of Christ's power and work within. But to go round again, he slights that *inherent holiness* which is wrought within, and accuses his sister for not having a deep dependancy on that sacrifice of Christ's "crucified body without." p. 14. The truth is, she or they that believe Christ to be risen, and know his power in their hearts, may think it improper to have their dependancy on his body, as crucified without, but rather on him that lives for ever, as knowing the blessed effects of his sacrifice, to wit, the relief and redemption which his flesh and blood affords.

His saying "the debt is paid," and yet fearing his sister's "remaining in prison and darkness, notwithstanding her teacher near," (p. 14.) proves no more against the light, the inward teacher, than against Christ's sufferings. She may as well say, "brother for all thy dependance upon the crucified body without thee, I fear thou art yet dead in thy sins and in gross darkness, and thou takest not the course to convince me, nor at all to draw my heart towards thee and thy brethren, by such sad and wicked work as thou makest against the light."

Concerning his water baptism, it is not reasonable in him either to impose it, or judge us transgressors in not submitting to it, (p. 18, 27.) until he prove his call, or himself or any of his brethren commissioned from heaven, as John was, to administer it. For we do not own it to be Christ's baptism, and until they prove themselves so called, they should let us alone without it, we being content with the one baptism of the Spirit.

III. OF THE LORD'S SUPPER.

The drinking of the fruit of the vine in the Father's kingdom, and the eating of the living bread which comes down from heaven, (John vi. Luke xxii. 18, 30. Mat. 26, 29.) we are come to witness, and so to partake of the heavenly passover, and the communion of the body and blood of Christ, which wise men can judge of. (1 Cor. x. 15, 16.) And the power and coming of our Lord Jesus Christ we have been eye witnesses of; so that we cannot dote about signs and shadows, as you carnal professors do, whose pretended Lord's supper is but bread and wine, and no more than a sign, type, or shadow, which the clear light of the gospel and its dispensation is beyond. And in it there

is no need of those shadows for a sacred memorial of Christ's death; for the supposed use and end thereof is better supplied by the Divine light and spirit of the everlasting gospel, which hath not only begotten in us a living memorial and sense of the death of Christ, and blessed effects thereof, but hath also brought us to know the power of his resurrection, and our being risen with him. So that we are not only dead with him from the rudiments of the world, and from touching, tasting, and handling those things that perish with the using, after the commands and doctrines of men, but also being risen with Christ, we are come to set our affections on things above.

Where are those his words written in scripture, viz. that "bread and wine remain in full force until Christ's second coming in person?" p. 19. Where do the scriptures call his second appearance *a coming in person?* which was a coming to salvation. Heb. ix. 28. But this man saith, "he is not so come the second time," which doth conclude that all the primitive believers, or christians, who so looked for his second coming, both fell short of salvation, and missed and were disappointed of their hope and expectation, which is a sad mistake.

His saying, he dare not be wise above what is written, (p. 29,) contradicts his asserting that which derogates from what is written, viz.

"That Christ's second coming to salvation is in person, or a personal coming," (John xvii. 11. and xiv. 19.) whereas, (nigh his departure,) he said, "I am no more in the world," and "yet a little while and the world seeth me no more, but ye see me." His spiritual appearance was to be in the world, and he universally to be seen in judgment.

As for *that* which *Paul* received of the Lord, 1 Cor. xi. 23, proves not that he received outward bread and wine of the Lord, to deliver to them, till Christ's supposed coming in person again. But he received of the Lord, not only the relation how Christ took bread and the cup, &c. and so of the administration of the sign or shadow, but the communication of the mystery, viz. the body and blood of Christ. See 1 Cor. x.

And this was *that* bread and *that* cup spoken of 1 Cor. 11. 28. And he further shows what he received, and what he delivered concerning Christ and his comings, 1 Cor. xv. 1, 2, 3, 4, 5, 6, 7, 8.—2 Cor. xiii. 5. As for the Corinthians, many of them were carnal, and their minds too much in outward things and shadows, and some liable to run into idolatry. And the apostle in some things condescended to them as weaklings, below the spiritual and manly understanding; wherefore their practice and example is not in every thing binding to spiritual men.

IV. OF BAPTISM.

H. G. asserts from Mat. xxviii. 19, 20, "The baptism here spoken of is that of water." p. 23. "To baptize with the holy Spirit, is the alone work of Jesus Christ; and it never was in the power of any apostle or disciple to do it." p. 24.

Answer. This man contrary to his pretence, here makes himself wise above what is written, in adding to the command, that it was the baptism of *water*, which is not mentioned in the command; but rather it appears to be a spiritual baptism which the disciples were empowered to administer, in that they were to teach, baptizing them εἰς τὸ ὄνομα, into the name, &c. which ὄνομα imports the authority and power of Christ, and sometimes Christ himself, and sometimes reverence and worship. See T. C.'s Lexicon. The man is very rash in concluding that it was never in the power of any apostle to baptize with the Holy Spirit. I ask him if the true ministers were not endued with power from on high, to turn and convert people from darkness to light, and from satan's power to God? And if so, what is this short of the Spirit's baptism.

His meaning from Paul's not being sent by Christ to baptize, but to preach the gospel, (1 Cor. i.) is "that he gives us to understand, that to baptize was not the alone or chief business he was sent to do." p. 27. "Alone or chief business," is his own addition to Paul's words. What need he give them to understand, that to baptize was not his alone business, while they knew he was more a preacher. It is not to be supposed, that the Corinthians should think that Paul was to do nothing else but baptize or plunge them in water. But he himself gives it as the chief reason why he baptized none but those few mentioned; namely, "for Christ," saith he, "sent me not to baptize, but to preach the gospel." So he did not thank God for neglecting part of his commission, in baptizing so few, but partly to prevent their wrong use thereof, and chiefly because his commission did not extend to water baptism.

And as to his allegation, to prove that the word "*not*," is not always used as an absolute negative, (p. 27.) he cites John vi. 27: "Labour not for the meat that perisheth, but for the meat which endureth," &c. If the occasion of these words be minded, "*not*," will prove an absolute negative in this place. Jesus was speaking to them that sought after him, because they did eat of the loaves, (ver. 26.) and were filled, for which end they ought *not* to have sought after him.

And admitting his instance in Adam, that he was not deceived, namely, that he was not first deceived, taking in the word "first," from the verse before; this is altogether impertinent to his purpose, about Paul's not being sent to baptize, there

being no such discovery, that Paul was sent at all to baptize, as there was of Adam's transgression, but the contrary, in that Paul expressly said, Christ sent me *not* to baptize, but to preach the gospel.

V. OF THE ANOINTED.

To his saying the word *Christ* signifies one *anointed*, accounting it absurd to say, the *Spirit* or *Anointing* is *Christ*, (p. 37.) I answer, are not the Father, the Spirit, and the Word one? Christ, as the Son of God, is God's Anointed. And is it not granted that he was the Son of God by eternal generation? And so was, before he took upon him that body prepared for him, called the Lord's Anointed; (Psal. ii. 2.) which word *anointed*, sometimes relates to his being *set up*; or, exalted as king. "Yet have I set, (or anointed, Heb.) my king upon Sion, the hill of my holiness." ver. vi. As also to his being endued or anointed with power from on high, which power is that divine unction. And in that Christ is called "the power of God, and the wisdom of God," (1 Cor. i. 24,) he may as properly be called, the Anointing, as "where the Spirit of the Lord is, there is liberty, now the Lord is that Spirit." This anointing is not an outward unction, nor outwardly received upon the flesh or body; but being a divine unction of glory and power from above, it is inwardly and spiritually received by an immortal seed and birth born from above, as that which is born of the Spirit is spirit. As for his terms "human nature," and "glorious unity between the divine and human nature," (p. 36.) he talks he knows not what, and beside scripture language. The word human is not by the scriptures applicable to Christ in glory, but originally relates to the earth, and so to the body of man as coming thence. But Jesus Christ was the Anointed, as he was the Son from the Father's substance, (which he was before he came in the flesh, or took upon him that body that was prepared for him,) and the Anointed, and Saviour, by the divine power given him, when in that body upon earth; though more highly exalted or anointed, as ascended far above all heavens, and exalted in the Father's glory. He is the Anointed and Saviour also, as revealed and formed in the saints; (Gal. iv. 19.) the Anointed as set up from everlasting; the Anointed both in sufferings and in glory; the Anointed both as he came in flesh, and as coming and revealed in the spirit in his people. And his name by which life and salvation comes, and is given, is his divine nature and power, to which his name relates, that is above every other name.

One thing that H. G. and his brethren stumble at, and at which his soul is wounded, as he saith (p. 30.) is, that Christ

was never seen with an outward (or rather carnal) eye, which H. W. is accused of, for saying, "the eternal Son of God was never seen with any carnal eye." To which I say, they should have been so ingenuous as to have considered the intent of these words, and more candidly to have construed them thus: Christ as the eternal Word, the Lord from heaven, the only begotten of the Father in his spiritual discovery, as the image of the invisible God and brightness of his glory, cannot be seen with a carnal eye. Flesh and blood hath not so revealed him; the saving light of Christ never was nor can be reached with the carnal eye. He that seeth the Son, and believeth on him, hath everlasting life; (John vi. 40.) and, as saith the Son of God, "he that seeth me seeth my Father also." John xii. 45, and xiv. 9. But none can see the Father with a carnal eye, therefore none could ever see the eternal Son with their carnal eyes, in this sense of seeing, which extends to true knowing. John viii. 19, and xiv. 7. Though many saw the body or person of Christ in the days of his flesh, wherein he was crucified and put to death. The Jews and persecutors saw him in that sense with their outward eyes, when they neither truly saw nor knew him to their salvation, it being the spirit that quickeneth. And such a sight of Christ as that of his body or outward man, no reasonable man can be so absurd as to say it was not obvious to the bodily eyes, and it is equally absurd to image that any of us should intend otherwise.

Now the faith of these Baptists concerning the Son of God, according to their carnal discourse of him, may be modelled into this or the like argument, viz. If Jesus Christ, the Son of God, be also the Son of man, glorified on the right hand of God in heaven, then he consists of an human body of flesh and bones, as some say; or of a body of flesh, blood and bones, as others say. But he is the Son of man glorified, &c. *Ergo*, he consists of a human body, either of flesh and bone, or of flesh, blood, and bones, in heaven.

Answer. I deny their varied consequence as inconsequent; for Christ was called the Son of man in a higher sense than this human, earthly, or carnal sense, which they represent him in, in that he himself said, "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," (John iii. 13.) and "what if you shall see the Son of man ascend up where he was before—it is the Spirit that quickeneth, the flesh profitteth nothing." John vi. 62, 63. Who will affirm, that as he came down from heaven, or as he was before in heaven, he so consisted of a carnal human body, either made up of flesh and bone, or of flesh. blood, and bone, in their gross and carnal sense. John the Baptist had not such mean thoughts of Christ, as these carnal Baptists have, for John

said, "He that cometh from above is above all, he that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all." John iii. 31. And the flesh of the Son of man, which he gave for the life of the world, is that bread which came down from heaven. John vi. 50, 51. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." ver. 53. Yet that the name *Son of man* was applied to him as a sufferer, and as he said, "so shall the Son of man be three days and three nights in the heart of the earth," (Math. xii. 40.) I deny not. But this doth not limit him from being called the Son of man, in a higher state. Each of God's prophets might be called, (as divers were,) a Son of man; but Christ, the great prophet, the Son of man. The apostle distinguishes between the first man and the second man thus: "The first man is of the earth earthly, (or human,) the second man is the Lord from heaven." 1 Cor. xv. 47. Therefore the second man is not human in their sense, nor consisting of a human or earthly body as the first man. And Eph. iv. 9, 10, "now that he ascended, what is it, but that he also descended, first into the lower parts of the earth—he that descended is the same also that ascended up far above all heavens, that he might fill all things:" And Phil. iii. 21, "who shall change the body of our lowness, that it may be fashioned like unto his glorious body," &c. Now, if it should be read according to these Baptists' sense, it must be, *who shall change our vile bodies, that they may be fashioned like unto his human body;* as if they were not *such* already. And how disproportionable is it to say, *Christ consists of a human body of flesh, blood, and bones in heaven;* but the saints must have a spiritual glorious body in the state of glory hereafter! Yet to prevent these men's scruples concerning our owning the man Christ, or the Son of man in glory,—I tell them seriously, that I do confess both to his miraculous conception by the power of the Holy Spirit overshadowing the virgin Mary, and to his being born of her according to the flesh, and so that he took upon him a real body, and not a fantastical one; and that he was real man, come of the seed of Abraham; and that he in the days of his flesh preached righteousness, wrought miracles, was crucified, and put to death by wicked hands; that he was buried and rose again the third day according to the scriptures; and that after he rose, he appeared diversely, or in divers forms and manners*—He really appeared to many brethren, (1 Corinth. xv.) and afterwards ascended into glory, being translated according to the wisdom and power of the Heavenly Father, and is glorified with the same glory which he had with the Father before the world began, being

* Mark xvi. 12. Luke xxiv. 36, 48. John xx. 19, 23, 24, 29. Mat. xxviii. 9, 10.

"ascended far above all heavens, that he might fill all things," whose glory is incomprehensible, and beyond the apprehension of human capacities.

VI. OF JESUS AND HIS BODY; OF MAN AND THE BODY OF MAN.

H. G. cavils at my speaking distinctly of the body of Jesus, in that Joseph of Arimathea begged the body of Jesus; and to confute me herein, he instances that of the body of Saul, and saith, that *the case is the same*, and the body of Moses, which the devil disputed about. p. 39, 40, 41. But in this I cannot see any valid matter to his purpose, nor wherein he can intend it, unless he believes that the soul, or spiritual existence of man, dies with the body. The devil appeared wiser than he, concerning this distinction, in that his disputing about the body of Moses, implies a distinction between Moses, as to his immortal existence, and the body of Moses. And that he did not confound them, as this man does, who concludes Jesus Christ to consist of a human body of flesh and bone, which the original being of no man properly consists of. Though to prevent cavils, and for quietness' sake, I will grant him thus much, that the name *Jesus Christ* is indifferently and mutually applied, both to his spiritual being, and to the body he took upon him, and that distinctly in scripture, although the names *Messiah*, *Jesus*, *Christ*, the *Anointed*, the *image* and *glory* of the invisible God, the *Word*, the *Light*, the *Life*, &c. do more eminently, and more originally belong to him, as he was before he took that body upon him, which he called "this temple," and it was called "the body of Jesus."

H. G. says, "What a strange epitaph would this man write upon a tomb-stone; he cannot write, here lies the body of Thomas or William, &c. but rather thus, here lies the Thomas of Thomas." p. 41.

Reply. This more properly falls upon himself, in not admitting that distinction touching *Jesus* and the *body of Jesus*. But by concluding and confining Jesus Christ, to consist of the mere body of flesh and bone, and that he could not be Jesus Christ, the Saviour, before he took upon him that body, this man cannot write, "Here lies the body of Thomas or William," &c. (which implies a belief of an immortality of the man, as to his spirituality,) but rather, "Here lies the whole man Thomas or William," without admitting of any such immortality. And yet I will grant him as before, that the word *man* is indifferently applied to either the spiritual being or body of man, as there is an inward man and an outward man. 2 Cor. iv. 16.

"God created man in his own image;" and yet it is said, "he formed man of the dust of the earth." Gen. i. 27,

and chap. ii. 7. It is said, that "the rich man died and was buried," which was his body, "and in hell he lift up his eyes," &c. which could not be that part which died and was buried, but the immortal part or soul, (Luke xvi. 22, 23.) yet the word man, most properly and originally, (as God created man in his own image,) belongs to his spiritual existence or being; for the earthly body was not the image of God.

But farther, let the reader observe how evidently H. G. has contradicted his foregoing stuff, (for a human Christ consisting of a body of mere flesh and bone, against my distinction concerning Jesus and his body that was put to death and buried, which was also raised,) as where he speaks distinctly of Jesus and his body, (p. 23.) and confesses that Christ came *in the flesh*—(p. 36.) that "he hath an outward glorified existence"—that he *hath* a body, (p. 46, 47.) "Christ's crucified body," (p. 50.) "the body that was prepared for him." (p. 79.) "He did assume our nature." p. 80. He had the very "form, shape, and fashion of a man." p. 81. And what *He* or *Him* was this he speaks of. Was it not Christ, the Son of God, the anointed?

And to his arguing, "that if Jesus Christ continues a man for ever, then he hath a body of flesh and bone for ever:" this doth not follow, but is falsely deduced, as before is proved, that man both did and doth exist when he hath not such a carnal body as he intends. Although I do own Christ to be the Heavenly and Spiritual man glorified, and, (in a more sublime and heavenly sense,) his flesh and bone, of which the saints are members, and that the true Christ is not without blood to communicate, of which the spiritual communicants drink.

H. G. also further adds, "unless it can be proved, that man can exist and have a being without flesh and bone, which I suppose, all will conclude is impossible." p. 47.

To which I say, this is not only confuted by what I have said before, but also by himself, where he confesses the coming of the Spirit into his heart, for the binding of the strong man satan. p. 16. Here he hath found out a man, and that a strong one too, to wit, satan, whom I suppose he deems not a man made up or consisting of flesh and bones, though he be called the strong *man*. But the Heavenly and Spiritual man Christ Jesus is stronger than he.

VII. OF THE RESURRECTION.

As for his insinuating against us, that we deny the resurrection of the dead, or of the body, (p. 41, 42, 43.) this accusation is not only in general terms, but it is notoriously false, as may be evinced not only in many of our books and writings, but also by our deep sufferings for Christ; so that if in this life only we

had hope, we were of all men most miserable. It is true, there hath been, and is, a controversy between us and some others about that, or the like unlearned question, which they have been busy to obtrude upon us, viz. "How are the dead raised, and with what body?" Which we have answered, as the apostle did such, "Thou fool, that which thou sowest is not quickened except it die, and thou sowest not that body that shall be, but bare grain, it may chance of wheat, &c. but God giveth it a body as it pleaseth him, and every seed his own body," or its proper body. 1 Cor. xv. 35, 36, 37, 38. &c.

But to prove the arising of the *same bodies buried in the graves*, he perverts and miscites Phil. iii. 21, thus, "he will change our vile bodies, and fashion them like unto his glorious body;" whereas Phil. iii. 21, is in the singular, *vile body*, or rather, "he shall change the body of our lowness." or our suffering body, "that it may be fashioned like unto his glorious body."* Now the body of their lowness, or humility, τὸ σῶμα τῆς ταπεινώσεως ἡμῶν comprehended the whole suffering estate of the church. I confess that the resurrection, change, and translation, or transfiguration, (as some render it,) of the just or righteous, extends not only to a resurrection from sin, corruption, and weakness, but to an arising out of a suffering state into glory. And as God knows how to deliver and raise up the righteous, out of temptations, trials, and sufferings, so he knows how to reserve the unjust unto punishment, and unto the day of destruction. For both shall rise to their several ends and rewards; yea, the sea, death, hell, and the grave, shall "deliver up their dead" to be judged, &c. and "he giveth to every seed his own proper body, as he pleaseth." And we know that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, a house not made with hands, but eternal in the heavens. "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. H. G. says, "by flesh and blood the apostle doth intend corruption," (p. 44.) whereas the apostle spake of them distinctly, viz. "flesh and blood cannot inherit the kingdom of God, *neither* doth corruption inherit incorruption." To say that by flesh and blood he intends corruption, is no answer to their question, "with what body are the dead raised?" &c. Which though reproved as foolish, yet not so foolish as to ask whether corruption be raised? And more absurd it is to imply, that by flesh and blood he doth not intend *body*, but only *corruption*.

Again, H. G. to prove the rising of the same bodies, cites Job xix. 25. "In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold," &c. p. 44, 45.

* And so he hath dealt with Acts i. 11. saying, "in the same manner;" (p. 21.) instead of "in like manner."

By this his instance it appears what gross apprehensions he hath of God, while he thinks to see him with his bodily or carnal eyes, to which no being nor thing is visible or obvious but what is of an outward or corporeal substance, or formal limited matter, which an infinite eternal Spirit is not. For God, who is that Spirit, is invisible; therefore Job did not speak of his bodily eyes, but of his spiritual, who afterwards said unto the Lord, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," (Job xlii. 5.) which cannot be understood of his seeing him with his bodily eye. H. G. pretends to know the state or manner of the saints' being in glory, telling us that "all deformity shall be done away," (p. 44.) and that "these vile bodies shall be fashioned like unto Christ's glorious body." How then shall they be these very same earthly and numerical bodies? many whereof are not only deformed, but greatly defective, both as to infants and aged, that die. And his confessing to 2 Cor. v. 1, 2, doth appear a contradiction to himself plain enough, if rightly considered. It is probable this man has as strange conceits about the resurrection, as T. Vincent in his book of the coming of Christ to judgment, and of the resurrection. But I cannot look upon either him or the Baptists to be such divine philosophers, as either to know or define the manner of the saints' existence in heaven and glory; but rather that they are imaginary, and intruders therein, though it would better become them to acquiesce with God's will and pleasure concerning such mysteries as are beyond their capacities. I expect some of them, in their busy minds, will give me further occasion to speak to this weighty point of the resurrection, though it be a matter I never desired to make public controversy of, it being beyond human capacities.

VIII. OF THE WORD, THE LIGHT, THE SUFFERINGS OF CHRIST, AND HIS WORK WITHIN.

H. G. "There is a great difference between the essence and body of the sun, and its beams or rays; for though the sun by its rays doth give light to all, yet is not the essence or body of the sun in them. So in like manner, though the Word be the true light which lighteth every man, yet is he not essentially in their hearts." p. 48, 49.

Answer. He hath strained his simile too far, and thereby hath denied the omnipresence and infiniteness of God, whose presence filleth heaven and earth. The sun and its rays and beams are finite and limitable; but so are not God and his illumination. And thus to limit and circumscribe God and his light or shining to be as the sun and its beams, doth manifest

such gross apprehensions of God, as he did before in expecting to see him with bodily eyes. And this relates to the old heresy of the *Anthropomorphites* or monks in the deserts of Egypt, as also to that of the present *Mugletonians*, who imagine God to be a personal or bodily existence circumscribed as to place, denying him to be an infinite Spirit. Yet thus far I will admit of his simile, by a reason of the contrary, that as the natural created sun immediately sends forth its beams or rays which are natural, and which influence the earth with the virtue of the sun; so the eternal increated Spirit or Word, doth shine and show forth its own immediate, increated, Divine light and virtue in the hearts and souls of mankind. As the sun is natural and created, so is its light or shining; and as God the eternal Word is increated and supernatural, so is his immediate shining or light in the hearts and souls of mankind. And as a man's eye is directly set towards the sun, in the least beam thereof, shining through any crevice into any dungeon, cell, or other obscure place, it sees directly the sun itself; so the eye of the soul being directed towards God by the least appearance of his Divine and immediate shining or illumination, therein it hath a sight of God, and the soul thereby comes to feel his virtue and power in waiting upon him. And for this man to conclude, that this light of the eternal Word "cannot teach and reveal to man the Lord Jesus Christ," (p. 50.) is to deny Jesus Christ to be the Word, or that true light that enlighteneth every man, whereas his illumination directs man immediately to himself as it is eyed and minded.

He also is as narrow, shallow, and partial, in concluding the light "will not reveal to man his Saviour without the help of the scriptures." p. 50. This is a strange undervaluing of the light of Christ. What then did the scriptures proceed from? Was it not the light? And what shall become of all those nations and people that have not the scriptures, if this be true?

It is none of our assertion, "that Christ in his death and sufferings, was only a pattern or example of that which must be wrought over again in us." For though we own him to have left an example, yet he was more than an example, and he not only ended the types, but was a sacrifice and offering for mankind, and opened the new and living way, giving testimony of God's free love towards all, and making way for the enforcing of the new testament, or covenant of life. But yet that either all or any men are cleansed, or justified, or saved, merely by the outward sufferings, crucifixion, death, or blood-shed of Christ, the scripture proves not, but by Christ himself, and his blood, life, spirit, and power, nor yet that men are acquitted or saved by their outward application thereof. And this man to his own confutation confesses to the power of Christ's Spirit being risen

in us, for our sanctification and renovation, as well as Christ was raised from the dead for our justification. p. 54. Then all is not fully done by his death without them, but both the end and mystery of the cross, sufferings, and death of Christ without, must be known and fulfilled within. See Philip iii. 10. Although this man seems not willing to hear of Christ's being a pattern or example of that which must be wrought over again in us, (p. 50.) yet in contradiction to this he saith, "the Lord Jesus Christ hath wrought redemption and salvation for me, and revealed this by his Word and Spirit, and worked it in me." p. 52. It is well that in any measure he is made to acknowledge to this inward work of Christ.

IX. FURTHER ABOUT THEIR ORDINANCES.

He pleads for their shadowy and carnal ordinances to continue, under this notion, viz. "Under his shadow I have with the spouse sat down, and his fruit is and hath been sweet unto my taste." p. 53. This is a very impertinent instance, and altogether improper, to reckon bread, wine, and water-baptism, that shadow of the soul's beloved, to wit, Christ, that the spouse sat under; seeing the Lord himself saith, I will be a shadow from the heat, and a refuge from the storm. And we are so far from believing these carnal ordinances to be the direct shadow of the soul's beloved, in that near sense that we looked upon him to be, that he is yet to prove them appointments, institutions, and ordinances of Christ, or of necessity to continue in the church notwithstanding his spiritual coming and revelation, which he hath not done, much less that they are spiritual or of a "spiritualness," as he saith, (p. 59 and 60,) which he hath manifestly contradicted, in granting, "they are but the sign, the shadow, the shell, and Christ the substance." p. 53, 54. For my part, I do not look upon either John's baptism, or the supper of Christ and his disciples, at which they ate the passover, to be institutions and ordinances originally appointed by Christ, or enjoined to all that should succeed in the gospel and true church. But rather, though they were not directly enjoined by the law of Moses, as we say, *modo & forma*; yet that they did more naturally relate to that former dispensation of shadows, than to that of the gospel and new covenant. And John's baptism was rather for a consummation of the Jews' divers sprinklings and washings under the law, comprehending them in order to end them, and Christ's eating the passover and drinking with his disciples, (Luke 22,) was as a consummation of the Jews' feasts under the law, viz. that of the passover and others, according to the relation given at large concerning the ecclesiastical rites of the ancient Hebrews, by T. Goodwin in

his Antiquities of the Jews, called *Moses and Aaron*, p. 86, 87, 88, 89, 90, 91, and forward. And that saying, "as often as you do this," is not a command, and "this do in remembrance of me," and "ye show the Lord's death till he come," limit a time for its discontinuance. For "till he come" must either respect his next coming, or render not only his coming after he was risen, but his spiritual coming and revelation in his saints, no coming, which were absurd and anti-christian; and there was a time to show forth his life as well as his death.

His saying, "The sign and thing signified God hath joined together," (p. 54.) is again contradicted by his granting "a person may find a shell and have no kernel in it." p. 54. To which I add, that God hath joined the sign, or shadow, and the substance together, so to continue, I deny, or that the scripture any where so saith. But as for these Baptists' shells, husks, and shadows, they are both dry and empty, and the Lord is departed from them, so that neither life nor substance is to be found in them, but a dark spirit of enmity and opposition against the true power and life, is centered in them: yea, the same spirit which walketh in dry places. I wish they were truly sensible of it.

X. OF KNOWING CHRIST, AND HIS COMING, REIGN, AND DEITY.

Upon 2 Cor. v. 16. "Though I have known Christ after the flesh, yet from henceforth know I him so no more," H. G.'s exposition is, "that the word *know* here, doth hold forth to esteem, regard, allow, or to approve by way of preference." p. 58.

Now if we read his exposition herein upon the text, it runs thus, viz. Though I have known, or esteemed, regarded, or approved Christ after the flesh, by way of preference, yet from henceforth do I esteem, regard, or approve of him so no more; and then how must I regard and prefer him, but after the spirit, and in his spiritual manifestation, as I know him in me to be my hope, life and stay. But how does this agree with his description of Jesus Christ, as the alone Saviour, "as consisting of a human body of flesh and bone," as before, (p. 31 and 55,) and with his saying that "the Spirit or blessed Comforter cannot be the Saviour and Mediator." p. 46. But this he has also eminently contradicted, in confessing that "the power of Christ's spirit risen in us, is for our sanctification and renovation," p. 54. To which I add, that the apostle witnessed that the ingrafted Word is able to save your souls, or the Word that is grafted in you, as some have it. Jam. i. 21. And see 1 Pet. i. 23. The spirit is life, giveth life, quickeneth, sanctifieth, itself maketh intercession. And "if ye through the spirit mor-

"God blessed for ever." (Isa. ix. 6.—1 John v. 20.—Jude 25, and Rom. ix. 5.) 2. His making and creating the world. (John i. 1, 3.—Col. ii. 16.—Heb. ii. 10.) 3. His upholding and preserving the whole creation. (Heb. i. 3.—Col. i. 17.) 4. His knowing all things. (John xii. 17, and ii. 24, 25.—Psa. cxxxix. and iv. 10.—Job xxxvi. 4. and ch. xxxviii.) 5. His searching the heart. (Jer. xvii.—Rev. ii. 23.) 6. His being the first and the last (Isa. lxiv. 6, and lxviii. 12.—Rev. ii. 8, 17.) 7. His having spiritual worship or divine adoration due to him. (Mat. viii. 2. and xxviii. 17.—Luke xxiv. 52.—John viii. 38.—Heb. i. 6 —Phil. ii. 10.) 8. His having power to forgive or pardon iniquity. (Mat. ch. ix. and Mark ii. 5.—Luke v. 21.) 9. In that the saints ought to pray to him. (Acts ix. 14.—Rom. x. 9, 10.—1 Cor. i. 2.) 10. His having power to give the holy Spirit and saving grace. (Mat. iii. 11.—Mark i. 4.—Eph. iv. 8, 9.) 11. His being equal with God. (Phil. ii. 6, 7.—Zach. xiii. 7.) 12. His having power to lay down his life and to take it up up again. (John ii. 19. and x. 18.) 13. His being the object, author, and finisher of the true believers' faith. (John xiv. 1. and ix. 35.—Heb. xii. 2.)

14. He who can by his own name, proper power and authority, give power unto others to become the sons of God, must needs be God himself. But that Christ doth and can do this is evident, John i. 11, 12. He doth adopt, regenerate, or make others the children of God, by the effectual working of his blessed spirit in the heart, by which they are interested in all the privileges of the covenant of grace, which none can do save God alone. p. 91, 92. Thus far H. G. to his own eminent confutation and contradiction, hath assented to truth in words; and that Jesus Christ is the object of faith, and giver of power to men to become the sons of God; and that he makes them his children by the effectual workings of his blessed Spirit in their hearts, even because he is God eternal, in that none can do those but God alone, according to Isa. xliii. 10, 11, 12. and xlv. 14, and xlix. 26, and lxiii. 8.—Jer. xiv. 8.—Hos. xiii. 4.—1 Tim. i. 1, and iv. 10.—Jude xxv. But how doth H. G.'s confession, and these scriptures, agree with the description he gives of Jesus Christ as Saviour, and as the only true Christ, viz. "That he consists of a body of flesh and bone, human nature, being finite, weak, subject to passion as we are?" (p. 94.) Let the reader judge how gross and confused he is in these matters, and whether the true Christ and Saviour doth either consist of an earthly nature or finite being, or was subject to passion as fallen men are?

The truth is, this man has confessed more to the Deity and divine power of Christ, and so to his ability to save and beget men to himself as God alone, than most of the Baptists that I

have met with before. For one of his brethren, to wit, W. Burnet, a preacher, saith in his book called "The Capital Principles," (p. 35,) "That Christ, as he was the Word which was God, was not a Saviour, as he was God he could not save man," which denies the omnipotency of God. But H. G. grants that it is the power and spirit of God himself, or God alone that doth regenerate and make men his children. Whence it follows, that it was not merely the outward body of Jesus that was the Saviour, though he was a Saviour in that body, but it was by the Divine power or holy Spirit of the Father in him.

XI. HIS ERRONEOUS DISTINCTIONS ABOUT THE LIGHT.

But H. G. accounts the light and knowledge of God as Creator, that was given to the Gentiles, (Rom. i. 19, and chap. ii. 14, 15.) "but the light of the moon to guide their paths," and so much inferior to that of "a crucified Jesus, that it leaves them utterly void of the saving knowledge of the gospel, and of a crucified Jesus." p. 68, 69. Mark here, how he hath undervalued the light and knowledge of the glorious Creator, whom before he has in words exalted above all, in the work of regeneration, accounting Christ as man, but finite, weak, &c. But now, alas! with him, the light and knowledge of the glorious Creator, is but the light of the moon in comparison of the light and knowledge of Christ as man, though in that weakness as crucified! How egregiously he is involved in gross confusion and self-contradiction in these things, he that runs may read; and no such distinction nor contrariety between the light of God and the light of his Son is owned in scripture, for "I and my Father are one," saith Christ: and the Father, Word, and holy Spirit are one.

And the same life which was in him was the light of men, (John i. 4.) and this life, which in due time was manifested, was the same eternal life which was with the Father, (1 John i. 1. 2.) which light or life brings them that obey and follow it in its appearance and guidance, to a fellowship with the Father, and with the Son: and this is not the light of the moon, as our opposer blindly and unscripturally terms it. But seeing he saith, this "law or light is given to guide their paths, by which the Gentiles are taught their duty to God in morals," I ask him, whither will this light guide them, if not in the way to salvation? And whither will they go, and to what end, if they obey and follow it? Does not the apostle, for a proof of a justified state, instance it in the Gentiles, showing the effects of the law written in their hearts? Rom. ii. 13, 14, 15, 16. And what nature was that by which those Gentiles did the things contained in the law? Surely it was not the corrupt nature, for that is in-

consistent, the law being holy, just, and good. And though these Gentiles had not the law in the letter of it, as many now have not the literal description or historical relation of Christ's outward sufferings, must they therefore be damned to hell? What cruelty were this, to condemn whole nations for want of the scriptures? But as those Gentiles had not the law in the letter, and yet had and obeyed it in the spirit, they were both therein a law to themselves, and excused in the sight of God, in the day when he judgeth the secrets of men by Jesus Christ according to the gospel. Rom. ii. 16.

So those Gentiles and people who obey the light and life of the Son of God in them, though they have not the historical knowledge and profession of Christ as he was man, and suffered death in the flesh, &c. yet they are truly accepted of God, and more real christians inwardly than many of you that have the scriptures, and an historical faith and profession of the man Christ, and of christianity outwardly; for in all nations, every one that feareth God and worketh righteousness is accepted of him. "Depart from evil and do good, and dwell for evermore." And this the light of the Son of God implanted in the hearts of all nations teacheth; and herein "the grace of God that bringeth salvation hath appeared unto all men." Tit. ii. 11. But it is the error and mistake of these men, to put their historical notions and professions of the man Christ, for the light of Christ in man, whereas their notions and professions are neither any real knowledge of the man Christ, nor the principle of his light in man. For the one is traditional and acquired by man, and so but dark; the other is the immediate and Divine unchangeable gift of Christ in man, which indeed is the light of the eternal Word, the glorious Creator. But as these men's pretended light and knowledge of the man Christ, is what they get out of scriptures, (with their own private interpretations on them,) so they hereby render Christ and his light, as only limited to such places and people as have the scriptures, opposing his Divine omnipresence, and denying him his right, which is the heathen for his inheritance, and the uttermost parts of the earth for his posession. Psal. ii.

Now, as for that morality, as he calls it, which the law of the first covenant, and light implanted in the hearts of all mankind teacheth, in the true nature and intent thereof, it falleth no more short of christianity than godliness doth; for this law and light teacheth man to love the Lord God with all his heart, and soul, &c. and his neighbour as himself. "This do," saith Christ, "and thou shalt live," in answer to the question, "what shall I do to inherit eternal life?" Luke x. 25, 26, 27, 28. This is the highest morality or duty of mankind, even this love to God and one another, which is the fulfilling of the law. And

this is both taught by the light within, and power given by the grace of God to fulfil it, which the law without in the letter cannot do. Now, if the Jews' way to inherit eternal life was, through the grace or help of God, to fulfil what was written, then if a heathen, that hath not this law outwardly written, should ask, the same question, "What shall I do to inherit eternal life?" he may truly be answered, "Obey the light or law of thy Maker in thy heart, which tells thee, thou must love and honour him above all, and do injury or wrong to no man. This do and thou shalt inherit eternal life; for this end the grace of God is free for thee."

XII. OUR DOCTRINE, FOR TURNING PEOPLE TO THE LIGHT WITHIN, JUSTIFIED.

H. G. "None of the true gospel preachers did ever teach such a doctrine as this is which the Quakers preach, namely, bid people turn to the light within." * p. 63, 64.

[Contradiction.] "That God who commanded the light to shine out of darkness hath shined in our hearts." 2 Cor iv.

[Concession.] "Who doth deny that holy men did endeavour to turn men and women from darkness to the light, to leave their sins, to turn from all their wicked abominations, and unfruitful works of darkness, to God and Christ? p. 67. What may be known of God is manifest in men." Rom. i.—p. 68, 69.

Animadversion. If God hath shined in our hearts, and what may be known of God be manifest in men, must they not turn to his shining and illumination? For God is light, whose inward light, which we testify to, is become the main stumbling block and rock of offence to these dark opposers. And where was the darkness which holy men endeavoured to turn others from, was it not within? And the light shines in darkness, the light of God and Christ, which their minds were to be turned to, was not an outward, created, or natural light, but inward and spiritual, and so received. God hath shined in our hearts. See 2 Cor. iv. 6. His concession to this overturns him. And if the Quakers do not prove these very bare words in scripture, to wit, "turn to the light within," it doth not therefore follow that they cannot prove the matter of the doctrine that men ought to turn to the light within. See Deut. xxx. 1, 2, both in Tindal's translation, and in the bible in folio, printed in London in the year 1576. "Thou shalt turn into thy heart—and shalt return unto the Lord thy God," &c. As also to the question, "wherewith shall a young man cleanse his ways?" the answer and direction is, (saith H. G. page 64,) "by taking heed thereto

* This is Mat. Caffin's old story against the light.

according to thy Word." Psalm cxix. 9. And did not David hide this Word in his heart, that he might not sin against God?

And both Moses and the apostle say, "The Word is nigh thee in thy heart." Deut. xxx. Rom. x. And did not Jesus say, "There is yet a little light in you," (as some copies have it,) John xii. 35. And, "while you have the light, believe in the light, that you be the children of the light." ver. 36. Many other instances of this doctrine might be urged.

XIII. OF CHRIST AS AT THE FATHER'S RIGHT HAND, &c.

I may not well omit one passage of H. G. which had like to have been buried in his rubbish, that is, after he denies the Spirit to be the Saviour, though present, to prove the Saviour absent, he saith, "He is ascended into heaven, and hath a real outward existence at the Father's right hand, (p. 46,) an outward glorified existence in the kingdom of his Father or glory above." p. 47. To which I say, the Saviour is not absent from them that are saved; for Christ said, he that is with you shall be in you. His ascending into heaven, yea, and far above all heavens, was not that he might remain absent from his church, but rather that being departed from them in his outward presence or body, he might be the more present with them, and in them, in the spirit and power of the Father.

And Christ being exalted at the Father's right hand, is no proof that he is remote, separate, or absent from his people and members, any more than that the Father's right hand of power is absent and remote from them. Though we see what gross apprehensions some men have of God and Christ, who thus would exclude, limit, or circumscribe them, yea, God and his right hand of power, only to a place distant from his people and children. This not only strengthens gross apprehensions in the ignorant, to keep them in ignorance, dark thoughts, and carnal imaginations concerning God and his right hand, as if he were a body or person like themselves; but also opposes his infiniteness and omnipresence, and so Christ's divinity; whereas the heaven of heavens cannot contain him. We may in a sense be said to be absent from the Lord, while at home, or strangers, in the body, in comparison of that enjoyment of him hereafter to be had. But this proves not him nor his right hand absent, (as circumscribed, or only far distant,) from us. His right hand of power is where he is; and Christ is inseparably with and in the Father, glorified with the Father's ownself, even with the same glory which he had with him before the world began; which glory is divine, invisible, and incomprehensible. And therefore human or earthly nature is not capa-

ble of that divine glory and power, wherewith the Son of God was anointed, dignified, and exalted at God's right hand. And David said, "O thou that savest by thy right hand them which put their trust in thee," and "thy right hand hath holden me up." Psa. xvii. 7, and xviii. 35, and xx. 6, and lx. 5, and lxiii. 8, and lxxiii. 23. So that neither the infinite God, nor his Son, nor his right hand of strength can be circumscribed, or limited into a separation or remoteness from the children of light, who are saved by the right hand of God, whose hand and power are spiritual. And if Saul was struck down and blinded by the light that shone from heaven, above the brightness of the sun, (which he calls the heavenly vision in Acts xxvi. 13, 19.) in which Jesus spake to him, whose voice the men with Saul heard not; (ch. xxii. 9,) how much further doth Jesus himself in the Father's divine glory transcend this vision, though glorious? And how far is his own being, his spiritual and glorious body, beyond the reach of these men's carnal thoughts and mean conceptions, as this man represents Christ, at God's right hand in glory, as consisting of flesh and bone, human nature, outward existence, &c. And so to have appeared to Paul at the time of his conversion, (p. 46.) and which John saw in that vision, Rev. i. 13, 14, 15. p. 56. Whereas Paul and John give no such account of Christ's appearance to them, as that it was in a human body of flesh and bone; much less, that he consisted merely of flesh and bone. But the cause of the martyr Stephen's seeing Jesus standing on the right hand of God was, his being full of the Holy Ghost. Acts vii. 55, 56. And it is in the same Holy Ghost, that the truly sanctified and spiritually minded come to see the glory of God, and Jesus, or the Son of man, at his right hand.

XIV. OF PERFECTION.

H. G. "We do not believe it is possible to attain to such a degree of perfection, as to be as pure from sin as Jesus Christ was. p. 62. I know not what such should call on the name of the Lord for," &c. p. 63.

[Contradiction.] "We can experience the power of Christ's spirit risen in us for our sanctification and renovation. p. 54. He doth adopt, regenerate, make others children of God, by the effectual workings of his blessed Spirit in their hearts, by which they are interested into all the privileges, promises, and blessings of the covenant of grace." p. 91, 92.

Animadversion. We believe that the spirit and power of Christ working in our hearts, is able to sanctify throughout, and his blood to cleanse from all sin, and that in Christ, who is the covenant of grace, all the promises of God are yea and amen.

And that covenant is not only a covenant of forgiveness, but therein sin is taken away, as God hath promised, Jer. xxxi. "I will cleanse them from all their iniquity," Jer. xxxiii. 8.—Ezek. xxxvi. 25.—"All things are possible with God;" and "we can do all things through Christ that strengthens us," (Phil. iv. 13.) who commanded, "Be ye perfect as your Heavenly Father is perfect." And it is possible through his power and aid to keep his commands; otherwise for what end are they given out to his church and people, and for what end should they pray to take away all iniquity? We believe he does not impose impossibilities, but to such as dwell in the love of God, his commands are not grievous but joyous.

XV. THE LIGHT WITHIN ABOVE AN HISTORICAL KNOWLEDGE.

To undervalue the light within, which all men have, H. G. affirms, "that none can make appear that ever any heathen, Ethiopian, Moor, or infidel, in any remote parts, that never heard the scripture, &c. did attain, merely by that light within, to the knowledge of one Jesus of Nazareth that was crucified without the gates of Jerusalem, or that merely by the help and guidance of that light within, came to find out so much as the name or historical knowledge of a crucified Jesus." p. 70.

Answer. 1. As an historical knowledge and profession concerning Christ, and his sufferings in the flesh, cannot save you, so it is very uncharitable in you Baptists to condemn all nations that have it not, merely for want of the history, or that historical knowledge. 2. Though you have a historical faith and profession of Jesus, as he came and suffered in the flesh, I deny that this faith will either save you, (for they have as much faith at Rome,) or that you have from thence any real knowledge of Christ, either as in the flesh or in the spirit, either as crucified, as put to death, or as living and reigning. It is still your mistake to count your dark opinions and literal notions, the light of the Son of God. Nay, if you have no further faith and knowledge of him, than what is merely historical and literal—if you have not a spiritual and Divine knowledge of Christ, as inwardly revealed, you will die in your sins, and perish for lack of knowledge. And many of those called heathens, who follow the help and guidance of the light of Christ within, shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom, as children of faith and heirs of promise, who have believed God, and obeyed his light in them, when you and such like literal professors shall be utterly rejected, unless you return to Christ's light within, and believe and wait in it to know Christ's inward and spiritual appearance

and revelation. 3. In the gospel preached to Abraham, (in whose seed all nations should be blessed,) it was foreseen that God would justify the heathen through faith. And accordingly, Christ was absolutely promised and given "for a light to the Gentiles, to be God's salvation to the ends of the earth, that he might say to the prisoners, go forth, and to them that are in darkness, show yourselves." Isa. xlii. and ch. lxix. Now observe, that the promise of Christ, both for a light to the Gentiles, and salvation to the ends of the earth, and himself to speak to the prisoners to go forth, &c. is absolute, and not restrained or limited to the spreading of scripture; nor to any such condition, as to be a light and salvation only to such as have the scriptures or an historical knowledge and profession of Jesus Christ. But he is given both for a light to the heathen, and salvation to the ends of the earth, and so, to call forth the prisoners where the scriptures are not; he being in himself absolute and perfect, and so able to be whatever he is promised of God. And this salvation is absolutely placed upon the Son of God, who is given both for a light, a leader, God's covenant, and salvation; and therefore he is to be followed, obeyed, and depended on for life and salvation. 4. Moreover, it is possible to have both the sufferings and glory of Christ revealed by his light and spirit without the scriptures, seeing the spirit of Christ showed and testified beforehand, to the prophets, of his sufferings, and of the glory that should follow. 1 Pet. i. 11. To be sure, they who wrote of these things beforehand had them first discovered or opened to them by the spirit. 5. And when Nebuchadnezer said, "Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God," (Dan. iii. 25.) how came this heathen to have any such impression or similitude of the Son of God in his mind, as thus to speak of the Son of God, or of the fourth, as represented to him like the Son of God? And pray what scripture could he have for this? Or for Nebuchadnezer and Darius to speak so truly and admirably as they did of the kingdom and dominion of the most High God. Dan. iv. 3. and chap. vi. 26. Let the narrow-spirited literalists, and partial predestinators, who would place all true knowledge upon the letter, and confine it within the compass of a few professors of scripture, consider these things. 6. But seeing that Christ died for all men, tasted death for every man, and gave himself a ransom for all; God doth, therefore, no doubt, afford a way for the universal conveyance of the virtue and blessed effects inwardly of his death and blood to mankind, and that is his Divine light, though many have not the outward description thereof.

XVI. HIS UNLEARNED QUESTION.

As to H. G.'s question, (p. 70.) viz. "What things and other signs were those which Jesus did that are not written? John xx. 30, and John xxi. 25." To this I say, it is an easy matter for intruders to ask unlearned and unnecessary questions, whereof this is one. Of those many other signs and things that Jesus did, it is said, "If they should be written every one, I suppose that even the world itself could not contain the books," (John xx 25,) how then should this queriest be capable of containing them? I suppose he does not think himself able to contain more than the world itself. If he saith, it is an hyperbolical expression, then is his question hyperbolical. And if we cannot give him an account of all those signs and things in particular, while we are not solicitous to know them, nor do we think it needful, is that any valid plea or proof against the sufficiency of the light within, or spirit's teaching? Would such an argument against the scriptures being the rule please him, because they contain not all that was done? God gives us to know what is sufficient and necessary for life and salvation, by his light within. But if the word *contain*, (χωρησας of χωρεω.) be taken for, to *understand*, as Mat. xix. 11—to *comprehend*, John xxi. 25, then in that sense there is far more written in the scriptures already, than our opposer or his brethren can either comprehend or understand, (and therefore it is a busy intrusion and cavil in them to query for more,) while they oppose the true light within, and will not believe in it, nor depend upon the immediate teachings of the Spirit of truth, from whence the holy scriptures proceeded. But dark they are, and more grossly dark and confused they are like to be, who persist in that gainsaying spirit of prejudice and enmity against the light of truth, which I desire the Lord to give them a sight and sense of to repentance, rather than they should perish in their perverse gainsayings.

THE ANGRY ANABAPTIST

PROVED

BABYLONISH,

IN ANSWER

TO HENRY GRIGG'S PAMPHLET, STYLED THE BAPTIST NOT BABYLONISH.

Wherein, whilst he endeavours to reconcile his contradictions, (in his book entitled Light from the Sun, &c.) charged upon him in a paper, entitled

THE BABYLONISH BAPTIST,

He runs into more contradictions, absurdities, and false accusations against the people of God, called Quakers, and their principles.

Ex ore tuo te judicabo.

H. Grigg pretends he has set down my animadversions upon his contradictions, in order exactly, "after my own fashion." (p. 1.) This is not true, he has left out the latter part of five of them which, it appears, pinched him. I shall therefore represent to the reader his contradictions, with my animadversions, and the stress of his exceptions, whereby he would endeavour to make people believe he hath not contradicted himself, but that we must refer to the impartial readers to judge of in the light of truth.

1. *Of the light of the eternal Word in man, and the Anabaptist confounded about it.*

H. G. saith, "I utterly deny that this light which all men have from the glorious Creator, is a saving light," p. 8, of his book called, "Light from the Sun of Righteousness."

In contradiction he saith, "I really believe that the Lord Jesus Christ, as the eternal Word, hath given light to, or enlighteneth, all men and women that come into the world." p. 8.

G. W.'s animadversion. The light or life of the eternal Word, which is the light of men, (John i. 4.) is spiritual and divine, as is that Word, and therefore saving to all that truly obey it.

H. G. replies, "It seems to me as if this man had lost his common reason—because I deny that the light which is in all

men is a saving light, and yet say, I really believe all have a light in them from Christ, considered as Creator—this cannot be a contradiction, unless he can prove there is no light proceeding from the eternal Word, as Creator, but what is saving." p. 2.

G. W. answers. Whilst he would insinuate that the light in every man is created, or a creature, he merely begs the question, and still remains in his self-contradiction; for he dare not say, that *as* the eternal Word Jesus Christ is a *creature*. Neither is his light that proceedeth from him, *as* that Word, created, any more than that life which was in him, which life was the light of men. Will they say this is either created or natural? As the eternal Word is divine, so is the light or immediate shining thereof in man's conscience.

H. G. "What though it be granted, that the light with which all men that come into the world are lighted, flows from the eternal Word, and so is spiritual; must it needs therefore be a saving light? Was not the law given forth on Mount Sinai, a light of, or come from the eternal Word, and doth not Paul say, that the law is spiritual, (Rom. vii. 14,) and yet a ministration of death, (2 Cor. iii. 7.) and that killed, and in other places that there was no justification by it?"

G. W.'s answer. 1. If it be a spiritual light in man, proceeding and flowing from the eternal Word, it must therefore be the eternal Word that immediately shines in man's heart, (which is not created nor natural,) for all have not the law in the letter, or as outwardly written. And if this immediate light be not of a saving property, what light is? And for what end is it given universally to mankind? That they may be saved?—or only to condemn them?

2. Christ's enlightening all men, as the eternal Word, and that with a spiritual light flowing from himself, (as the eternal Word enlightening,) is not with the letter, which killeth and cannot give life, but with an immediate illumination or influence of light from himself, which can both kill and make alive. It has both the law, or sentence of death, in it to the transgressor, and quickening virtue and gospel in it to make alive to God, and minister life and justification from God to them that truly obey it.

3. This immediate light or shining from Jesus Christ, as the eternal Word, is neither the letter of the law, nor created, nor yet natural, as Anabaptists use to say; but as the eternal Word enlightening man. And the life which was in him being the light of men, is therefore a light and law which can give life, (which the law, as in the letter, could not,) it being the life itself that was in the eternal Word.

H. G. "The great darkness of these men who cry up light and power within; this wile of satan, and cheat of anti-christ." p. 31.

H. G.'s *Contradiction.* "The Lord Jesus Christ, as the eternal Word, enlighteneth all men. This light is the substance of the law, the candle of the Lord, it doth convince of sin." p. 8. "If heathens follow it they would shine in just living; the work of faith with power; I do maintain that faith is required and must be wrought with power in the heart." p. 15, 16.

G. W.'s *Animadversion.* What horrible blasphemy is it, then, to term our crying up the light and power of Christ within, the wile of satan, and cheat of anti-christ, and how plainly hereby confuted! We have cause to look upon those heathens that follow the light or gift of God within, to be more godly and better christians than many of these Baptists.

H. G.'s *Reply.* "Your lies and ignorance—I say, the darkness of these men who cry up light and power within, is great; and I did say in p. 31, I should make appear this wile of satan, and cheat of anti-christ, that is to say, the evil doctrine, and principles of yours.—And do I contradict this in affirming there is a light in all men, called the candle of the Lord, and in owning the inward work of faith with power upon the heart?" &c. p. 4.

G. W.'s *Answer.* Hath he not before evidently made their crying up light and power within, the character of the great darkness, and this the wile of satan, and cheat of anti-christ? You that understand grammar and common sense, mark the tenour of his words, and how he shuffles to cover this blasphemy and contradiction, in his confessing that the Lord Jesus, as the eternal Word, enlighteneth all men. And this is our principle, though now he places the great darkness, wile of satan, and cheat of anti-christ upon our doctrine and principles, (without exception,) concerning the light within; and thus still ensnares himself in his confusion; as also one while affirming that this light in man is the substance of the law or first covenant, another while, that it is the formed spirit in man, (Zach. xii. 1.) which is called the candle of the Lord, as in the 9th page of his first book.

Where note that by seeking to obscure his gross contradiction before, he is run into another, viz. one while calling the light, (of the eternal Word,) in every man, "The substance of the law of the first covenant," yea, now the "ministration of death or letter that killeth," from 2 Cor. iii. 6, 7, cited by him; another while he calls this light in every man, "a spirit that God hath given or formed in man." You who can distinguish between the law, (or letter of it,) written in tables of stone, and the spirit of man—judge if this Anabaptist be not plainly contradictory to himself; for is the spirit of man, and the law written, both one and the same thing? And while the spirit of man is confessed to be the candle of the Lord, it is lighted by his Divine word or fire: "the Lord hath lighted my candle."

2. *The sufficiency of the light within, to reveal God, Christ, &c.*

Henry Grigg again shuffles and begs the question thus, viz. "Do not you say, that this light which is in every man that cometh into the world, is God, is Christ, is the holy Spirit or blessed Comforter, and a saving light, and that it will convince a man of every sin and transgression, and lead into all truth," &c.

Answer. He here questions the things which in his 18th page he affirms the Quakers speak of the light within, viz. that it is the divine essence, the Lord Jesus Christ, the holy Spirit, &c.

But I ask him, where, or in what book and page, do the Quakers speak all this of that measure or gift of light that is in every man? He deals disingenuously in not citing our own books, and the pages, for these words, that we might consider further thereof, seeing the stress of his charge lies so much on them. Though we assert it to be a divine light of God, and Christ, and holy Spirit, which are one, and omnipresent, filling heaven and earth, over all, and through all, God unlimited in his presence, which to man is an enlightening presence. Yet God and Christ are not revealed in all, for "he was in the world, and the world was made by him, and the world knew him not," yet his divine light, or immediate shining in man, is manifest by measure or degrees, as man is capable of receiving it; the least degree whereof is saving to them that obey it, and tends to direct and draw man towards God, who is the absolute and alone Saviour, and he and his light in men are inseparable; whose salvation is manifest by degrees, as his light or grace in man's heart is, which hath taught us to wait and to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

The measure or manifestation of this light and grace, which immediately directs and leads to this appearance of the great God and our Saviour, must needs therefore be saving. And because God, or his Son, in his infinite fulness and knowledge, as in himself, cannot be contained in man, in that the heaven of heavens cannot contain God; it follows not therefore, that the measure and manifestation of his light in man is not convincing, sanctifying, or saving, whilst it is confessed to be a light or illumination of Jesus Christ, as the eternal Word, enlightening all men and women.

If the infinite fulness, or giver of this light, cannot be contained in man, yet God hath promised to tabernacle with men, and to dwell in them, and it follows not, that a little degree of the light, virtue, and knowledge thereof, is not saving or sanctifying. A small stream can wash, and a little fire kindle and increase to more, and a little convenient food nourish and satisfy, and a little water quench one's thirst, or a small seed grow and

bring forth great increase; and so a little light from Christ can increase and shine more and more till it discover the glory of God in the face of Jesus Christ the anointed. These things are truly known in the mystery through true obedience to so much light or illumination as God hath given man. For he, (the glorious Creator,) hath given a light to all men sufficient to save, or else they could not be left without excuse; but it would reflect upon him for condemning them for sin, if he did not afford them a light sufficient to guide out of sin unto salvation. But from our asserting the light of Christ that is in every man, to be convincing, sanctifying, and saving, H. G. concludes as follows, p. 5.

3. *The effect of Christ's sufferings only known in his light within.*

H. G. "In this appears your great darkness, and herein you are beguiled and cheated by the devil, to the invalidating of the meritorious death and sufferings of our Lord, as if there were no need of his blood to be poured forth, nor of his intercession." p. 5.

Answer. Can either Christ's light within, or our following it, invalidate or make void his sufferings without? or deprive us of the end thereof, or of the virtue of his blood, when they that crucified, (murdered,) Christ were turned from his light within? Or can any receive the benefit of Christ's sufferings and blood without, (or out of,) his light within? Or are the sufferings and death of Christ absolutely meritorious for man's justification, without any dependance upon his light within? If so, how can any be deprived of justification for whom Christ died, which was for all men? But what proof hath he from scripture, that the shedding Christ's blood was the meritorious cause of justification, seeing it was shed by wicked hands? And surely, had the Jews and Gentiles obeyed and walked in that holy and just light that was in them, they had not crucified nor murdered the Just One, the Son of God, whose giving up to the death of the cross, (though of necessity,) was occasioned because of sin and death that had come over all, which man must only be convinced and truly sensible of by the light of Christ within. And it is such only as walk in his light, who come to know the blood of Christ to cleanse them from all sin. And there is a certain congruity and oneness in being sanctified, redeemed, and saved by his life, light, blood, power, arm, ingrafted word, spirit, fire, water, or by grace. These do not oppose Christ as Saviour, he being in all the great workman of God, through whom God hath saved us by the washing of regeneration and renewing of the Holy Ghost. Titus iii. 4, 5. These being one in substance with him, and of himself, as the

spirit, the water, and the blood agree in one. And as his offering up himself, being a propitiation for the sins of the whole world, pouring out his soul to death, and making intercession for transgressors, was by the *eternal Spirit*, so the blessed effects thereof are spiritually and inwardly received by them that obey and walk in the light of his Spirit, wherein his life and virtue, the blood of the covenant, is received unto cleansing, sanctification, and reconciliation with God. The great sufferings, burthens, and afflictions of Christ, were occasioned by man's sin, disobedience, and turning from his life and light within, and this brought darkness and death over mankind, and therefore Christ deeply travailed in the spirit of prayer and intercession, through all his sufferings, to bring forth his own life and light, for man's deliverance out of death and darkness, that he might see his seed, and the travail of his soul, and be satisfied. And this is the seed that shall serve him throughout all ages, which shall be counted unto the Lord for a generation. And this serves him in his light, and worships him in spirit; therefore they that oppose this light of Christ to the end of Christ's coming, death, sufferings, blood, or intercession, as if his light in man did invalidate these; are darkened and cheated by the devil, and not those who obey Christ's light within for life and salvation in him.

4. *The saving work of the Spirit.*

Henry Grigg observes, from John xvi. 7, "that the Spirit or blessed Comforter cannot be the Saviour." p. 46.

H. G.'s contradiction. "Till the coming of his spirit and grace with power in my heart for the binding of the strong man, satan, and killing my corruptions, my soul was not brought out of the horrible pit," (p. 16.) "having wrought this glorious work of regeneration." p. 17.

G. W.'s animadversion. Then it is the spirit and power of Christ that effects salvation, through the work of regeneration, (Tit. iii. 5.) which is not merely by Christ's outward sufferings. Though we cannot believe that satan is bound in this man, while he is at satan's work, blaspheming Christ's light within, and belying us.

H. G. replies, "What sober christian can find any contradiction here against H. G.? Is not G. W. the liar and false accuser? I say the Spirit or blessed Comforter cannot be the Saviour or Mediator." p. 6.

G. W.'s answer. The contradiction is very obvious, to say the Spirit *cannot be the Saviour*, when it can save the soul out of the *horrible pit*. Can it save and not be a Saviour? Or can it bind the strong man, or kill man's corruptions, and yet not

save him? And if the Father, the Word, and the holy Spirit be God, cannot God be the Saviour? When Christ's being the author of faith, giving power to others to become the sons of God, are proof of his being God. (Light from the Sun, p. 91.) And Christ said, "the Son can do nothing of himself," &c. "The Father that dwelleth in me he doth the works." John v. 19. 30, and viii. 28. and xiv. 10. And the holy Spirit, where received, also maketh intercession according to the will of God, and by this spirit Christ prayed to the Father. But to say, the Spirit or blessed Comforter cannot be the Saviour, is also to deny Christ in his spiritual appearance, to be a Saviour, and so to confine the saving work to him only as man, or in the flesh without, or separate from us; whereas he said, "I will not leave you comfortless, I will come unto you," (John xiv. 18.) which plainly denotes him to be the Comforter in that spiritual appearance, wherein he that was with them promised to be in them. And as revealed in them, his appearance was another or diverse from his outward appearance in the flesh. Whereas H. G. saith, "Are there not three that bear record in heaven?" I say yes, and these three are one. And is not Christ the Saviour that Word, which is one of the three? which are but one Divine Being, thing, or substance, though revealed under several considerations, and diversities of manifestations, and degrees of discoveries, yet all one Divine life and being, as God is the Word, the Life, the Light, and so is Christ. And the holy Spirit is life to the righteous, and so is Christ the way, the truth, and the life. "In him was life, and the life was the light of men;" the life affordeth light to all, and the light *life* to all that obey it, and in it follow Christ. Such receive the light of life, and come to walk in the light of the living. As the light of life is received unto justification and peace, the holy Spirit is received, in that glorious ministration, as Comforter, after a state of desolation and sorrow, of whom Christ said, "He shall receive of mine and shall show it unto you." John xvi. 13.

H. G. "Did the true Saviour die on the cross or not?"

Answer. Yes, as concerning the flesh, but not as concerning the spirit or most noble principle, by which he was empowered to his work of salvation.

H. G. "I affirm once again, that neither the Comforter, viz. the holy Spirit, nor the Deity of our Lord Jesus, distinct from his manhood or human nature, could be the Saviour and Mediator which died on the cross," &c. p. 7.

Answer. This is a mere impertinent shuffle to prove the Holy Spirit could not be the Saviour. He now tells us, that neither the Holy Spirit, nor the Deity, distinct from his human nature, as he calls it, could be the Saviour that died. Who of us ever affirmed that his Deity or Holy Spirit died? But seeing the

holy Spirit or Deity died not with the flesh of Christ that was crucified, then the whole Saviour did not die, but what he calls the human nature. But if we take his words according to his doctrine before, (for proof that the holy Spirit or Comforter cannot save or be the Saviour,) only thus, viz. "Neither the Comforter, the holy Spirit, nor the Deity of our Lord Jesus, distinct from his manhood, or human nature, could be the Saviour."

This were all one as to tell us, that God cannot be the Saviour, or that God cannot save; if the holy Spirit or Deity be God. He should rather have said, that the manhood could not save without the holy Spirit, Divine power, or Deity, which alone is sufficient, (and that only which is felt and experienced in man,) to effect his salvation and deliverance from the power of sin and satan. "Ye are my witnesses," saith the Lord, "and my servants whom I have chosen, that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me; I, even I, am the Lord, and *beside me there is no Saviour.*" Isa. xliii. 10, 11. "There is no God else beside me, a just God and a Saviour." chap. lxv. 21. And "we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." 1 Tim. iv. 10. And how is God especially known to be the Saviour, but in saving man from sin, unrighteousness, and all guile? "I will mention the loving kindness of the Lord, &c. For he said, surely they are my people, children that will not lie; so he was their Saviour." Isa. lxiii. 7, 8. Now consider whether it be not grossly erroneous to suppose the holy Spirit or Deity cannot save, or is so deficient, distinct, or in itself! Although "God was manifest in flesh," "God was in Christ reconciling the world to himself;" the Divinity and human (or earthly) nature were always distinct. And is not God omnipotent? "To the only wise God *our Saviour* be glory and majesty, dominion and power, now and ever, Amen."

5. *How the Light in man is a gift, and H. G.'s distinction between the meritorious and instrumental cause of salvation, examined.*

H. G. "Art thou not able to distinguish between the giver and the gift, between the fountain and the stream." p. 7.

Answer. Yes, I do distinguish between the giver and the gift, between the fountain and the stream, between the fulness and the receiving thereof, grace for grace. But while the distinction between God and the gift of his spirit, or between Christ and his light within, seems to be no more than between the fountain and the stream, how grossly erroneous is it to conclude that the Spirit *cannot be the Saviour*, or that the light of

Christ is *not saving!* For that is all one as to say, that either the stream is not the same water with the fountain, or that the stream cannot wash, because not the fountain or fulness. Who in his right wits will believe this?

H. G. "But again it appears thou distinguishest not between the meritorious cause of man's salvation, and the instrumental, the killing of the sacrifice, and the sprinkling of the blood," &c. p. 7. 8.

Answer. Where does the scripture make this distinction, or say that the *killing* of the sacrifice, (which he must mean of Christ,) is the meritorious cause of man's salvation? Such like blind distinctions are fit to darken knowledge, and blind people's minds. And how gross and unchristian is it to place such a merit, or worth, upon that murderous act of *killing* the sacrifice, if he mean Christ, as his discourse implies? For though Christ Jesus, by that inherent holiness and original righteousness, and grace of God in him, offered and gave himself up to suffer, and tasted death for every man; yet the crucifying and killing him, according to the flesh, was an act of murderers and persecutors, who by wicked hands put him to death. So that the dignity and worth was in Christ, and on his part, through all his sufferings, and not in the act of killing him by wicked hands, nor on their parts. Howbeit, the sufferings and death of Christ were of great value with the Father, and his power did appear through all to the bruising of the serpent's head.

And if it be the work of the Spirit to sanctify and renew us, is not this a saving work? And doth not this bring us to receive the atonement, and to enjoy peace. Those who follow and obey this Spirit for a reconciliation, (through the death of Christ,) are saved by his life. And so the work of Christ in saving and redeeming man from iniquity, and in making atonement, peace, and union between God and man, however these be directly pointed at and made way for by the suffering and death of Christ, yet they are inwardly revealed, effected, and fulfilled by the spirit or life of Christ, where the word of reconciliation is received in the heart. For Christ's appearance and suffering in the flesh, did really and directly point at those spiritual ends, (which are for man's eternal advantage,) to be fulfilled by his appearance in spirit.

6. *The Lord's supper in the type and in the anti-type, the shadow and substance distinguished.*

H. G. "The ordinance of the Lord's supper you call bread and wine." p. 19.

[Contradiction.] "The sign, the shadow, (speaking of their ordinances,) the substance being Christ." p. 53, 54.

G. W.'s *Animadversion.* Your pretended Lord's supper, then, is no more than bread and wine, the sign, the shadow, and therefore their continuation is of no necessity in the true church, which hath received Christ the substance, [thus far he cites my words, and leaves out what follows,] the living bread, who spiritually communicates his flesh and blood, or fruit of the heavenly vine, without your shadows. And this is our Lord's supper that we partake of; and our baptism is spiritual, 1 Cor. xii. 13. Ephes. iv. 5; and as in 1 Pet. iii. 21, it is said, "to the which also the ἀντίτυπον anti-type that now saveth us, even baptism," agreeth.

His contradiction before is between his calling their bread and wine the Lord's supper, now remaining in full force, and yet confessing them to be the sign, the shadow, and that the substance is Christ. If what you call the Lord's supper be a shadow, as of Christ to come, it cannot be that Lord's supper which remains in full force, where he is come to sup together with them who have received him in, as being the substance which ends the shadows.

But H. G. attempts to reconcile his contradiction by speaking of "sitting down under Christ's shadow." p. 9. When it is very obvious, that his sense of Christ's shadow here differs much from his sense of their pretended supper; that being a shadow of Christ the substance as to come. In the one case, shadow is metaphorical, in the other real. For were it good doctrine to say, you must sit down under Christ's shadow till he come? Or that Christ is not come to his church, while she sits down under his shadow? Or that your bread and wine, "as a sign and shadow of Christ the substance," is that very shadow of his that the church is always to sit down under, while upon earth. What he saith of sitting down under his shadow, is taken out of Canticles ii. 3, "As the apple-tree among the trees of the wood, so is my beloved among the sons; I sat down under his shadow with delight, and his fruit was sweet to my taste." See how plain it is, that the simile here is taken from sitting down under the shadow of an apple-tree, and eating of the apples. Were it good sense to say, I must sit down under the shadow of an apple-tree, and eat the fruit thereof, until the tree come, when both tree and fruit are then present? And so is Christ with his church, when she sits down under his shadow, and partakes of his living fruit, where there is then no necessity of your outside shadows. And yet H. G., in contradiction to his confessing their ordinance to be the shadow, is still imposing upon his opposer, "that the practice of it is to be kept up in the same manner as Christ, the night before he was betrayed, instituted." p. 9. But I ask, do you Baptists observe and keep a real supper in the very same manner that Christ then did with his

disciples? Be plain and ingenuous; have you the passover at a real supper? And have you the cup both before and after supper as Christ and his disciples had? Luke xxii. 15, 16, 17, 18, 19, 20. And was all this either an institution of Christ, or of necessity to continue in the church, when Christ saith of the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God?" verse 16.

The like he saith of the cup, "I will drink no more of the fruit of the vine, until I drink it new with you in the kingdom of God." Mat xxvi. 29. Mark xiv. 25. and Luke xxii. 16, 18. Doth not this show as much a discontinuance of the cup as of the passover? And there is no mention of Christ's taking wine, or the cup, after his resurrection, either to continue, confirm, or re-inforce it, as a commemoration of his death, when he sat at meat with them, and took bread and blessed it, and break, and gave them that their eyes were opened, and he was known of them in breaking of bread, after he was risen. Luke xxiv. 30, 31. John xxi. 13.

Howbeit, H. G. is pleased to cite Acts ii. 42, and chap. 20, to prove, that the Lord's supper, and the practice of it, is to be kept up in the same manner as Christ did the night before he was betrayed. I ask again, do you Anabaptists practice it in the same manner? And have we not the more reason to deny your practice, if it be not in the same manner, as here pretended? In Acts ii. 42, it is said, "They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers," wherein is no mention either of the wine, the cup, the supper, or passover. Also it is then said, that all who believed were together, and had all things common, and sold their possessions and goods. ver. 44, 45. Now, if what they did must be binding on posterity, because practised, why do not the Baptists imitate those believers in selling their possessions, &c.? But were it not a very preposterous way of arguing, to conclude a continuance of commands and duties from practices! And in Acts xx. 7, it is said "Upon the first day of the week, the disciples came together to break bread," and that Paul "had broken bread," (ver. 11.) according to Christ's practice after he was risen. And in 1 Cor. 11, Paul gives a recitation both of the bread and cup that Christ gave in the figure to show the Lord's death till he came; as also of the substance, to wit, the body and blood of Christ, which he was a partaker of in the mystery. But as the Corinthians were too carnal, and envying, and strife, and divisions were amongst them, and some liable to idolatry, (1 Cor. iii. 1, 3. chap. x. 14, and xi. 17, 18, 19,) the apostle said, "I could not speak unto you as unto spiritual, but as unto carnal." So then they had not the clear sight of Christ as the substance,

or mystery of his body and blood; and the very stress, drift, and scope of the apostle's testimony, was to exalt the substance and mystery, and to bring them into a spiritual mind and state. For which see also, 1 Cor. x. 14, 15, 16, 17. And in 2 Cor. xiii. 5, he saith, "Examine yourselves whether ye be in the faith, prove yourselves; know you not your ownselves, how that Jesus Christ is in you except ye be reprobates."

Now Jesus Christ is confessed to be the substance, when your pretended Lord's supper is but the sign, the shadow, or the figure; if his saying, "this is my body" be but a figurative speech, according to the martyrs. p. 9. And I require this man to prove that gospel-ordinances are *a shadow*, as he hath confessed their *supper to be*.

H. G. "I would know of this man, where he reads of any thing called the Lord's supper, but this which we contend for." page 10.

Answer. You are contending but for the shadow, but there is the Lord's supper in the mystery; for saith "the faithful and true witness, the beginning of the creation of God," "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will *sup* with him and he with me." Rev. iii. 20. Is not this the Lord's supper that is above the shadow? And Christ said, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." Luke xxii. 29, 30. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new with you in my Father's kingdom." Is not this the Lord's supper in the mystery or anti-type? And "I am the bread of life," "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I give is my flesh, that I give for the life of the world. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. Is not this living bread from heaven confessed to be the substance, and the outward bread the shadow?

H. G. "I do affirm that this is spiritual," (to wit, the Lord's supper.) p. 10.

Answer. The Lord's supper, in the mystery, is spiritual, but not your bread and wine, unless they be transubstantiated, which we utterly deny.

H. G. "The ordinance of water-baptism was given forth by Christ after his resurrection. Mat. xxviii. 20."

Answer. There is no mention of water, but of baptizing them εἰς τὸ ὄνομα *into the name* of the Father, Son, and holy Spirit; and this baptism was saving, but so is not your dipping.

H. G. "And this of the Lord's supper Paul received of Christ sometime after his ascension. 1 Cor. ii. 23."

Answer. 1. Paul received of Christ the Lord's supper in the mystery, not in the shadow, (1 Cor. x. 15, 16, 17.) yet he delivered to them the relation how the Lord Jesus took bread and the cup the same night in which he was betrayed, (ver. 23, 24.) which he applied to a spiritual end. (ver. 28, explained before, chap. xx. 16.) And he delivered the gospel, as well touching Christ's resurrection as his death, (1 Cor. xvi. 3.) and for their being baptized into his death, and raised in the likeness of his resurrection, which was more than a remembrance of his death, in (or by) the shadow, which could not be positively enjoined by "as oft as ye do this."

2. That which the apostle received of the Lord was the gospel, and a gospel discovery of the *substance*, which was beyond and above the shadow. And his recitation of the shadow, was directly to point at the substance, viz. "*that bread* and *that cup*" which was the body and blood of Christ, and the spiritual communication thereof. He was a minister of the gospel, the dispensation whereof was not a dispensation of shadow, but of substance.

H. G. "The end of this ordinance doth remain, notwithstanding the pourings forth of the spirit, and therefore the ordinance must needs remain, which is to confirm our faith in the true Saviour, and to keep up our love to him." p. 21.

G. W. What kind of faith and love are these which are confirmed by bread and wine, and what idolatry and diversion from the spirit doth their doctrine tend to herein! Surely the holy Spirit can best supply the said end. Gal. v. 22.

H. G.'s reply. "This ordinance tends to increase our love to him, and our faith in him; therefore the end remains, unless you can prove Christ is come the second time without sin unto salvation. Do you suppose there is no need of this ordinance, because the spirit can best supply the said end?" p. 11.

Answer. 1. There is no need of the shadow where the substance is enjoyed; and whilst thou hast confessed your supper, as it is called, to be the shadow, (the substance being Christ,) thou dost but contradictorily beg the question, by calling it a "gospel ordinance, the Lord's supper in full force, the ordinance," &c.

2. Thou dost but imagine a confirmation and increase of faith and love to Christ by your bread and wine, which they cannot produce. True love and faith are fruits of the spirit, which can best and only supply this end, which idolatrously thou proposes to reap from thy pretended supper. There can be no necessity of this thy shadow for any such end to the soul. Can there be any need of that which cannot supply the soul, when that which best can do it is manifest? Is there necessity where there is plenty, or a full supply?

3. Whether those believers, in the apostles' days, who hoped and looked for Christ's appearing the second time without sin unto salvation, (Heb. ix. 28.) did not accordingly come to experience his appearance unto their salvation?

H. G. "Darest thou say the spirit can best supply those ends without making use of the means God in his Word doth direct to? The usefulness and sufficiency of the spirit in fulfilling its work doth not disannul Christ's precepts." p. 12.

Answer. 1. Tell us where the Word of God hath dictated that your shadowy supper of bread and wine is the means to confirm true faith in Christ, or increase your love to him, or else confess thy error; for the means thou talkest of must have reference to what we were upon before, about your pretended supper, or else thou art insignificant and impertinent in thy discourse.

2. If the spirit be sufficient to fulfil its work and office, which is to bring forth its own fruit, what necessity is there of your shadow, which cannot do it, nor so far help man as in the least to supply those ends the Spirit is given for, much less help the Spirit therein, which is all-sufficient of itself?

7. *The Anabaptist's imposition about their shadowy baptism.*

Again, H. G. is very fierce and rash for their water-baptism, or plunging people in water, where he saith, "whosoever brings any other gospel let him be accursed." p. 24.

G. W. Hereby he hath cursed all the people of God, and sincere minded, both Protestants and all others in the world, who oppose or do not use the Baptists' practice of dipping people in water. He is very uncharitable; the Lord forgive him. For our parts, we cannot believe their baptism to be either the baptism of Christ, or gospel, or of necessity and available to salvation.

H. G.'s reply. "Thou hast in this manifested thy imperfection and false anti-christian spirit. Hast thou no more care nor conscience, that thou goest about thus to belie the innocent? Have I affirmed that baptism, or plunging men and women, is gospel? Have I said, it is necessary to salvation?" p. 13.

Answer. It is both dishonest and false in thee to accuse me of an anti-christian spirit, and belieing the innocent, for stating thy own words, and the consequence of them, from the very tenour of thy discourse. Hast thou not accounted your water-baptism, or dipping, gospel, or at least part of Christ's last will and testament, and them accursed that bring any other gospel? See thy other book, page 24, 25, 26. And have not thy brethren declared it for the remission of sins, and the only way of gathering churches, first to teach, and then to baptize or dip them? See their confession of faith, Article 2, presented to the king, and subscribed by above forty of them.

And have not some of thy brethren, formerly, frightened many simple people into the water to be dipped, by such language as, "dip or damn?" And what hast thou said less, if they be accursed that own it not. Some of thy brethren have positively affirmed it necessary to salvation, on that scripture: "except a man be born again of water and the spirit, he cannot enter into the kingdom of God," falsely deeming that outward water is there spoken of.

H. G. "All that are accursed, are only those who bring another gospel besides that which was given forth by Christ, as he is King and Mediator of the new covenant." p. 14.

Answer. And your dipping thou reckons * to be given forth by Christ, thy pretended proof being Mat. xxviii. 20. as before mentioned, wherefore thy case is against all that own it not, or refuse to be dipped. For our parts we will not be dipped by you.

H. G. "I doubt not but all sincere minded Protestants are of my persuasion touching this matter, though we may differ about the form and subjects of water-baptism." p. 14.

Answer. Here thou insinuates and flatters the protestants, like a temporizer and decliner of your former testimony, and contrary to thy brethren's said Confession of Faith, Article 2, which is wholly against that scriptureless thing of *sprinkling infants*, as their phrase is; and have not divers of thy brethren deemed it anti-christian?

H. G. "It is false, and a slander, to say that we make it essential and of absolute necessity to salvation, though we believe it essential to church communion." p. 14, 15.

Answer. Is it not essential and necessary to salvation, if part of Christ's last will and testament, (as thou sayst before,) and such to be accursed that oppose it? Or is it not essential if it be the same baptism of Christ, mentioned Mat. xxviii. and Mark 16, which is annexed to believing in order to salvation? But if not necessary to salvation, then not the baptism into the one body, or church communion; and then it is not that one baptism, or antitype, which doth save, viz. the baptism into the name of the Father, Son, and holy Spirit, for without that name, or power, men cannot be saved.

* Note. In the original edition of this work, from which the present is taken, no uniform rule was observed with regard to the termination of verbs of the second person singular,—sometimes the solemn, sometimes the familiar style being used. But as the latter, by contracting the terminations, brings the ideas in a sentence closer together, and at the same time gives facility to reading, it appears better adapted to a controversial work. It has accordingly been mostly adopted in the present edition. See Brown's "Institutes of English Grammar," p. 30, &c. which the distinction is recognized as agreeable to good usage, and the "canons of criticism."

8. Their definition of the true Saviour and his being.

Henry Grigg denies the true Saviour to be the light and power. "I affirm," saith he, "that Jesus Christ is a man consisting of flesh and bones," (p. 30, 31.) "human, finite, weak, subject to passion as we are," (p. 94, 33.) "the true Christ consisting of a body of flesh and bone." p. 31, 34.

Contradiction. "John declared plainly that Christ was before him, being from everlasting, before Abraham, the Son of God by eternal generation, truly God, David's Lord. p. 35. The Lord Jesus, the eternal Word. p. 8. The Emanuel. p. 32. Christ the Son of the living God." p. 33

Animadversion. Therefore it is both unscriptural and absurd to assert, that Jesus Christ *consisteth* of a *human body of flesh and bone*, or is finite, seeing he was before all things, and by him all things consist, (Col. i. 17.) and it is inconsistent both with the eternal glory of the Son of God, which he had with the Father before the world began, wherein he is glorified, and his body "glorious and spiritual." They should have said, that he took upon him that body prepared for him, and not that he, (Jesus Christ,) consisteth or is made up of flesh and bones. But at length they are made to grant to the Deity of Christ more than formerly, though to their own confutation, as before. And I further add, is there not a plain contradiction between Jesus Christ's "consisting of flesh and bone, human nature," and that the Lord Jesus Christ "is the eternal Word, from everlasting," &c. Besides, after his resurrection he said, "a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. Now, for Jesus Christ to *have* flesh and bone, and for him to *consist* of flesh and bone, (in his sense,) are two different things. For to have flesh and bones, implies a distinction between him, the Son of God, (as to his being,) and the flesh and bones which he had. But to consist of flesh and bones, implies he could not have a being without them, but that he is made up merely of human flesh and bones.

H. G. "Doth he not evidently declare to the world, that it is a contradiction, and absurd, to assert that Jesus Christ is God and man, subsisting in two real distinct natures—because I said, he is man, and that the divinity, distinct and apart from the humanity, is not the Christ, and yet also said he is God, everlasting, and the Son of God by eternal generation." p. 16.

Reply. 1. It is remarkable how the man shuffles, evades, and uses a subterfuge beside my objection, which was not at all against Jesus Christ being God and man, (take "man" as Christ is the heavenly, spiritual, and glorified man—being ascended up where he was before,) but it was against his affirming that Jesus Christ "consisteth of human flesh and bone,"

(I distinguishing between *consisting* and *having*,) seeing Christ was from everlasting.

2. And now also to say, he "subsists in two natures, divine and human," contradicts his saying, he "consists of flesh and bones, human nature." For these do not consist of two natures; the human nature is not two natures, both human and divine, as the human or earthly nature cannot be the heavenly also.

3. If Christ consisteth, or is made up of human flesh and bones, and be the Christ only as so considered, then how is he the Son of God by eternal generation, even before, as well as since, he took upon him that body which was prepared for him, or partook of that which the children had, to wit, flesh and blood? If the Son of God before, was he not then Christ before? Or was he the Son of God when he was not Christ?

9. *The Hypostatical Union.*

But H. G. instead of clearing himself in this matter, silily, yet perversly, begs the question thus: "Doth he not deny his human nature and glorious hypostatical union?" p. 21.

This being considered, together with his severe conclusion against us, of "horrible heresies, delusions, and vile impostures," as in p. 17, shows that he has a design to render us as odious and as obnoxious as he can. For if he can influence the powers with his own and his brethren's implacable enmity, and inveterate spirit, and possess them with the idea that the Quakers are horrible heretics, and vile impostors, and that they deny the *man Christ Jesus*, and the *hypostatical union*; we must be no objects of mercy, nor fit to live among men, but subjects of ruin and destruction. We cannot herein but take notice of the persecuting spirit, and the implacable and deadly envy that is in some of these Anabaptists, tending in the highest to persecution.

But to the question, "Whether I do not deny his human nature, and glorious hypostatical union?" I answer, 1. That if *hypostatical* signify *substantial*, from ὑπόστασις substance, I do confess and own that the Father, the Word, and holy Spirit are one substance, or that the oneness of substance is applicable to all the three in Heaven? for they are not three substances. And that the Son of God is the brightness of his Father's glory, and the express character of his ὑποστάσεως substance, (Heb. i. 3.) and that therefore the Father and the Son are one substance.

2. But that either the Son of God doth consist, or is made up, of *human flesh and blood*, or that these and the *Divine nature* are one substance, I deny, as contrary to the Son's being the

brightness of his glory, and the express character, or image, of his substance. Heb. i. 3. For *human nature* and *divine* are not both one; though still the one hypostasis, or substance, is in all the three Divine witnesses in Heaven, whose glorious hypostatical union we never denied. This is further opened in our books, viz. "The Divinity of Christ," &c. "Serious Apology," part 1. chap. 3. Howbeit if we cannot own these to be scripture language, viz. 1. That Jesus Christ consists of human flesh and bone. 2. That the glorious hypostatical union *consists of a human and divine nature*, or that they are *hypostatically one*, he should bear with us, till he produce us plain scripture for those positions and words.

10. *His charge against the Quakers' principles and doctrines proved impure, vile, and ignorant; and the spirituality, divinity, and sufficiency of the Light within, further asserted.*

And again, H. G. is very impure and vile in affirming the Quakers "principles and doctrines of the light within to be impure and vile." p. 17. *Before* he accused the Quakers' principle of the light within, *now* it is the principles; that is, all our principles about the light within he accuses of being impure and vile, which is also still contradictory to his confessing, that Christ, *as* the eternal Word, enlighteneth every man that cometh into the world, or that the light in every man is the light of the eternal Word, or a spiritual light flowing thence. This he hath granted, and this is one of our principles and doctrines, which he hath accused with impurity and vileness, as before, which must needs strike at the principle of light itself, (though I would believe he might not intend so badly as his words import,) while we assert it to be what it is as manifest in man; 1. That Christ, *as* the eternal Word, enlighteneth every man, &c. 2. That, *as* the eternal Word, his light is spiritual and divine, as the word itself is, which is the true light enlightening every man. 3. That therefore this light in man being sincerely obeyed and followed, will guide and direct him in his way out of darkness and sin to God and Christ the giver of it, and so to life and salvation. 4. That men are not condemned, nor can they be left without excuse for want of light sufficient given them, but for their disobedience and rebellion against the light that God hath given them, which therefore is sufficient.

By these we deny their partial predestinarian principle, that concludes that God hath not given a sufficient, or saving light or grace to every man, but that he hath refused it to the greater part of mankind, as having from all eternity particularly designed their damnation, destruction, or preterition. This we cannot own, though it be the doctrine upon which much of these

Christ, the Lamb of God, the great prophet God promised to raise up.

2. "It is a vile error to say, it is the holy Spirit or blessed Comforter, for that, Christ saith, the world could not receive."

Answer. H. G. should have been so ingenuous as to have cited the Quakers' books and pages, first to prove these to be their doctrines and principles, and that in their own words, before he had so severely charged them, which till he does, I must deny him to be either an impartial or true stater of our principles, and state them in our own words; as—

1. We confess that Jesus Christ, as the eternal Word, enlightens every man with his own divine light or life, which gradually appears in man, and shows itself by measure. But God gave not the Spirit by measure to Jesus Christ, the great prophet; therefore we do not call every appearance of light *the whole Christ.* And according to H. G.'s definition of Jesus Christ, as "consisting of human flesh and bone," he is not in any man. But we knowing him after the Spirit, and that he is God over all, he is spiritually in his saints, in union with them, and known to them, and his presence is unlimited. "He was in the world, and the world knew him not," whose presence enlightens mankind with an immediate light from himself, which is able to reveal Christ himself, as he is only peculiarly revealed in the saints, who have obeyed his light.

2. The gift, enjoyment, and indwelling of the holy Spirit, as Comforter, is a peculiar and glorious manifestation of life, only received by those that obey the measure of that spiritual and divine light within, which is freely given of God to all, wherein they that wait upon God, obtain more power and virtue from him, who giveth the holy Spirit to them that truly ask him, from a sense of its virtue and light within; in which they are only capable of receiving the pourings forth of the holy Spirit, and abundant shedding thereof on them, as those that receive the measure of his discovery or appearance in them. And though the rebellious world doth not receive or accept of this holy Spirit, nor see his glory as an indwelling Comforter; yet some enlightening appearances and operations thereof, do at times reach the men of the world, to their conviction and reproof, often striving with man to persuade him out of his sins and iniquities. And if the holy Spirit be God, his Spirit is unlimitable, filling heaven and earth, &c. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" See Psa. cxxxix. 7, 8, 9. And his presence is to man an enlightening presence, and "thine incorruptible spirit is in all things, therefore thou chastenest them measurably, by putting them in remembrance of the things wherein they have offended, that leaving wickedness they may believe in thee O Lord." Wisdom xii. 1, 2.

H. G. "Abominable it is to say, it will cleanse from all sin and eternally save those that obey it." p. 18.

Answer. The life which is the light of men, is both cleansing and saving in the least degree of it, to them that obey it; and it doth not in the least deny Christ to be the Saviour, to say that his life or light in man is saving, being Divine, and that by which the obedient come to know and follow Christ, and thereby receive the light of life, and power to become the sons of God. And the kingdom of God, which Christ said is within, is compared to a little leaven, a grain of mustard seed, which therefore hath a seasoning and growing virtue in it. He said: "Believe in the light, that ye may be the children of the light." And this light men ought to walk in, of which it is said, "as yet ye have a little light in you, (as some read it,) walk while ye have the light," and in walking in the light, the blood of Jesus Christ is received, which cleanseth from all sin.

1. Were it not a vile error for any to affirm, that that life which is the light of men, is neither divine nor a saving light of Christ, or holy Spirit, in any degree of it?

2. And art not thou, H. G. vile and wickedly erroneous, to give out such language, as "this wile of satan and cheat of anti-christ," that appears blasphemously to reflect upon the light and power within, as before, in calling it a wile of satan and cheat of anti-christ to cry up light and power within.—And now to refuse believing in the light which enlightens every man that cometh into the world, for life and salvation, (p. 19.) though it be the Word, which is Christ, that so enlighteneth every man.

11. *His sad and impious prayer against the light in all, which light is proved of the same nature with the witness in believers.*

H. G. "God forbid, that I should ever own their principle of light in all, that doth so clearly tend to the razing out the grand fundamentals of the gospel." p. 52.

Contradiction. "Praises and hallelujah to God for ever, who hath given us that witness in ourselves of which thou speakest." p. 54, 55. The witness his sister spake of, was the light which reproves for sin—to own and believe in the light that enlighteneth every man that cometh into the world, p. 8, and 29.

G. W.'s *animadversion.* See what a sad pass these men are come to, and what kind of prayers they offer to God against his own light and witness within, and how contrary to the gospel spirit and light they are.

H. G.'s *reply.* "G. W. belies both me and my sister in what he saith here; for the witness she spoke of is not the light which reproves for sin, which is in every one that cometh into

the world—though I confess, she bids me believe in the light that reproves for sin, which lighteth every one that cometh into the world—but contrariwise she mentioned the words of the apostle John, 1 John v. 10: "He that believeth hath the witness in himself." p. 19.

To this I answer, let all moderate and impartial readers, both thy sister and others, judge whether I have belied thee or her in this matter. And how quarrelsome and peevish thou art. Could she intend contrariwise, or any thing else, of this witness of God, than of that light which enlighteneth every one that cometh into the world? Thou shouldst have asked thy sister, if she doth not own the true light that enlightens every man, and the Witness or Word, which he that believeth hath in himself, to be one and the same? And hast not thou confessed, that Christ, as the eternal Word, enlightens every man? which he that believeth hath in himself, as having, through the light given, received Christ the faithful and true witness, (who stands at the door of man's heart and knocketh,) so as, in true union with him, and knowledge of him, to experience his indwelling, as he dwelleth in us, and we in him, if we keep his commandments. And thus the true believer hath the witness in himself, which that thou mightst experience, was thy sister's wholesome advice to thee, to believe in the light that reproves for sin, which enlightens every one that cometh into the world. And so thou mightst in love and humility have received the witness in thyself, which if thou had obeyed, thou durst never have prayed so wickedly, as, "God forbid that ever I should own their principle of the light in all," contrary to thy pretended praises and hallelujahs to God for the witness within; neither couldst thou have opposed the witness in the believer, to the light which reproves for sin, which enlighteneth every man, as thou hast done.

H. G. "This witness through grace I in measure do experience, not that I believe in that light which every man that cometh into the world is enlightened with, for life and salvation, that it is insufficient," &c. p. 19.

Answer. If thou rejects the gift or measure of the light or life of Christ within, thou rejects the faithful witness, Christ the giver, and canst not know him to be thy Saviour, while thou art disobedient to his light within. And Christ and his light in man are so inseparable, that he who obeys and believes in his light within, he and his faith must needs have a dependance upon Christ the enlightener, who is the object, author, and finisher of faith, and so upon God, who is the fountain of light, who shineth in man's heart to give the knowledge of his glory in the face of his Son; and hereby is the benefit of him, as the one offering, and the virtue of his blood known, that both sanctifies and makes perfect.

12. *His groundless comparison and distinction, between the light of God in man, and the light of Christ or gospel, further refuted.*

And whereas in thy other book, from Rom. i. 19, and chap. ii. 14, 15, thou calls the law or light of God in men: "The law or light of the moon, to guide their paths, by which they are taught their duty to God in morals, but understand nothing of the glorious mystery of the gospel." p. 69.

To this I answer: 1. Those Gentiles mentioned Rom. i. had a sight and knowledge of the invisible things of God, even his eternal power and God-head, ver. 19, 20, was this but the light of the moon? And was there nothing of the gospel, or mystery of it, in this? whereas the very reason of their becoming foolish, vain in their imaginations, darkened and reprobated in their minds, was because that when they knew God they glorified him not as God; ver. 21. they did not like to retain God in their knowledge, ver. 22. Therefore if they had continued in the light given them, glorified him as God, and retained him in their knowledge, they had been preserved unto salvation out of that dark reprobate state, and out of those gross evils into which they fell.

2. Those Gentiles mentioned Rom. ii. 15, were accused or excused according to that light or law of God in their hearts, and the secrets of them and all men were to be judged by Jesus Christ according to the gospel. But could this be, or were it just, if there were no law, nor light of Jesus Christ and gospel, given to men? Are they and their secrets to be judged by a law or light which they never had in secret? For my part, I know none so gross and partial as to affirm it on any serious thoughts or consideration.

3. If the light of God and his knowledge be but the light of the moon, and the light of Christ the light of the sun; how doth he demonstrate this difference between God and Christ, and the light of each? And wherein does the glory of the one so far exceed the other? Or can any suppose there is a light proceeding from Christ as man, that so far excels the light flowing from him as he is God, or the eternal Word, as the light of the sun doth the light of the moon? What scripture hath H. G. for this distinction? Are not God, and Christ, and holy Spirit One, and one eternal Light and fulness in their own being, and so the light immediately shining or flowing thence into man's heart and conscience one divine light, though manifest by degrees, and in several measures, being still one in kind in man.

And this which H. G. calleth the law or light of the moon, is granted to be, 1. The light of Jesus Christ as the eternal Word. 2. That which may be known of God, manifest in men.

3. That light which gives the light and knowledge of God and his eternal power.

4. And the law written in the Gentiles' hearts, who were a law to themselves: to which I add, if men truly believe in, and obey the light of the eternal Word in them; and retain the sense and knowledge of God, as therein they receive it, they will find preservation and acceptance with God; for is the improvement of any more than what is given required?

13. *His belying us with denying the man Christ Jesus, to cloak his own absurdity and ignorance of Christ and his being.*

Again: to prove thy slanders, 1. "That we deny the man Christ Jesus. 2. That we are found daily in the sight of all persons, denying that man to be Christ, who was born of the virgin," &c. (p. 20, 21.) thou judgest us insolent for saying we are falsely accused of this, if it be absurd, (as we judge it is,) to say Christ doth consist of a human body of flesh and bone, (p. 21.) which is thy own absurdity.

To these I say, though we never denied the man Christ Jesus, nor him to be Christ that was born of the virgin, according to the flesh, yet I must still count it absurd to say, that Christ doth consist, (or is made up,) of a human body of flesh and bone, for that, 1. Because Christ the Son of God was, and had a being before he took upon him that flesh or body in the virgin. 2. Because that when he took upon him that body, and even in the days of the flesh, he was spirit as well as had flesh. 3. In that he is ascended up where he was before, and far above all heavens, and is glorified with the same glory that he had with the Father before the world began. 4. He was before all things, and by him all things consist: this is truly our Christ and Saviour.

But if your Christ doth consist of "a human or earthly body of flesh and bone," our Christ who consisteth of quickening spirit, and heavenly body, (of Divine life and light, a spiritual and glorious body,) is above you and yours. So we must leave you Anabaptists, with your earthly Christ, consisting of a human body of flesh and bone, together with your empty and lifeless shadows, and your darkness and enmity wherewith you that are stirring up smoke and darkness with prejudice against the truth, the true light, and against us for bearing witness thereto.

14. *That scriptural distinction between the eternal Son of God, and the body prepared for him, further maintained, and the Anabaptist persecuting spirit, reviling and traducing the innocent, reproved.*

As touching that distinction of *the Christ*, and that body which was prepared for him, which he took up, and dwelt in,

(as hinted in a book entitled "Some Principles of the Elect People," &c. p. 116 and 117,) which he cites as a proof that the Quakers are found daily denying the man Christ,) this can be no denying of the man Christ, as in that body, unless either that body alone was Christ, without the spirit, or the names Christ, the Anointed, or Son of God, did originally, strictly, and solely belong to the mere flesh or outside, and that the Son of God was not in being before he took upon him that body, which I know of none that own but such as deny his divinity and eternal generation; for that flesh or body is sometimes called the "body of Jesus, this temple, the form of a servant, (which he took upon him,) a body prepared for him; and he, Jesus Christ come in the flesh," &c. Also in the said book you are asked, what that is which appeared in the body? whether that was not the Christ, before it took up the body, after it took up the body, and ever? p. 117. Yet far be it from us to deny Christ's being truly man, because we confess his Divinity, or to deny him in any of his appearances, either in the flesh or spirit; for he was truly Christ the Son of God when miraculously conceived and born of the virgin Mary. And his name was also called Immanuel, God with us. Now, dare you say that all these eminent names and divine appellations given to him, when in the flesh, did most properly and originally belong to the flesh or body; and not rather to something more eminent and divine therein?

Again, if the Quakers were so notoriously guilty of "horrible heresies, delusions, and vile impostures," as this opposer saith, and "that they are found daily in the sight of all persons denying the man Christ Jesus, and appearing to all men to be Babylonish rather than H. G. and other Baptists." p. 17, 20, 21, 22.

Why then do divers of you Anabaptists and dippers rage against the Quakers? If they be so apparently erroneous and Babylonish in the sight of all persons, what need is there of your scribbling so many books and pamphlets against them in this time of liberty, as if you could not demean yourselves quietly, unless you see them under persecution? for with that you appear most quieted. But still your striving, raging, and clamouring against us implies you have lost ground, and you cannot enforce such a belief in people against the Quakers as you would. Thousands have secretly a witness for us, and a better belief of us, than that we are such "horrible heretics," or "vile impostures, as daily, in the sight of all, to deny the man Christ, or are ravening wolves," &c. as this old angry Anabaptist would have them believe; who also prays in his conclusion thus: "The Lord deliver Christ's poor lambs from being preyed upon and devoured by ravening wolves."

There are two things to be considered in this man's thus praying. 1. How this agrees with the doctrine of personal election from eternity, as held by some of his brethren—whether those they all count so unchangeably and particularly elected, are or can be in any such danger of being devoured? 2. His great care over these poor nations, in praying the Lord to deliver them from horrible heresies, and vile impostures, (p. 17,) as if these Anabaptists were so national in their dipping church and society; or as if they were either devout members of the national church, or these poor nations were mostly Anabaptists, or ready to be dipped by them. Is it not easy to see these men's temporizing hypocritical insinuations, and all, in the height of their envy, to persecute and run down the poor despised Quakers, if it were possible? But the Lord God who hath stood by us in our tribulations and sufferings will disappoint their malicious design, and frustrate the tokens of liars; and the pit which they have digged for us, they shall fall into themselves.

As for for H. G.'s saying, he "never saw yet any distinct solid answer given by G. W to any book which hath come out against them." page 22. I must leave that to God's witness to judge of, and to those that are free from prejudice and partiality against me, which I am sure H. G. and some of his brethren are not. He has little cause to boast of his answer as a solid piece, that so much savours of envy and reviling.

15. *A warning and reproof to Henry Grigg, &c.*

Henry Grigg, it is high time for thee to repent, lest in thy old age thou be cut off in the guilt of enmity and falsehood, who hast turned thy back on the light of truth in thee, which through judgment would have reformed thee, the testimony whereof thou art now turned against. Repent, repent, lest thy days and visitations from God be extinct in utter darkness, and thou have thy reward therein among hypocrites and such as contentiously resist the truth.

Thou sayst thou art "outwardly decayed, and the time of thy departure is at hand:" (Light from the Sun, p. 73, 74.) and concludest: "Now reader, if thou hast received any spiritual benefit from what hath thus occasionally been written by a poor worm, weakling, and nothing creature," &c. p. 94. 95. To all which I say, First. It is high time for thee to be better prepared for thy departure, by a true and unfeigned repentance of all thy prejudice and hard speeches against a people fearing God, and their principle on the behalf of the true light in man. Secondly. Thou hast entered into a troublesome war, and contest against that which will be too strong for thee and thy assistant,

when thou shouldst rather prepare for a rest. Thirdly. What thou hast written savours too much of flesh, and fleshly conceits, which are against the spirit and light within, to afford spiritual benefit to the reader. Fourthly. "Occasionally written'—What occasion to print and publish such a book, so much reflecting on thy natural sister? Was a private letter from her, such a great occasion as to print both it and perverse commentaries upon it, against her? Didst thou in this do like a natural brother? Or didst thou and thy brethren think this would be a good expedient to work a conviction upon her, infamously to publish her to the world, in print, for a private letter in which there was much wholesome advice to thee? Oh, shame upon such a procedure as this of thine against thy sister! Fifthly. "A poor worm, weakling, and nothing creature"—What, is this to show thy humility and self-abasement? Thou hadst shown more of that in silence. A fool is sometimes counted a prudent man by keeping silent, who would otherwise betray his folly in uttering words, as some men show their pride and hypocrisy by endeavouring to appear humble. Sixthly. "Nothing creature"—Should another tell thee so in earnest, in showing the nothingness of the work thou hast produced, it is probable thou wouldst not take it well. Some, while they discommend themselves, would have others commend them and their work. But to thee "nothing creature," and thy brethren, (that have assisted and encouraged thee in thy work against the light within, and against us who believe in, and confess it,) we may say, "produce your cause, bring forth your strong reasons: behold ye are of nothing, and your work of naught, and abomination is he that chooseth you." Isa. xli. 21, 24.

Lay aside your envy, pride, hypocrisy, vain imaginations, and conceits, and come down and stoop to this light within, which at times convinces and reproves you of your iniquities, that you may be reformed, and the reproofs of instruction may be the way of life unto you; otherwise the light within will pursue you to your condemnation.

16. *The Baptist's nine questions answered.*

That the reader may perceive how uncertain the man is in his severe charge against the Quakers, of "horrible heresies," "delusions," "vile impostors," "ravening wolves," &c.--Note, that at last he puts questions to us about the same things whereof he hath accused us, which he needed not have done, had he either been certain, or had any such plain or real advantage against us, as he hath pretended.

His questions, to which he desires direct and distinct answers, are as follow:

First. "Was he the Christ and true Saviour that was born of the virgin, yea or nay?"

Answer. Yes, he was the true Christ, the Son of God, both then and before he took on him that body, or was so born.

2. "If you say he was, I query whether that same Christ be in the heart of every man and woman?"

Answer. The same Christ is spiritually in, yea, revealed and dwelling in the hearts of true believers and saints, and they in him; but not *so* in every man, though he enlightens every man, and in his light he is to be revealed and known.

3. "Whether he that you own to be the Christ, and true Saviour, was put to death, or crucified on the cross?"

Answer. As concerning the flesh he was.

4. "Whether you believe there is any other Christ than what is in the heart of man, yea or nay?"

Answer. The true Christ is but one and the same for ever, though variously manifested, as both in the flesh and in the spirit; both in his flesh, or body, entirely, wherein he came unto his own, the Jews, who received him not, and spiritually in his followers who have received him. For he said to his disciples, "he that is with you shall be in you;" and to his Father, "I in them, and thou in me, &c. that the love wherewith thou hast loved me, may be in them, and I in them." But thus not universally in man, though, in some degree and sense, he appears universally in man.

5. "If that body that was nailed to the cross was but as a garment which the true Christ wore, or as a house in which he dwelt, why may not any other man, in whose flesh Christ is manifested and doth dwell, be called the Christ, as well as Jesus of Nazareth?"

Answer. There is not the same reason for any other man to be called the Christ. 1. Because of his divine pre-existence, both before he took upon him that body or flesh, and before man or other things were made, which God created by Jesus Christ. 2. Because of his miraculous conception, as concerning that body. 3. Because he was anointed with the oil of gladness above his fellows. Lastly. He that compared that body, or flesh which he took upon him, to a garment or house, intended no detraction from the honour or dignity of the true Christ. For his flesh was called "the vail," "his body," "the body of Jesus," "this temple," "the form of a servant," and his saints are his members.

6. "If you own the man Christ, why do you affirm it a contradiction to say he is God, of the substance of the Father, and yet truly man, made like unto us in all things, sin only excepted? for either he must be mere man or mere God, or else it cannot be any contradiction. And if you say, he is mere man,

then you seem to side with those Jews that accused our Saviour of blasphemy, in that being a man he made himself God; (John x. 33,) and if you say, he is mere God, doth it not then clearly follow you deny the man Christ?"

Answer. Thou hast herein queried disingenuously, to obscure thy own self-contradiction, and to reproach us; whereas thy contradiction was not between Jesus Christ's *being of the substance of the Father*, and yet truly *man in time*, but between his *being from everlasting, the Son of God by eternal generation, (or of the substance of the Father,)* and thy asserting, that *Jesus Christ consists of human flesh and bone*, which to be sure, the substance of the Father doth not consist of.

Let H. G. and his assistants shuffle off this contradiction if they can. But it is no contradiction to say that the Son of God in his *divine being*, is God, and that he took upon him the pure being of man, and a body prepared for him, and is the heavenly man, the anointed of God.

7. "I query, whether you own any other resurrection than what you say you experience within?"

Answer. We believe and own a farther attainment of the resurrection, (which with respect to a future state in glory may be called another,) than what we yet experience, though we have attained to a good degree and experience of our rising in and with Christ, who is the resurrection and the life, and in him is the saints' everlasting rest and glory.

8. "Whether you believe that the body of flesh and bone, which is laid in the grave, respecting the matter or substance of it,* shall by the mighty power of God be raised from the dead at the last day?"

Answer. As flesh and blood shall not inherit the kingdom of God, so I query, how the same flesh and bone without blood should inherit the kingdom of God? or how it should be the same flesh, blood, and bones, after being dissolved to dust without any new creation, as some Baptists affirm?

9. "Whether that man, whoever he be, doth not deny the resurrection of the dead, who doth deny the same *it* which is sown, (and shall rise,) mentioned 1 Cor. v. 38, to intend the same body, (respecting the matter or substance of it,) which was buried and laid in the grave? Answer plainly and without equivocation."

Answer. There is an ambiguity and fallacy in this question. For in some sense a man may deny that the self same *it* which is sown shall rise, as the apostle did, where he answered such a querist as thou art: "Thou fool, thou sowest not that body that shall be:" for which he instanceth wheat or other grain, and yet

* A mere tautology; unless at sometime to say "that body of flesh and bone" doth not respect its own matter and substance, but some other.

not deny that *it* which is raised, nor the resurrection of the dead. Though that *it* which is the natural body, and that *it* which is the spiritual body, are not both one and the same; neither are celestial and terrestrial bodies one and the same. * And what that *it* is, to which God giveth a body as it pleaseth him, (and to every seed his proper body,) and what is that body given to it, these Baptists have not yet resolved, nor given a sensible answer to; although Thomas Hicks saith, that "the body given to it is the same, for substance the same, that was sown, viz. the body of flesh and bones." In this many of them agree.—*Dialogue, page 58.*

But their elder brother, Thomas Collier, appears of another mind, in his "Marrow of Christianity;" where concerning the resurrection, he saith:

"This truth is by some denied, and by others too carnally looked upon, some thinking that our bodies of flesh shall be raised in the same form in which they died," &c. p. 93. And he further saith: "That the form in which they shall be raised is a spiritual form, not a fleshly; for as the spirit of Christ raiseth us up in the spirit, while we are here, so it shall raise up our bodies in the spirit, at the last day. 'It is sown a natural body it is raised a spiritual body,' &c. p. 94. Col. iii. 3. 'When Christ, who is our life, shall appear, we shall appear with him in glory;' all flesh shall be swallowed up in spirit, and our bodies shall be changed and made like his glorious body; all things that offend shall be done away, and we shall be made eternal, one in the Father and in the Son, and in the Spirit, &c. one in glory. This for the saints is enough to know. Besides, what shall be we do not know—it is an height and depth, a length and breadth unsearchable." p. 95.

These passages of his, I desire that Henry Grigg, Thomas Hicks, and William Burnet, &c. may consider, and compare with their own carnal conceits and doctrines about the same flesh, and see how inconsistent they are. It is evident that Thomas Collier aimed at more spirituality in the resurrection, than these men do, he confessing it should be "in a spiritual form, and not in a fleshly; and that it is by some too carnally looked upon." &c.

And indeed, it is too much carnality, and grossness of opinions and thoughts, that darken from a spiritual apprehension and divine understanding of things eternal, and states immortal, which are only and truly seen in the light which is Divine, and revealed by the eternal Spirit, through which only the things of God are truly known.

* Thus far in answer to his questions.

The contents of a bill of excommunication, exhibited by the Baptists at Chichester, together with a brief answer to it.

Baptists' excommunication. "The evils for which the church of Christ meeting at Chichester have cast out of her communion John Richardson."

Answer. You but presume and beg the matter in controversy. We deny you to be the church of Christ. You are in envy and darkness, as will further appear from your blasphemy against the light; for "if we say we have fellowship with God, and walk in darkness, we lie and do not the truth." But you pretend yourselves to be his church, consequently, to have fellowship with him, and yet both walk in darkness and slight the light within, and despise exhortation to hearken to it: therefore in saying you are the church of Christ you lie, "and do not the truth." So that, in the name and power of the Lord Jesus Christ, we deny your pretended power and authority of excommunication and condemnation.

Excom. "First, for withdrawing himself from the church of Christ—refusing to come to her assemblies, which practice is sin."

Answer. Blind and confused men! did you not say just before, that your church had cast him out of her communion: but now you excommunicate him for withdrawing himself from you. It seems then, he excommunicated himself, there was no need of *your* "excommunication."

Excom. "2. For siding and taking part with William Steel, in some of these things for which the church dealt with him."

Answer. What these things are, will further appear hereafter, together with these Baptists' envy and gross ignorance.

Excom. "3. For siding, owning, and mixing with the people called Quakers, who are of diabolical heritical opinions, who, under pretence of preaching up that all persons should hearken to a light within, say that light is Christ."

Answer. O you blind guides! is it either diabolical or heretical to preach that all persons should hearken to a light within? Or, that Christ is that "true light, that enlighteneth every man coming into the world?" For that is the Quakers' doctrine; and that "in him was life, and the life was the light of men." Is it diabolical to take heed to this life or light, which is both supernatural and Divine? O dark, sottish night-dreamers, when will you come out of your gross darkness!

Excom. "In which saying of theirs, there is these two abominable lies: The first lie, is their saying, that Christ is in every man that cometh into the world, whereas the scriptures say, where Christ is in persons, the body is dead to sin, &c. there is a people without God and Christ—in a reprobate

state, in a course of life unapproved of God—though under a profession, as the church at Corinth was—surely then may such be accounted without Christ, that are neither under a profession nor practice."

Answer. 1. You might as well deny Christ's Divinity and Deity, or his being the eternal Word, as deny him to be that light that enlightens every man, or his life to be the light of men.

2. Again: It is not our doctrine that Christ is so in every man, prevailing or ruling, as that the body is dead to sin, nor is he revealedly or unitedly in every man; which the phrase, "Christ in you," or "Christ dwelling in you," imports, and includes the saints' being in him, as he saith, "I in them and they in me." Yet in some sense, he is in all, and through all, else he could not be God, nor omnipresent. And some Baptists themselves have confessed, that Christ in respect of his divine nature, is every where; therefore he must needs be in man. And in respect to his divine nature he is God, and God is light, and in him is no darkness at all. They that are without God, and without Christ, are reprobates, &c. (Eph. ii. 11, 12.–2 Cor. xiii. 5.—2 John ix.) they are without God and Christ, or as strangers to both, and without the true and living knowledge of them. Not as if God or his light were limited to a distinct or remote place from them. For then, how were he either infinite or omnipresent. But, as "he was in the world, and the world was made by him, and the world knew him not," so some are without God. And "know ye not how that Jesus Christ is in you, except you be reprobates?"—But you know not either Jesus Christ or his light in you, who are blaspheming against his light that is in every man.

Excom. "And having taken up the diabolical conceit of having a Christ in every man, then followeth the next notorious damnable heresy; namely, that persons are to hear this their new conceited Christ, viz. the light within.—And they by this means preach down the authority of the scriptures, and so endeavour to undermine the true gospel faith, and practice of gospel appointment."

Answer. 1. If it be a diabolical conceit that Christ is in some sense or degree in every man, then your own brethren are guilty of it who concede that his divine nature is every where. But I deny your charge, it being blasphemous.

2. Your calling the light within, "a conceited Christ," and saying that it is a "notorious damnable heresy, that persons are to hear the light within," contains a two-fold blasphemy, both against the divine principle of light, and doctrine directing to it. For the life which was in the eternal Word, is that light of men which we affirm they ought to turn to, fear, and obey, or

else they perish; and so will you, if you continue in your darkness, envy, and blasphemy against the light within.

3. You grossly belie us, in accusing us with preaching down the authority of the scriptures, undermining the gospel faith and appointments, in our preaching up the light within; for without the minding and following the light within, men can neither truly understand the scriptures, nor come into the fulfilling of them, nor acceptably practice the Lord's requirings or appointments in the gospel and new covenant. And none can come into the true gospel faith, but they that obey and believe in the light, as Christ commanded, when he said: "Believe in the light, that you may be the children of the light." You, therefore, who term this either "damnable heresy," or "a conceited Christ," are guilty of damnable doctrine against Christ's doctrine and light within. Had you been in his days it is probable you would have joined with the hypocritical Jews who persecuted Christ, and issued your bill of excommunication against him and his apostles.

Excom. "By such a scriptureless notion as is 'hearken to the light within,' which saying is not only scriptureless, but against the scriptures, or the way of God noted in the scriptures of truth."

Answer. You have before said your worst against the light within, showing that you do not hearken to the light of Christ within, but to your own darkness within. However, that you may see your ignorance, and be convinced that to hearken to, to obey, or believe in the light within, is neither against the scriptures, nor any scriptureless notion, as you falsely call it, see John i. 4, 9.—Acts xxvi 18.—John xxii. 36.—Psa. lvi. 13. Job xxv. 3.—1 John i. 7.—Isa. ii. 5.—2 Cor. iv. 6.—Rev. xxi. 24.—1 John ii. 9, 10.

Excom. "For when Saul, who afterwards was called Paul, was converted, the Lord did not say, 'hearken to the light within thee,' but 'go to Ananias,' &c. or when the angel was sent to Cornelius, did he say, 'hearken to the light within;' but 'send for Peter,' &c. Nor those who inquired of the apostles what to do, the counsel was not, 'hearken to the light within,' but 'repent and be baptized.'" Acts ii.

Answer. How gross, silly, and false, is your arguing and assertion, which is but Mat. Caffin's old stuff, long since answered. For was not Paul converted to the light within, when he was sent to turn others from darkness to light? And what was that which pricked him before? And could he have either a vision of Ananias, or Ananias a vision of him as praying, or could he be filled with the Holy Ghost, as Ananias told him he should be, without respect to the light within? How could he receive the pouring forth or gift of the Holy Ghost, without re-

garding the light within? And what is that in the conscience, to which the preaching of the gospel is manifest? And did not Peter preach *him* and *his name* to whom all the prophets gave witness? Acts x. 43. And was not he that light of the Gentiles promised? And did not Peter bear witness to the "*light* shining *in a dark place?*" 2 Peter i. 19. But your counsel excludes the light, and is not to hearken to it, and yet you exhort people to repent and be baptized. It seems then they must do both these in darkness. O, ignorant men! how do you lead silly women captive blindfold, and in darkness, into your water-baptism. You never knew the nature of true repentance, nor the Spirit's baptism, through which the mind is changed from darkness and sin to light and righteousness.

Excom. "And when the man came to Christ to know what to do to inherit eternal life, Mark x. 17, Christ did not say, Hearken to the light within. Nor when Christ sent the gospel to be preached to all nations, did he say, that such as hearken to a light within should be saved, but that he that believed and should be baptized should be saved. Mark xvi. 15, 16."

Answer. This argues still your continued darkness. Can men believe, inherit eternal life, keep the commands of God, or be saved, and yet continue in darkness, as you do who shut out the light, and divert people's minds from it, as much as in you lies? Besides, you belie both Christ and the apostles; for they preached up the light within. As for your water-baptism, it is not the saving baptism, as you imply contrary to divers of your brethren's confessions, and to Peter's testimony, 1 Pet. iii. 21. But, you are for believing and being baptized, but not for hearkening to the light within; wherefore we deny your dark and dead faith, and your night-dipping; for you are in the dark in all you do—you are out of the righteousness of faith which directs man to the Word that is nigh, even in the heart, to obey it, and do it.

Excom. "For his not only taking that scriptureless liberty to go to a people, that he before knew to be a people who preach down the way of gospel appointments, but doth now himself plead for a light within, as that which he is to be guided by, and not by the scriptures, to judge whether that be light or darkness within him."

Answer. 1. Your charge of preaching down the way of gospel appointments, is false. Yet we deny that you have a commission from Christ to baptize, or plunge people in water.

2. To be guided by the light within, is that which you still boggle at; but is this matter worthy of excommunication? The darkness wherein you walk is sufficiently manifest, and therein you undertake to judge by the scriptures, without the guidance of the light that gave them forth, though the light be most suffi-

cient to discover itself, and to make manifest all things that differ. "For whatsoever things are reproved are made manifest by the light."

Excom. "Though Christ said, take heed that the light within thee be not darkness."

Answer. There were those who put light for darkness, and darkness for light, as you do; in which sense Christ gives this caution, "if the light that is in thee be darkness, how great is that darkness?" Therefore it could not be really light, neither can real light be properly counted darkness.

Excom. "And for the rule by which Christ saith, we shall be tried at the great and last day, is what he had spoken to the sons of men when in person among them. (John xii.48, 49.) but now saith John Richardson, we must try the scriptures by the light within."

Answer. The words should rather be, we must make use of the scriptures by the light within; but Christ doth not say, that the rule by which you shall be tried at the last day, is the scriptures. You pervert his sayings. He says, he that rejecteth me and "receiveth not my words, hath one that judgeth him, *the Word*," &c. John xii. 48. For God will judge the secrets of men by Christ Jesus, and his living Word, (Christ being the universal Judge,) and by his law in them; their own thoughts and consciences bearing witness in that day, for or against them. Howbeit, the Jews that sinned in the law, were also judged by the law, (or scriptures,) for rejecting Christ, and so are you also, for contemning his light within.

Excom. "Oh horrible profaneness! that ever any should dare to set up their own whimsical imaginations above Christ's sayings! and not only so, but condemn them where their erroneous opinions cannot own them."

Answer. We perceive you have not said one good word in favour of the light within; you have rendered it as bad as you could; one while calling it a "diabolical conceit," another while "damnable heresy," "their new conceited Christ," "scriptureless notions," "darkness;" and now "whimsical imaginations." But your own opinions are erroneous and blasphemous; and you have most grossly belied us; for Christ's light within cannot lead us either to slight or condemn his sayings, but to fulfil them.

Excom. "For refusing to hear the counsel of the church, wherein the church's endeavours have been to convince him of his errors and to reclaim him."

Answer. It is easy to see what a church you are, that blaspheme against the light within, and do not admit of it in any duty. A sad church, thus to shut out and contemn the light!— You are in thick darkness until now; your envy greatly blinds

you; therefore it is well not to hear your counsel, seeing it is to persuade us not to hearken to the light within. We will never hearken to your darkness, nor be led blindfold by your blind guides.

Excom. "And for the church's authority to excommunicate persons guilty as aforesaid, see 2 Thes. iii. 6.—Rom. xvi. 17.—Mat. xviii. 17, &c. The apostle's way was one and the same in every church. 1 Cor. iv. 17. Written by W. Flecher, W. Claton."

Answer. The true church's authority was given her by Christ, who is the true light, and this we own, and reverence the power the apostles had. But you falsely assume a power, and pretend their authority to excommunicate persons for professing and owning his light within; and, (it seems,) to cast out such as you need not, who withdraw themselves from you. The true church never cast out nor excommunicated persons for owning the light within, but for running into the deeds of darkness. Therefore in the name and power of our Lord Jesus Christ we deny you, who are called Baptists and Anabaptists, to be the church of Christ; we deny your authority; we deny your excommunication; we deny your blasphemous and scornful doctrine against the light within, and exhort you to leave your envy, and turn from your darkness, and condemn your blasphemy, and embrace the light of Christ within, lest you perish in your darkness and gain-saying. Some of the Baptists and apostates have upbraided us for excommunicating persons out of our society; but we never excommunicated any for owning the light within, but for their unfruitful works of darkness.

Hereafter follows a rebuke to the Baptists and their Zion, or church, from some of their own ministering brethren, given out when they were more tender and free from prejudice than they now are; and in which they have confessed to those truths, viz. *the immortal seed, the light, trembling at God's majesty, travail of soul, the inward work, and perfection*, which now divers of them deride and oppose: also their reigning abominations are confessed, which since are greatly increased against the light, which then made some of them sensible of their iniquities, and to bewail them.

And this is recited, for these Baptists and their hearers, to remind them of the former tenderness and desires in some of their brethren after an amendment among them, and that these our present opposers may consider and see how greatly they are declined, hardened, and apostatized from the good that formerly was stirring among them. In all which I desire their return, repentance, and conversion to the true light, that they may have regard to the inward work of God, to break their hearts, and work out their abominations, pride, envy, &c.

Some confessions concerning the baptized churches, made by their messengers in their bewailing epistle from Tiverton, dated the 18th day of the 7th month, 1657, and signed in their names, and by their appointments, by Thomas Colliar, Nathaniel Strange, and Thomas Glass, and directed,

"To all the churches of Jesus Christ, called to be saints, through the immortal seed, * which dwelleth in you, and shall be with you for ever.

"A few poor worms—we would labour night and day, warning every one of you, striving with you, and together with God for you, that every one of you may be presented perfect, † in Christ Jesus—The several weights that lie upon you and us—we have been ready to cry out, we are cut off from before thine eyes—while we carried the yokes and burthens of Zion, and have been as the souls under the altar, crying, How long Lord, holy and true.—The Lord hath lighted us, while we thus looked unto him—we could not be satisfied with life for ourselves, ‡ some revivings have attended our souls—and now, as we have been faithful for you to God, so we would now be faithful for God to you.

"We have been arraigning the abominations of Zion before the bar of the most High; we have been crying for justice from the throne upon every sin; for strength and light, § to purge out every persisting impenitent sinner, as enemies and traitors to the crown and dignity of our Lord Jesus. More particularly, we have made confession of those reigning abominations ¶ in our own souls, and in the churches, of that light spirit, living short of the true sight and sense of God's Majesty, in his churches, and among his saints, from whence proceeds that vanity and carelessness which doth so much attend them.

"We have bewailed that wretched worldly spirit, that plucks down the saints from their excellency, and leaves such blackness upon them—‖ which renders them so uncomely in the eyes of men.

"We have bewailed that coldness and deadness that is upon ourselves, and upon the churches; that formality in holy duties;

* Some of your brethren now scoff at the Quakers, for bearing witness to the immortal seed within.

† For this doctrine of perfection, the Baptists now revile us who are called Quakers, and furiously oppose it.

‡ Which enlightening and revivings do assert the inward light and immediate teachings of God, now opposed by many of the Baptists.

§ And this strength and light must inwardly be received; but not by them that hate the light.

¶ Which are since greatly increased among you.

‖ Many of you are greatly guilty of that, witness your railing pamphlets and sermons against us.

that indifferency, and that Laodicean spirit that is fallen upon us ;* while we have been crying, let him make speed and hasten his work, that we may see it ; let the counsel † of the Lord come that we may know it. And all this while, we have been drawing iniquity with cords of vanity, having been in a great measure, as without the sense of the work ; so without the true travail of soul ‡ which this work should put us into.—The crown is fallen from Zion's head by reason of her iniquity ; we have been bewailing personal iniquity, congregational iniquity, national iniquity, family iniquity, closet iniquity. We have, by search, found poor Zion, as it were without soundness § from the crown of the head to the sole of the foot, full of bruises and putrified sores. Your own poor souls are in distress, heaven and earth seem to frown.—Oh ! come down, sit in the dust, and weep bitterly before the Lord for all your abominations. ¶ You have but as it were, played with God ; you have not trembled in his presence ; ** you have been wanton before him, having been without the terror of his Majesty ; therefore you have confessed, and have delighted to word †† it out with the Lord.—Oh ! how often have you mocked God !—It appears already how God takes it at your hands. We have begged him to save us, yet this once more, and truly we tremble—the hope that is in Israel, lies in your putting from you that accursed thing. Oh ! now if you would pursue this worldliness, this coldness and sloathfulness, your personal neglects, your family neglects—how doth the world, as a canker, eat out your affections to the Lord Jesus, eat out your time, your strength, your zeal. While you have been a sleep in the lap of this delilah, your locks have been cut off, and you are but as other men. ‡‡ Whoever beholds you may say, What singular thing do ye ? Now then lay to heart these crying abominations—the world is too beautiful—this hath bewitched—you have fallen before your enemies §§—this iniquity hath been apparently written upon your fore-heads ; witness your remissness in meetings, your neglect of the poor saints and ministers of Christ, whose

* All these are fallen upon you, because you have refused the light within, which would give the knowledge of the power and life.

† Herein you did own immediate teaching.

‡ That sense and travail you have yet kept off, and despise them that experience it.

§ And you are more unsound now than ever, neither can you be sound until you own the light.

¶ And especially for your envy and hypocrisy.

** But now you despise them that do.

†† Which kind of Pharisaical babbling is still very customary among you.

‡‡ Excepting, that you are outwardly dipped, but as inwardly corrupt as others, and more envious than most men are.

§§ And will yet fall more.

daily complaints and addresses * are living monuments of this reigning abomination. Your cruelty to servants, children, exacting all their labours, but take no time to counsel them, instruct them that are without Christ, that miserable estate wherein they are—this hath made professors' families so dry, † useless and profitable—this sin eats out all of that divine sweetness of regenerating, sanctifying grace. We have mourned ‡ in that we have had so great a hand in this trespass, in not bearing so faithful a testimony against it in our ministry; but slavish fear of being accounted selfish, or the like, hath stopped our mouth, § until the mouth of this iniquity hath almost devoured the poor churches of Christ—that of sloathfulness and carelessness, another reigning evil—they are evils rooted deeply in the heart; it is hard to get them out. ** They are sermon-proof, and epistle-proof; so strong, that they have wrested all weapons out of the hands of saints and ministers, that have been formed against them. Now we desire we may no longer rest in a testimony of words, but proceed to take some effectual course, that sin or sinners may be purged out †† of the house of God. In order to this, we desire the churches that they would set some day or days a part, wherein they may bewail the iniquities and pollutions of Zion before the Lord.—Also, that the ministering brethren would without respect of persons ‡‡ bear their constant testimony warning--every one to flee from these abominations—another evil we had thought to have spread before you §§ for want of opportunity, we shall now omit, yet desire you to lay it to heart."

* Which shows the great hardness of heart that is among you.

† Oh! great dryness and withering is come upon you.

‡ So you have cause still to mourn much more.

§ The slavish fear of many of you hath greatly appeared in suffering times, and self-interest and gain hath much stopped you.

** You cannot get them rooted out without the power of God, which only is received by believing in his light within.

†† Your house is not yet purged of them; however, this was an honest care to endeavour such a purging, better than to excommunicate persons for owning the light within.

‡‡ Which they are very prone to for advantage.

§§ Many more evils you had need now to spread before them.

THE PRESBYTER'S ANTIDOTE TRIED,

OR

STEPHEN SCANDRET, WITH HIS ANTIDOTE AGAINST QUAKERISM,

Proved a physician of no value;

And the truth plainly asserted and vindicated, in divers weighty points, against both the imperfect and corrupt work of Stephen Scandret, and his masters, the Assembly of divines, (so called,) who sat at Westminster in the long Parliament's time, and of the General Assembly of the Kirk of Scotland, about their Confession of Faith, which was first printed at Edinburgh, and afterwards reprinted at London, Anno 1651.

Ye are all physicians of no value. Job xiii. 4.

CHAPTER I.

A comprehensive account concerning the rule, the light, and scripture, explaining both our sense of the terms and S. Scandret's; together with the Assembly's Confession about the scriptures.

By the word RULE we understand,

1. The power of government, and authority to order and rule, in the sense that, in the first creation, the greater *light* was set to *rule* the day, (Gen. i. 16.) or, for the rule and order of the day. So in the new creation the Divine light of Christ, the Sun of righteousness, doth govern and rule, in the order of his everlasting day, in the souls of the righteous; the path of the just being this shining light, which shineth more and more unto this perfect day.

2. So this Divine light is truly the *only rule*, as well for its being most eminent, above all outward rules and prescriptions, as for its power, glory, virtue, order, and government, as the rule of life, in all the children of light.

It is the *only trying* and *discovering rule*, for it manifests whatsoever things are reprovable, (Ephes. v. 13.) whether they be spirits, works, or words. And he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. John iii. 21.

3. By the *only rule*, we understand an universal, manifest, public standard for truth and righteousness, in the consciences of all people and nations, and against all sin, wickedness, and unrighteousness; and so it is the spiritual and Divine light of the

Son of God, in whom was life, and the life was the light of men, (John i. 4.) whose life is supernatural, increated, and incorruptible; Christ the Divine Word being that true light that enlightens every man that cometh into the world. verse 9.

4. Concerning that heavenly gift, or Divine manifestation within, which was the saints' rule of life, the apostle Paul thus speaketh, 2 Cor. 10. 13: "But we will not boast of things without our measure; but according to the measure of the rule, which God hath distributed to us," &c. ver. 15, "not boasting of things without our measure, that is of other men's labours; but having hope when your faith is increased, that we shall be enlarged by you, according to our rule abundantly:" ver. 16, "not to boast in another man's line of things made ready to our hand." And Philip. iii. 16: "Whereto ye have already attained, let us walk by the same rule, let us mind the same thing." Gal. v. 15, and 16: "For in Christ Jesus, neither circumcision nor uncircumcision availeth any thing, but a new creature; and as many as walk according to this rule, peace be on them." By all which note, that there was an universal, divine, and spiritual rule, distributed of God to the true believers, and new creatures in Christ, in whom stood their several attainments and growths, (and this was not other men's lines, nor the letter,) wherein they were mutually enlarged. Nor could the letter be this rule, for that required circumcision. What then was Paul's rule, for denying it, but the spirit of life, the new covenant, the immediate dictates of the holy Ghost? See Acts xv. 24, 28.—Heb viii. 9, 10.

By the word *scriptures* we understand, not only *writings* in general, but particularly all the holy scriptures contained in the bible, not excluding those many writings of the prophets and apostles which are not inserted in the bible, which contain a plurality of words of truth, commands, prescriptions, precepts, &c. and, in that sense, *rules or directions*, relating to both the old and new covenant, and to divers states, occasions, and dispensations, many of which are abolished with the old covenant, which therefore cannot properly, (in the singular,) be called *the rule*, or *one entire full rule*, much less *the only rule*, in exclusion of all others, or *the chiefest and highest rule*, as Stephen Scandret unscripturally and erroneously calls them. For the spirit or light, that first gave them forth, with its immediate illumination, motions, and directions, is both before and higher than the scriptures or writings, how true soever they be.

So that though we confess the holy scriptures do contain true words, commandments, precepts, directions, and so rules, yet it is no more proper to call them "the only highest rule and guide to heaven and glory," as S. S. does, than to call them the only highest word, commandment, and light, which they are

not. We can neither call the scriptures *God*, nor *Christ*, nor *the light*, nor *the spirit*, nor the *power of God*; but innocently and simply as they term or call themselves, owning them in the true light given us, according to the true intent, purpose, and end for which they were first given out from Divine inspiration. For which none that are ingenuous will blame us, for the *Word* lives for ever; "it is settled in heaven;" it is also to be known and felt nigh in the heart; and it is the holy and living commandment of power, which is called life everlasting, and this is *immediate*. This Word was to David "a light," and "lantern to his paths," and therefore his *only way and rule to felicity*. Yea, for its eminency it may be truly esteemed the word of words, the commandment of commandments, the rule of rules, that Divine light, in which consists the government, rule, and order of the everlasting day of salvation, glory, and life, to all the children of the day, who in order to that attainment, have obeyed and followed the degree and measure of this true and divine light in its manifestation in them.

The scriptures or bible also contain many various passages, as well historical as doctrinal, even of the examples of men in the fallen state, of things done in the time of ignorance, and of the failings and weaknesses of persons—of things transacted and done in a time and state not suitable to that of man in the beginning, nor to that of the gospel or new covenant: as, for a man to have several wives, or many concubines at once. It was not so in the beginning, nor ought it to be so now, yet such things are recorded in scripture of divers persons, without any expression of censure. Therefore it is both gross, impious, and contradictory for any to count the whole bible the rule of life and duty, without exemption, according to our opposer. p. 61. Moreover, he asserts the infallibility of the scriptures, and as such their being the highest rule. * He neither puts a limitation of what part of the scripture or bible he intends, nor yet tells us in what language, copy, or translation, they are infallible. For every rule, whether moral or artificial, ought to be infallible, otherwise it is no rule, but therein lies obscured under ambiguities. However, we may suppose he means, according to his masters, the Assembly of pretended divines, Confes. chap. 1. where, having declared, that "the holy scriptures are given by inspiration of God to be the rule

* But S. S. tells us not whether he owns those books called Apocrypha, or any of them, as a part of his rule or canon; or whether he is not of the same opinion with his masters of the Assembly, where in their Confession they say, that "the books, commonly called Apocrypha, not being of Divine inspiration, are no part of the canon of the scriptures; and therefore are of no authority in the church of God, nor to be any otherwise approved or made use of, than other human writings." But this general debasement of these books we cannot own.

of faith and life," they add, article 8, "The old testament in Hebrew, (which was the native language of the people of God of old,) and the new testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic, so as in all controversies of religion the church is finally to appeal to them." Thus far the Assembly. From hence it follows, that when Stephen Scandret and these his masters tell us, that "the scriptures are the chief and highest rule, the only infallible rule to heaven and glory, or the rule of faith and life, and to decide controversies," we are to understand it is as they are in Hebrew and Greek, and as in the first copies written by Divine inspiration. Thus these men still lead people in the dark, and in doubtfulness, at a distance from life and glory, and ignorant of the rule, and way; implying this difficulty, that they must first learn Hebrew and Greek, and be ascertained of the truth of the copies, as concurring with the first. And this must be from their own knowledge, not from the priests' interpretations and various meanings. And yet the Assembly and S. S. still fall short of clearing the matter of the Greek, not resolving which is the true infallible copy, there being divers Greek lections, or copies of the new testament. But further, if they cannot produce or evince the first copy, or that which most agrees with it, while they prefer the writing as the chief or only rule of faith and life, they leave people in darkness and death, in not referring them to the inward Divine light or inspiration of the Almighty, as the chief and only rule, which gave forth the holy scriptures, and without which they cannot be truly understood in any language.

Moreover, concerning the Hebrew, W. Tindal, (of whose translation we have one ancient English bible without verses,) in his prologue prefixed, in some bibles, saith thus, viz:

"W. Tindal unto the christian reader.

"If aught seem changed, or not altogether agreeing with the Greek, let the finder of the fault consider the Hebrew phrase, or manner of speech, left in the Greek words, whose preterperfect tense and present tense is often both one. And the future tense is the optative mood also; and the future tense is often the imperative mood in the active voice, and in the passive ever. Likewise person for persons, number for numbers, an interrogation for a conditional, and such like, is with the Hebrews in common usage." And he further adds, "If I shall perceive, either by myself, or by the information of others, that aught has escaped me, or might be more plainly translated, I will shortly after

cause it to be amended. Howbeit, in many places, I think it better to put a declaration in the margent than to run too far from the text."

Now, considering the difficulty of truly translating the scriptures from the Hebrew, both as to time, manner, voice, person, number, and condition, &c. how easily herein may the sense be greatly changed. This ingenuous translator himself doth not place infallibility upon his work, or translation from the Hebrew, but ingenuously profers amendment of it, if either by his own or another's information he shall perceive a deficiency in what he hath done. Considering also what irreconcilable controversies have been among many counted learned, about the translations in divers places of scripture, and how many amendments have from time to time been made in them, and even how many various *English* translations we have, what dubiousness and uncertainty are both priests and people in, as to the rule and foundation of their religion, who neither know nor own the principle of true knowledge, and divine understanding, (which is God's gift,) while they have no regard to divine illumination, *as the rule of faith*, before the scriptures. They one while cry and set up a mere translation or reading, which to them may be dubious, as their only highest infallible rule of faith; another while they set up their own uncertain meanings, private conceptions, and fallible interpretations, upon the scriptures, as the rule and judge over them. And while still their work tends to divert people's minds from depending upon the Spirit of truth, and its enlightening, as the *chief and only infallible guide and rule*, where will they centre! And what a Babylonish structure do they erect upon their uncertain conjectures and dubious interpretations, from their fallible spirits and judgments. As to placing infallibility in the letter, or writing, or English translation, W. Tindal, a translator himself, did not attribute this to his translation, nor do others in their putting many marginal notes in some English bibles, as from the Hebrew and Greek. And even their learned D. Gell set forth a large book in folio, entitled, "An Essay to the Amendment of the last English Translation of the Bible," in which he finds fault with, and corrects several noted places. And what less is signified in their ample annotations, and manifold notes upon some bibles? And moreover, when some of the clergy have made Job ii. 9, their text, viz. that Job's wife said to him "curse God and die," they have told people that the Hebrew text signifieth, "bless God and die;" and some take it so, as humbly desiring God that he might die, which, arguing impatiency in her, was reprovable: others, that it was "curse God and die," which was much more reprovable, not only as foolishness but wickedness. And concerning Saul and the witch of Endor, (1 Sam. xxvii. 11.)

his bidding her bring him up Samuel, it is said, "and when the woman saw Samuel," ver. 12, "and Saul knew that it was Samuel," ver. 14, "And Samuel said unto Saul, why hast thou disquieted me," &c. ver. 15. "Then said Samuel," ver. 16. So the matter runs in Samuel's name. Whereas the clergy have told us it was satan, and that Saul spake according to his gross ignorance, not considering the state of the saints after this life, and how satan hath no power over them, it was satan who to blind Saul's eyes took upon him the form of Samuel, &c. Now, seeing this interpretation is so plainly contrary to the words themselves, (for which I blame them not in this, though in many others I do,) I query, how then does this agree with their placing infallibility upon the scriptures, not only on the doctrinal, but on the historical part, when they are inclined to oppose the sufficiency of the light of Christ within? Many more instances might be brought, to show their vast variations from the letter of the scriptures in their interpretations. By the tenour of all which discourse, before, of this import, it is evident that their confession, at least of many of them, is, that all the scriptures are not infallible; but some corrupted in the various translations; others, not to be taken merely as the words import.

Yet, for all this, many priests and professors, for their own ends, if they are about to oppose the light within, or divine illumination, and the sufficiency of the holy Spirit's teaching, deny it to be either the rule of faith or life, or sufficient to guide to heaven without the scriptures, which argues their gross and carnal diffidence, and sinful unbelief. Then, in plain contradiction, they place all the infallibility and sole sufficiency therein upon the scriptures, as the only highest rule of faith and life, the only rule and way to heaven and glory, the only rule to try both doctrines and spirits by. And here they most idolatrously, and in a most preposterous manner, prefer the scriptures before Christ, and set them up above the Spirit that gave them forth, while they slight and cry down the light of Christ within, as not any rule, &c. though it both manifests all things reprovable, and is the prover of deeds, whether they are wrought in God; for which end, "he that doeth truth bringeth his deeds to the light." John iii. 19, 20, 21. But as Christ said to the unbelieving Jews, so it may now justly be said to these opposers of his light within: "ye search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me; but ye will not come to me that you might have life." John v. 39, 40. Mark, ye will not come to Christ, that ye might have life. The scriptures do not direct men to themselves for life and salvation, but to the Son of God, who is both the life, the foundation, the way, and so the only rule, guide, and teacher, and not the scriptures. But why do the Presbyters of our times so often

exalt their own diverse meanings and interpretations, as the rule, *above the scriptures*, contrary to the great stress, which at other times they lay upon the scriptures? So that finally, they deny both the spirit and the scriptures to be the rule, setting up their own meanings over both, being ignorant of the scriptures and of the power of God. We may believe that the truth of it is, it is more consistent with their gain and trade of preaching, that their meanings should be the rule over or above the scriptures, than that the scriptures should be the only or highest rule to heaven, as sometimes they pretend, for that bibles are to be had at a great deal cheaper rate than their preaching. But then for their own ends, on the other hand, they can, in plain self-contradiction, cry up the scriptures as the only infallible rule to heaven, when their design is to divert people's minds from depending on the *divine light* and *immediate teaching of God within*, for life and salvation. Seeing that it is evident, they can more easily avoid the scriptures' infallibility, for their own ends, that they may be masters both over the scriptures and men's faith, for their lucre and gain, than they can get any of the children of light to assist their trade, or any to maintain them in it, who are turned from *darkness* to the *light*, to wait upon the immediate teachings of God. But it is easier for them to evade or dispense with the scriptures' infallibility, than to hinder the true light from shining in men's hearts; for that is possible for them. Again: the scriptures were not the Presbyterians' sole rule of faith and practice, when they set forth their Directory, Confession of Faith, and Scotch Covenant, agreed upon by the Kirk of Scotland and the Assembly at Westminster, which was of no small charge. It is easy to see, that their sole rule, (as they have pretended the scriptures to be,) they can easily dispense with, add to, or vary from, for their own ends, at their pleasure, both in doctrine, discipline, and practice, as might be instanced, not only for their unscriptural practice of sprinkling infants, but in many other traditions and Babylonish relics.

S. Scandret's sense about the points in controversy examined.

S. Scandret. "By the light in every man understand—not the light of the gospel. 2 Cor. iv. 4. Lest the light of the glorious gospel should shine," &c. p, 1, 2.

Answer. "The God of the world hath blinded the minds of those that are lost, lest the light of the glorious gospel should shine unto them." 2 Cor. iv. 4. And this man's work is of the same tendency, viz. to blind people's minds, which implies that the light of Christ Jesus, which is gospel light, is given to all; but the minds blinded by satan oppose it. The subject which

satan works upon and prevails with, is their minds, not the light.

S. S. "Mark, it is not said the light, but God hath shined." p. 7.

Answer. A frivolous exception. Can there be such divine shining without his Divine light? "God hath shined in our hearts," &c. and "God is light."

S. S. (upon Phil. iii. 16.) "The saints were to walk according to their several attainments what they had got out of the scriptures, by the same rule," &c. p. 9.

Answer. What scriptures? They were to walk in the Spirit, which directed their minds to God, that he might reveal his mind to them. And here was the same rule, the same thing, the same principle, their several attainments being according to their spiritual growth in the light. Was the rule mentioned in 2. Cor. x. 13, and Gal. vi. 15, 16, to be got out of the bible? See this man's gross ignnorance.

S. S. "Innocency, man's perfect light must not be the whole of his rule." p. 11.

Answer. A gross error. God was then his perfect light and rule in his teachings; and is not that light which is perfect, whole?

S. S. "We need no infallible Spirit to help to discern the counsels of light and darkness in scripture, for all there comes from God." p. 27.

Answer. He is not told this by an infallible Spirit, for many counsels of darkness, of the serpent and wicked men, both against God, Christ, and his people, are recorded in scripture. And it is the Spirit of Christ, which is infallible, that truly opens and reveals the truths in scripture, to the understanding of the children of light.

S. S. "The Spirit dwelling in all believers, is sometimes a sweet mover to duty, though no indwelling Spirit." p. 38.

Answer. Gross ignorance and confusion. What! no indwelling Spirit, and yet "*dwelling in all believers?*" Did you ever hear such doctrine before!

S. S. "God's commands cease not to be God's commands; either because the spirit doth not within put men on to obey them," &c. p. 38.

Answer. A gross inference against the spirit; for the spirit of truth leads true believers into all truth, from which no true and necessary commands can be excluded, unless he will say, some of them are no truths.

S. S. "We are to obey them, though the spirit within puts not on——otherwise, some wicked men in living contrary to the scriptures, do not sin, cannot be damned for so doing. For some have sinned away the motions and strivings of God's spirit." p. 38.

Answer. What will become of such poor people, as are fed with such chaff and darkness as this? And what is the tendency of it, but to set people on, to work in their own wills, to set up their own righteousness, without the movings of the spirit of God? And what will that profit them, since without this spirit they are carnal and selfish in all their actions, and cannot truly obey. Nor can wicked men, who have sinned away its strivings, escape damnation, with all Stephen Scandret's pressing them to obey the scriptures, without the guidance of the spirit. For without him we can do nothing; but all things through him that strengthens us.

S. S. "Because a thing is written in the scripture, are we to do it?—I will in God's assistance, roll myself, and act faith on God and Christ, because I see sweet words in the scriptures," &c. p. 38.

Answer. This is a faith of his own making, a will-acting, that is not grounded upon the spirit of God, and its persuasion within—an imperfect imitation of the letter without the spirit. For he hath not an infallible spirit "of discerning between the counsels of light and darkness in the heart; nor to discern those few truths it doth reveal," as he confesses, p. 27, and 31. So that this book of his against us, proceeded from his darkness and fallible spirit.

But if "God's spirit teach us by the works of creation, and the light in every man propound the creation to be considered, and help us thence to conclude a God, that he is to be worshipped, &c. for in him we live, move, and have our being," as is largely confessed, (p. 53,) then there is a twofold testimony afforded of God to mankind, viz. immediate and mediate, as namely,

1. His spirit or light. 2. His works of creation, through which his light gives men to consider and see God and his eternal power, (Rom. i.) and to worship him. And this light and these works are, and preach forth the power of God and his wisdom, where the scriptures are not. And therefore God affords a sufficiency, even to the heathens, both of inward light, and outward evidence of his power, &c.

They that have the holy scriptures in the bible, may thank God for those good testimonies in them, as his light within opens their understandings in them to the right use of them. And they that have not the bible, have the book of the creation to read in, and the light within to open it, and to read and understand a Deity and Divine power through all, and over all. And they that are born deaf and blind shall not be therefore damned, God having afforded an invisible sufficient light to save, if obeyed—to leave them without excuse, if disobeyed.

And if by the use of reason, the spirit of God teacheth the heathen moral duties, as in p. 54, which duties as he explains, are to love and worship God, and to love our neighbours as ourselves; then have the heathen, First. A supernatural and Divine light, to wit, that of the Spirit. Secondly. His spirit, with the teaching and reason of it, in that degree in which it is in them, is a rule of life to them that obey it and who have not the scriptures. And this confutes and overthrows the greater part of S. S.'s book, or bundle of confusion.

S. Scandret most falsely obtrudes upon R. Ludgater this concession, viz. "That the will of God, as much of it as is revealed by the light in every man, without the help of scripture, is not the only rule to Heaven." p. 23. "And this (says S. S.) fetched out the very heart-blood of Quakery," Epist. This is a gross abuse and lye; for R. L. hath a better knowledge and esteem of the light of Christ in every man, and its sufficiency to guide the obedient to heaven. "In him was life, and the life was the light of men." John i. 4. This life and light of Christ being divine, is therefore a sufficient rule.

S. Scandret hath also abused G. W. in several places, perverting his words, and setting down words in G. W.'s name, which he never wrote nor spoke; and in particular these words about Christ's coming, viz. "He hath tarried above sixteen hundred years," (p. 86.) quoting Divin. of Christ, p. 49. And then to back this abuse, and to lay judgment upon G. W. he brings those scriptures, 2. Pet. ii. 3, 4, and Mat. xxiv. 48. Whereas G. W.'s words were quite contrary; "confessing both to Christ's *outward* and *inward coming*, which his disciples did not put *afar off*, as you do; it being *above sixteen hundred years since* they both waited for and received his coming." Here is no such word as that, "He hath tarried" so long. We refer the reader to the book and page before mentioned to see S. S.'s abuse in this. Many more might also be instanced, where, instead of answering, he hath wronged and belied our words and books.

S. Scandret in p. 32, saith, "though the counsels of God's spirit in believers' hearts, be in themselves as certainly the truth of God as are his counsels in the scriptures, yet are they not to believers so certainly the truths of God."

Answer. What is this but to tell us that the scriptures can better ascertain us of the truths therein than the spirit that first gave forth those truths? or that the spirit of Christ is insufficient assuredly to manifest his own counsels to believers? which is contrary to Christ's own testimony, "He shall guide you into all truth." "He shall abide with you forever." And "the sons of God are led by his spirit;" "hereby know we that we

dwell in him and he in us, because he hath given us of his spirit." 1 John iv. 13. chap. iii. 24. Therefore this spirit is our certain and highest rule.

And as to the bustle he makes about water-baptism, it is very confused and silly, (as at the dispute,) not plainly asserting whom he would have the subjects of it, whether infants or believers; yet brings some of the Anabaptists' arguments, though we still suppose he intends infants, but durst not tell us whether it be his practice now.

So, into what a labyrinth his work tends to bring people; neither plainly telling them the subjects, nor showing who are the ministers of this imposed water-baptism, whether himself, or such as he, or who? And yet he enjoins it as "a means of sanctification, a means of salvation," which we do not believe.

As also he explains not what he means by the Lord's supper; whether the shadow or the mystery, and what is his own practice therein? whether he ministers bread and wine as a figure, or the substance? and whether the mystery or thing signified, be attained by any in this life? This is unanswered. Nor whether shadows be essential to the Gospel dispensation.

Concerning justification.

He has in some degree granted to truth, "that the word *justify*, the scripture sometimes useth, to signify *to make just* by inherent holiness, or to sanctify. Tit. iii. 5, 7. 'He saved us by the washing of regeneration, that being justified,'" &c.

Here he has assented more to truth, than many of his brethren. But it is much contradicted again in his handling the matter of *imputation of Adam's sin* to those that are not partakers of it, and *so of Christ's obedience*. p. 96. As if *Adam's sin* and *Christ's righteousness*, were imputed to them who partake not of them. This we cannot own, and hath been often answered in our books. And much we have against this sense of imputation, as also against their opinion about personal election and reprobation, and the cruelty, partiality, and ill consequence of the Presbyters' opinion therein; and against S. S.'s shallow and absurd managing the matter, whose manifest contradictions were long since published, which we do not understand that he hath made any public essay to reconcile. Also his work about the scriptures, baptism, and the supper, is more particularly and fully answered elsewhere, which there hath not been, for some time, an opportunity to publish.

CHAPTER II.

About justification and imputation.

S. S.'s question. "Whether we are justified by the righteousness of Christ imputed?"

The question would better reach the controversy, stated thus, viz.

"Whether impure, that is, unsanctified persons, while such, be justified by the imputation of Christ's righteousness?" Thus I stated the question at first, which S. S. evaded with this, viz. "Whether justification be by the works of the law, or by the righteousness of Christ through faith?" Now denying the former, and granting the latter, this question will not find out the controversy; but rather, whether Christ's righteousness be imputed to persons in a disobedient, unsanctified, or unconverted state? Or, whether Christ's righteousness be imputed of God to persons who are not in some degree really and inwardly partakers thereof, by the inward work of Christ, through faith and sanctification?

I am for the *real participation* of Christ's righteousness, and against a false *imputation* of it. But I confess the true imputation of Christ's *everlasting righteousness* to true believers, who inwardly are partakers of his work, nature, and image, which the true seed of Abraham in all ages were partakers of, whose faith was reckoned to him—as the faith of all his seed is to them—for righteousness, which was and is both real and inward.

By the righteousness of Christ, I understand his everlasting righteousness, holiness, faith, nature, and image, from whence his active and passive obedience, (as in his own person,) sprung; and that true believers, as partakers thereof, are accounted or esteemed of in the sight of God, being partakers of his holiness, divine nature, and renewed therein to God; in this they are presented unto God in an absolute justified state. S. S. proceeds thus, viz.

Respecting the word *justify*, "The scriptures sometimes, but very rarely, useth it to signify, to make just by inherent holiness, or to sanctify, (Tit. iii. 5, 7,) He hath saved us by the washing of regeneration, that being justified," &c. p. 89.

Reader, be pleased to take notice here, how far he concedes to a real justification as springing from the inherent holiness or image of Christ in the soul; and that this is effected through sanctification, (and it must be from hence that the real *imputation* ariseth,) and note, how he hath granted herein to the truth of our principle, (in the first part,) though much of his following work be contradictory to this, as will appear. For this is "to make just by inherent holiness, or to sanctify;" the other

is, "to impute, or reckon, guilty or fallen creatures just." So that this man's imputation of Christ's obedience, must be opposed to the real and inward participation thereof.

S. S. [justify,] "it is used in contradiction to sanctification. 1 Cor. vi. 11. 'But ye are sanctified, but ye are justified,' &c. and thus mostly; we are therefore to take it in this latter sense." * p. 89.

Though *justify* be often in scripture taken to declare just or righteous, or to accept of as such, as well as to make just, in which sense there is a distinction, not a contradiction nor severation, between sanctification and justification. Yet God never declares, accounts, or accepts any as just and righteous, but such as are really, in some degree, partakers of his righteousness in themselves, by a living faith and subjection to him, there being also a time of justifying before men are justified. For it is they who are of the faith of Abraham that are children of Abraham, whose faith, or believing God, wherein was obedience, was imputed or reckoned to him for righteousness. And true and living faith is of the same nature still; and so is the real imputation, which comes from God, and is evidenced to the soul by his spirit. And the truth of this is further confirmed by the very proof which he hath cited before, which proves that sanctification is previous to, and joined with, justification; and that it is such as are *washed* and *sanctified* that are *justified*, and that "in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. It was not the unrighteous, unconverted, or unsanctified, that were justified, but the sanctified. And therefore it is not the guilty and unsanctified persons, applying or imputing to themselves Christ's active and passive obedience, *as performed in his person*, that will *justify, make* or *declare them just* in the sight of God, but the inward operation of his Spirit, sanctifying, renewing, and changing them from sin and impurity, into the image, name, and nature of Christ Jesus; that as they have borne the image of the earthly, so they must bear the image of the heavenly, which must be in reality.

S. S. "*Justify*, signifies, to declare just. Luke vii. 35. 'Wisdom is justified,' &c. Psal. li. 4. 'That thou mayst be justified,' &c.—To absolve, acquit, or discharge. Rom. xvii. 15. 'It is God that justifieth,' &c. Proverbs viii. 38. 'He that justifieth the wicked, and he that condemneth the just, are both abomination to the Lord.'" p. 89.

He says true in the definition of the term justify, but whether his after application or imputation of it, (as to the creature,) agree therewith, or not, will further appear. However, his definitions, being compared, intimate thus much to us, that

* This contradistinction is his own or tutor's inventing.

to justify, is both to make just by inherent holiness, and to declare that thing or person just which really is so. As, wisdom is declared just of her children, God is declared just when he speaketh, who justifieth his elect, *acquitteth* and *declareth them just to whom there is no condemnation.* Rom. viii. 1, 2, 3, 4, and verse 33. But on the other hand, as concurring with the definition before, "he that justifieth the wicked;" that is, he that declareth the wicked just, and so the unrighteous righteous, the impure pure, absolveth or acquitteth the wicked or wicked workers, while such, "and he that condemns the just, are both abomination to the Lord!" And then the next thing to be inquired is, whom doth S. S. declare just; and in what state are the persons, whom he justifies, declares just, absolved, acquitted, or pardoned, as his terms are?

S. S. "This acquittance to us fallen creatures, is a proper absolution or pardon. We are guilty in our own persons. p. 91. Now Moses, or the law of God, is the true accuser of every one of us. John v. 45. 'There is one that accuseth you, even Moses in whom ye trust.' The only defence is, though I am guilty, yet satisfaction hath been made for that guilt. p. 90. Yet God pronounceth us just, and absolves us, for the satisfaction or righteousnes of Christ." p. 91.

Reply. Without faith it is impossible to please God; and without holiness none shall see him to their justification or comfort. Our pardon and absolution from sins past, must be received in our rising out of sin and the fall, and by the power of God renewing us into the image of God, through a living faith in Christ, repentance, or a real change of the mind and heart from evil, and so by a true separation of the creature from enmity and wicked works, wherein men are enemies in their minds. For, while you stand as "fallen creatures," "guilty in your own persons," enemies in your minds by wicked works, and in the state of those unbelieving Jews whom Moses accused, as before confessed, God doth neither pronounce you just, absolve, nor pardon you in that condition. And while you so pronounce or declare yourselves just and acquitted, you are but justifying the wicked, wherein you are an abomination to the Lord, as is proved before.

It is true, he that confesses and forsakes sin finds mercy, upon true repentance and conversion. The creature obtains remission of sins past, and that through faith in the name and blood of Christ, which hath a secret influence upon the soul, and sprinkleth the conscience from dead works, in order both to pardon and justification, upon the act of living and true faith in Christ. Yea, Christ as the one offering, sacrifice, and propitiation for the sins of the whole world, which puts away sin, consecrates, makes true believers holy, and declares God's com-

ing near to man in kindness; I say, Christ, thus considered, hath an inward influence and effect upon the believing and penitent soul, to bring it near to God, and render it capable of receiving mercy and forgiveness, and of feeling the pardon and peace, upon true conversion from sin and evil. Yea, I further testify, that God looks upon and hath a regard to every appearance and effect of his grace and spirit in the soul, even from the very first act of faith, springing up and budding of grace, to the highest growth thereof; even, from David's repentance, to his songs of deliverance; from Niniveh's believing God and repenting, to his people's walking in newness of life; from the prodigal's return to his Father's house, to his abiding therein. Yea, to the first appearance of true tenderness, and brokennes of heart, or godly sorrow for sin, the Lord hath regard: "To this man will I look, saith the Lord, that is poor and of a contrite spirit, and trembleth at my word." The work of Christ, or of grace in the heart, from the beginning to the accomplishment thereof, is acceptable to God, because of the dignity of him that worketh it, and not from any dignity or worth of the creature's own; but only the creature is accepted, as *in Christ*, we are accepted *in the beloved*, and it is for Christ's sake that God forgiveth us, and not merely for our own. Howbeit, it is so far as we are related to Christ, and have an interest in him and his righteousness, by a *living faith*, that God owns and looks upon us in a way of acceptance. He respects his own image in us, and doth not justify, acquit, or accept men only upon the account of Christ's sufferings and acts of obedience, as done in his person: for if he did, then were all men justified for whom Christ died, and that was for the whole world, all men in general; "he tasted death for every man." Yet his obedience and sufferings in the flesh had a good end and effect, he being through all both acceptable and prevailing with God, for the good of mankind. And we must needs partake of the benefit and effects thereof in our souls, so far as they have an influence upon us, by the life and power of Christ; considering "the travail of his soul," through all his sufferings, which were inward as well as outward, his soul being made an offering for sin." And his making "intercession for the transgressors," was, that men might be influenced with a real sense and sorrow under their own sin, and be made sensible of Christ's sufferings and travail of soul, and know the fellowship thereof, and be made so conformable to his death, through the operation of his spirit and life in them, as to be raised up in the likeness of Christ's resurrection, in dominion and triumph over sin and death; and not plead Christ's *satisfaction* and *righteousness*, only as in himself, *in their stead*, to absolve or justify the guilty, whom God will not clear, nor will he acquit the wicked.

Christ's righteousness will not excuse any in unrighteousness; for he was a holy example as well as a sacrifice and propitiation. And he that saith, he hath an interest in Christ's righteousness, or that he abideth in Christ, "ought to walk as he walked."

Now the question is not, whether Christ was a most satisfactory sacrifice, or well-pleasing to the Father? for that is undeniable. He was the delight of the Father's soul, "who gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour." Ephes. v. 1, 2. But, in what state and condition are we acquitted, pardoned, and justified of God, and in what nature; whether, as fallen, sinful, guilty persons in ourselves, merely by the sufferings of Christ in his own person, (which were finite,) without respect to his work in us? Or, as converted, believers, sanctified, obedient, new creatures in Christ, accepted (and so justified) in his own righteousness, as *real partakers thereof?* The latter is the justification and imputation which I plead for, and not the former. I would not have men flatter themselves, nor one another, in sin and darkness, with Christ having done all, paid all, satisfied God for all sins past, present, and to come, and that *in their stead;* nor to think themselves thereby absolved, acquitted, and justified in their sins and fallen estate. Such doctrine hath strengthened the hands of many evil-doers, and made many hypocrites, who are yet to undergo a sense of the judgments and terrors of the Lord, and to know "repentance from dead works," before they receive "forgiveness of sins past," or Jesus Christ as the atonement or their peace. For he came in the likeness of sinful flesh, that he might "condemn sin in the flesh," before man be justified from it.

If the question be, what is it that gives us interest in Christ's righteousness, or upon which it is imputed or reckoned to us? he answers—"Our faith." Rom. x. 10.

If the question be, what will evidence our faith to be living and sound faith? he answers—"Our sincere obedience to the law." Jam. ii. 24. You see then, how that by works a man is justified, and not by faith only. "We are justified by works, as evidencing our faith, living by faith, as giving interest in Christ's righteousness—by Christ's righteousness, as constituting us righteous," &c. p. 91.

The reader may see, I take the better part of his confession, as well as the worse. He hath truly confessed here, 1. That it is our living and sound faith that gives us interest in Christ's righteousness, and upon which it is imputed or reckoned to us. 2. That our sincere obedience to the law, (or works of faith,) doth evidence our faith to be living and sound. Whence it follows, that none are justified, but those who are in a living and

sound faith in Christ, and sincere obedience to his law. Therefore justification was not effected or completed without us by Christ's sufferings, or death. in his person; for "he died for our sins, but rose again for our justification," which is effected in bringing forth in us "the answer of a good conscience." Nor art thou either *justified* or *pronounced righteous* in the sight of God, (whoever thou art,) who art a *guilty person*, a *fallen creature*, *accused by Moses*, *unsanctified*, *unregenerate*, *impure*. See how manifestly the man hath contradicted himself in these passages, one while *justifying the guilty*, or disobedient; another while, only those who have a "living and sound faith," and are "sincerely obedient," who thereby are interested in Christ's righteousness. With this I agree, but not with the other which "declares the guilty and disobedient, just or innocent," p. 91. And what then? Must the *guilt* be charged upon Christ, "who offered up himself, a Lamb without spot to God," and was "a sweet smelling savour to him," of whom all *our obedience* ought to savour, that by him we may "offer up living sacrifices unto God?" Both we and our actions must *savour of his unction*, and not of *pollution*, *sin*, or *guilt*, if we be *justified* or *accepted in the beloved*.

He accuses G. W. with teaching justification "by faith in Christ, and the works that follow faith, without Christ's righteousness imputed." p. 91.

The end of this charge is false, the words "without Christ's righteousness imputed," are a forgery; they are his own words, and not mine. I have both owned and confessed the *real* and *scriptural sense* of imputation, in the 65th page of "The Divinity of Christ," part first, and several other places: "The blessed man's partaking of Christ's righteousness through faith; and that justification is in the righteousness of Christ, by faith in him; and that this true and living faith, and the righteousness of it, are reckoned, or imputed to the true believer; yet we do not grant, that sinners or polluted persons, in that state, are clothed with this righteousness, or that it is imputed to them, as theirs, whilst they are out of it." These were my words, which clear me from his charge; although he adds thereto, that I say, "faith in Christ, and works that follow, without any mention of Christ's holy life and sufferings," p. 92, which is false again, and the contrary may be often seen in my said book, Divinity of Christ. For, 1. Living faith in Christ cannot be without the participation of Christ's holy life, virtue and effects of his sufferings and blood, which sprinkleth the conscience, cleanseth from sin, &c. 2. We are by faith in him spiritually influenced with a sense of his sufferings, travail of soul, and fruit of his intercession therein. "I bear in my body the dying of the Lord Jesus, that the life also of Jesus may be manifest in my mortal flesh." 3. In spir-

itually eating of his flesh, and drinking of his blood, we receive of his life in us, come to live to God in his love and favour; and so we partake of Christ as the one offering, sacrifice, or propitiation, that makes holy, in whom God comes near to us in mercy, and we to him in a holy life. And this is the "one offering," by which "he hath forever perfected them that are sanctified, whereof the Holy Ghost beareth witness unto us." Heb. x. 15.

Obj. "You have not from the beginning of your life to the end, perfectly obeyed the law; what have you to say why you should not bear the curse?" p. 92.

Answer. This is an impertinent objection, and unsuitable for him that does not believe perfect obedience to Christ attainable in any part of our life, either beginning or latter end. But God will not bring his charge against them, whose sins are forgiven and blotted out, to be remembered no more in the new covenant, who since they have received remission and justification of life, have the answer and testimony of a good conscience to plead, which gives boldness in the day of judgment. The heart "being sprinkled from an evil conscience," there is a drawing "near to God in full assurance of faith." "If our heart condemn us not, then have we confidence towards God." Howbeit, upon the charge before, as S. S.'s chief objection, depends much of his work, and what he pleads to this, as his only defence, is, Christ's holy life and sufferings, obedience to death, &c. not sanctification, nor Christ's righteousness or life inherent in us, or the answer of a good conscience, &c. And why so? Does he think this cannot acquit us, or render us acceptable to God?

S. S. "In justifying, God doth judge us by the law, though by the gospel also. To be righteous, in a legal sense, is to be invested with a sinless righteousness from the beginning of life to the end thereof. This the law requires, it requires perfection, not only in the end of our lives, but in the middle also, and in the beginning, p. 92, 93. But the breach of this, (says he,) will be the accusation or charge that the law, or justice, will bring against us at the day of judgment." p. 90.

Reply. The man runs upon a mistake, and thereupon makes his apologies and defence. For there will be no occasion for God to bring this charge against his elect, (or those whom he hath justified,) at the day of judgment. For, 1. Against a righteous man there is no law; neither doth the gospel judge such as transgressors all their days, as is vainly imagined. And how should you be justified, while you are judged both by law and gospel? Doth not the gospel acquit and clear such as in the flesh receive it, from the condemnation of the law, that being justified by faith they may have peace with God? 2. They who are pardoned of sins past, and justified by Christ from all those things, from which they could not be justified by

the law of Moses, are received into a covenant of grace, mercy, forgiveness, love, peace, and union with God: for such is the new covenant, wherein God will remember their iniquities no more. 3. They who are thus justified and received into covenant with God, have passed from death to life, from condemnation to justification, through the law are become dead unto the law, that Christ might live in them; and the life they live, is by the faith of the Son of God, which faith purifies the heart, and the mystery of it is held in a pure conscience. 4. The gospel is preached to them that are dead, (viz. in sin,) "that they might be judged as men in the flesh, but justified after God in the spirit." And God's sending his Son in the likeness of sinful flesh, was that sin might be condemned in the flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. viii. Therefore justice will not, at the day of judgment, charge us with transgression and imperfection, from the beginning of life to the end.

They that are come into covenant with God, who therein are in a justified condition, have this to plead: "we have known and believed the love that God hath to us; God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." 1 John iv. 16, 17. And doth not this perfect love and conformity to his image, which gives this boldness in the day of judgment, spring from the life and work of God in us? And is not this our love, (or such conformity,) inherent in us, as we dwell in God, and God in us?

5. "What the law saith, it saith to those that are under the law; but we (true believers) are not under the law, but under grace;" and "shall we sin because we are no more under the law but under grace? God forbid; for how can we that are dead unto sin, live any longer therein?"

But, whereas this opposer's main charge is, "You have not, from the beginning of life to the end, perfectly obeyed the law, or been invested with a sinless righteousness, perfection, &c." This is not stated according to his own doctrine and principle, which concludes that there is no such perfection attainable in this life, either in the beginning, middle, or end of life. So that, according to his own doctrine, he should have stated it thus, (and it may justly be charged upon these sin-pleasers,) viz. You have lived in sin and disobedience all your life long, and have preached to others, that perfect freedom from sin and corruption is not attainable in this life by any, either in the beginning or end of life; but have preached many into more looseness and liberty of sinning, by telling them that it is God's

good pleasure not to remove the being of sin in this life, but to suffer corruptions to remain in his saints to keep them humble. So no part of your life is pure or clean, but corrupt and sinful. What have you to plead or say for yourselves, why sentence of damnation should not pass upon you? The sin-pleasing Presbyter pleads, viz.

"Christ's holy life and suffering, is our only defence or apology against this charge. p. 92. Though I am guilty, yet satisfaction hath been made for that guilt. Because therefore the same fault cannot be twice punished, after satisfaction it is as if it never were. This is the only way of defence we have at God's tribunal. p 90. Christ's sufferings are they for which God will justify us; they have fully satisfied justice for our sins. We may be confident they will secure us from condemnation—it being against justice to punish those sinners a second time that have been punished to the full already." p. 106.

To all which it may be justly replied, and reflected upon you who are thus pleading and making your apology for your sins and unholy life: this will not cover nor excuse you in your sins, if you live and die in sin; your mouths will be stopped; you will not be able to plead Christ's holy life and sufferings, to rescue you from condemnation: "except you repent, ye shall all likewise perish." What influence or effect hath Christ's holy life or sufferings upon you, only that you profess and plead them? So it may be said, Christ was *ever* holy, but you were *never* holy. Christ was a sacrifice of a sweet smelling savour to God, which neither your life nor actions smell any thing of; but on the contrary are a bad savour to him. Christ was an holy and perfect example, which you never followed, nor ever intend to follow so long as you live; for you do not believe it is attainable. Christ came to condemn sin in the flesh, which you keep alive (and plead for) in your flesh, as long as you live. Christ also came to fulfil the righteousness of the law in us who walk not after the flesh, but after the spirit; but you do not own nor believe its fulfilling to be *in your persons*, but only *in Christ's person*. Christ's blood was not only for remission of sins past, but is to cleanse from all sin, and to purge the conscience, sanctify, &c. But this you reject, and in your sins and defiled consciences, trample the blood of the covenant under foot; and add to the sufferings of Christ, and the sin of his persecutors, by adding sin to sin, and so grieve his spirit all your days, and plead his holy life for your defence therein. The guilt of his blood will be charged upon you in the day of judgment, if you repent not.

And further, you blasphemously charge Divine justice with punishing your sins to the full in Christ, or punishing him that was ever innocent to the full for your sins; so that you account

it against justice to punish your sins again in you, though you live and die in them. And yet you think it an excellent piece of *justice* to *punish the innocent to the full, for the guilty.* But your mistake in this is gross, as will further appear, and you will not hereby be acquitted, nor cleared. This will not prove you invested with *Christ's everlasting righteousness;* nor will this cover your own filthy rags, or hide your shame.

And while you think that you are secured in your sins from the stroke of justice, as having been fully executed, and that by way of revenge, upon the innocent Son of God, in *punishing your sins to the full upon him;* I say, while you state this as the nature of the *satisfaction* by Christ's suffering *in your stead,* the whole world may as well acquit itself thereby from punishment as you; for he died for all, and is "the propitiation for the sins of the whole world." And therefore if this must be looked upon as the full punishment of sin, that it was laid upon Christ, and that "the sin cannot be again punished after such satisfaction," this may make a merry world in sin—once punished to the full in Christ, never to be punished again upon the offender, which the law directly takes hold of. Oh soothing doctrine to sinners! the plain effect of which is, to make the wicked world rejoice in a sinful state, and say, "O admirable justice, that was pleased thus to revenge thyself upon an innocent man, that never sinned, and to punish our sin to the full upon him! O transcendent mercy, that hast found out this expedient, that we might be fully acquitted, pardoned, and discharged from the penalty that is just and due to us for all our sins past, present, and to come!" Oh! what glad tidings are these to the hypocrites and drunkards, &c. And how merry they are apt to be in their sins, upon their ministers' proclaiming such an act of indemnity of all offences and injuries past, present, and to come, not only against their neighbours, but against God himself.

But if it be objected, "that without sound faith, (which is a working faith,) men have not an interest in Christ's obedience, righteousness, or satisfaction; nor are we invested with any thing for which God should pronounce us righteous," &c. p. 93, 94. Hence it follows, then, that if they remain in unbelief they have no interest in Christ's righteousness or satisfaction; and then the consequence is, Christ did not make satisfaction in our stead, nor was punished for the sin of unbelief, nor for the effects of unbelief, to acquit us therein; for what sins then was he punished to the full?

But above all it appears strange, that God could not remit or pardon past offences, without such a severe payment and satisfaction, as is implied, because, as some say, "he dispenseth not with the act of law." If he could so punish his innocent Son

to the full, who never offended, was not this dispensing with the act of law, when the law was made for offenders, and added because of transgression, and to punish such? For it was not made to punish an innocent or righteous man, against whom there is no law.

But if to pardon former transgression upon true repentance, and to save man from sin and wrath, be not inconsistent with the infinite goodness and mercy of God himself; and to be both a just God and a Saviour, were not inconsistent; then his divine justice consisted not in such severity, as to oblige him from showing mercy without such a rigid satisfaction and payment, as that of "punishing his Son to the full, and pouring out his wrath upon him, for the sins of mankind." Where remission of sin is obtained, there is both a relaxation of the severity of the law, and a manifest effect of the propitiation, or sweet smelling sacrifice of Christ, as mediator and advocate; and not as the object of wrath, revenge, and full punishment from God, that is due to sin, and that to acquit the sinners continuing therein. And his "not sparing his own Son, but delivering him up for us all," and his being made "a curse" for us, was neither equivalent to that of eternal death, nor to the curse and damnation which sin and sinners have deserved. Nor doth it absolve man from his obedience to the law of the new covenant or spirit of life in Christ, though it was for a relaxation of the law, as to the bondage thereof, and in order to abolish and end the first covenant and the curse thereof; yet not to pardon or justify men in sin against the second. Nor is it any loosening, but a reinforcing of the terms thereof; for he took away the first, that he might establish the second. He removed, and ended the shadows, that he might exalt the substance that was vailed under them. He blotted out the hand-writing of ordinances, and nailed it to his cross, that he might reinforce the law of the new covenant written in the heart, that we might not be without law to God, but under the law to Christ. He fulfilled the law in his person, and doth fulfil the righteousness of it in them that walk not after the flesh, but after the Spirit. He not only removed the shadowy part of the law, and the curse thereof, through his sufferings and sacrifice; but he also actually delivers the soul from the inward terrors, condemnation, and wrath of the law, (upon true repentance and contrition of heart,) in remission and pardon, through faith in his blood, being virtuously felt, and efficaciously evidenced, by his holy Spirit, to the soul that hath a part in Christ, as the propitiation for the sins of the whole world; whose blood bears record in the earth, agrees in one with the Spirit, sprinkleth the conscience from dead works, speaketh forth mercy and forgiveness, better things than that of Abel. Besides, Christ was as well exemplary, as propitia-

tory or gracious in his sufferings, which had both a blessed acceptance and effect with God, and a spiritual influence upon them that follow him in Spirit, further than the historical faith and relation thereof, as he said, "if any man serve me, let him follow me, and where I am, there shall also my servant be." John xii. 26. And thus far is his example spiritually fulfilled in them that follow him, namely, as Jesus Christ was outwardly circumcised, baptized, crucified, put to death, (as concerning the flesh,) buried, quickened, raised up by the power of God, &c. his followers or servants are spiritually circumcised, baptized into his death, or crucified with him, buried with him by baptism, (as partakers of the fellowship of his sufferings,) quickened by his Spirit, raised up by his power into the likeness of his resurrection, and having suffered with him, shall reign with him.

In opposition to the doctrine of such *a rigid and severe satisfaction*, as is by divers asserted; I must tell my opposers, that although "the chastisement of our peace was upon him," and "by his stripes" we are said to be "healed;" this is neither of "the nature of revenge from God, wrath, or punishment to the full, that is due for sin," nor doth it exempt or free those, who come to be his followers, from being liable to God's chastisement or correction, when there is cause for it: for whom *he loves*, he also doth *correct*, which is not *revenge*, as it is said, "if my children forsake my law, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my loving kindness will I not utterly take from them," &c. Psa. lxxxix. 30, 31, 32, 33. This concerned David, and his seed, who notwithstanding did so undergo the chastisements of the Lord, that he often went in a bowed down and mournful state, as when he complained, "My God, my God, why hast thou forsaken me," &c. (Psa. xxii.) which were the same words Christ uttered in his deep sufferings, (Mat. xxvii. 46.) plainly intimating, how he took upon him the sufferings and burthen of his people, and his bearing the sins and burthen of many. Wherein it is evident, that those who follow Christ through the work of regeneration, and obtain the new birth, do spiritually pass through the fellowship of Christ's sufferings, and partake of their due shares thereof, both for their remission, and to oblige them to follow him in his own way of light and life, whereby they who are faithful to him, witness the blood of the covenant, that cleanseth from sin, and an interest in that everlasting covenant. This is the way and passage of the ransomed of the Lord, who through his judgment and chastisements have found a ransom, received the atonement and an interest in the everlasting inheritance of life and glory.

Having thus far spoken to the matter in general, I come further to S. S.'s particular passages, that chiefly concern me to answer.

S. S. "The law never allows us to sin. If at ten years of age a person commits murder, and then lives according to the law of the land in every tittle forty years, then is arraigned for this, the judge cannot pronounce him innocent, and so acquit him, because the law did not allow him to commit murder any part of his life." p. 93.

Answer. A truth in both. 1. The law never allows us to sin, no more doth grace, or the gospel: "shall we sin, because we are no more under the law, but under grace? God forbid, for how can we that are dead unto sin live any longer therein?" 2. Justice cannot pronounce a guilty person innocent, upon the cessation from the mere act of unrighteousness; but God's loving kindness and tender mercy can, and doth, afford remission upon true repentance; and his justice can pronounce him innocent, that is purged from the nature and root of sin, and washed from iniquity. "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions, wash me thoroughly from mine iniquity," &c. Psa. li. 1, 2. They whose transgressions are thus blotted out, who come thus to be washed and saved, through the washing of regeneration; such are justified by his grace, and can be pronounced innocent, as being washed and sanctified; and such have the demand of a good conscience. And though pardon and justification look not back at the unconverted state with severity, but with remission upon conversion; yet they require what God's covenant doth afterwards, to the end of our days; that is, not to live in sin, but in Christ's righteousness: "The grace, (or favour) of God, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Tit. ii. 12.

"To be invested with Christ's everlasting righteousness," (p. 93.) is the very thing I plead for, and if in reality the man stood to this, the controversy would soon have an end.

And he further assents to truth, viz. "If this righteousness be not put on by faith, we are not invested with any thing, for which God should declare or pronounce us righteous." p. 93.

From whence observe, that we must be invested with Christ's everlasting righteousness, if God pronounce us righteous. Take *justification* and *imputation* in this sense, and we differ not in this matter. But judge how well this agrees with imputing and reckoning guilty, condemned, fallen creatures, *just or innocent*, only on the account of *Christ's sufferings and death*, while such condemned creatures are invested

with sin and guilt, and not with Christ's everlasting righteousness: Will his telling us of "Christ's death imputed," (p. 97.) make up the matter? It is true, Christ is *our surety*, and that of the new testament or covenant also. 1. [Our surety,] since without him we can pay no debt, nor truly obey or fulfil the terms thereof, but only in and through him that strengthens us. 2. Of the *new testament*, in fulfilling the promises belonging thereto; for all the promises of God are yea and amen in him.

David describes the blessedness of the man to whom God imputes righteousness without works, saying: "Blessed is he whose iniquity is forgiven." But S. S. is not pleased to take notice of, but overlooks, the following words, viz. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is *no guile*." Psal. xxxii. 1, 2. If it were only a man thus qualified, that the imputation of Christ's righteousness and justification were pleaded for, we should not have this controversy; but should agree, that the man in whose spirit is *no guile*, is blessed. He is the man whom God pronounceth *just* and *innocent*; his transgression is forgiven, his sin is covered. And although it is said, "God imputes righteousness to him without works;" yet it is to be understood that it is not without a sincere obedience, because in his spirit there is *no guile*. And then, without what works?—1. Not without the work of living faith. 2. Not without yielding true subjection or obedience to God in his spiritual requirings or law of faith; for Abraham not only believed God, but by faith yielded to obey him. Without what works then? but the works of the law, (as wrought by the flesh, or fleshly Jew,) by which no flesh shall be justified. I mentioned circumcision, and other things, that were types or signs, wherein the righteousness of faith doth not consist. See Divinity of Christ, p. 64, 65, in which this point is opened and cleared. But to this S. S. objects, viz. "He errs, calling the ceremonial law a law of works; in giving this, the Lord gave a law of grace to his people." p. 94.

Reply. If the ceremonial law be not a law of works, but a law of grace, he should have been so ingenuous as to have told us, what the law of works is, which the apostle distinguishes from the law of faith, (Rom. iii. 27.) as he doth between justifying faith and the deeds of the law, as wrought and boasted in by the literal Jews—and whether the law of works be some law inferior to that of circumcision and other types. But to show S. S. his error, in denying the ceremonial law, (as he calls it,) to be the law of works; let him consider, that after the apostle excludes boasting, not by the law of works: and concludes a man is justified by faith without the deeds of the law, he saith, "is he the God of the Jews only? is he not also

of the Gentiles?" and that it is "by faith" that God "justifies both the circumcision and the uncircumcision;" and that "faith was reckoned to Abraham for righteousness," "not in circumcision, but in uncircumcision;" and that "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe," though they "be not circumcised," &c. Rom. iii. 28, 29, and ch. iv. 10, 11, Gal. ii. 16, and iii. 2, 5, and iv. 10. And further, "If ye be circumcised, Christ shall profit you nothing," ch. v. 2. From all which it is plain that the *law of works*, as opposed to the *law of faith*, is that which enjoins circumcision and other signs and shadows, and that these are the works which are not imputed to justification.

Nay, I shall further grant, that all man's works or working whatsoever before a living faith, are neither available nor accountable unto his justification with God. And on the other hand, that a true and sanctifying faith, and believing in God from a sense of his living word or holy command in the heart, is accounted for righteousness to him that so believeth, before he hath performed his actual obedience; even while in the faith he is passively waiting upon God, (as being ceased to do evil,) that he may receive strength to do good, while he is so believing, and waiting, and breathing to the Lord, and saying, "draw me, and I will come after thee; lead me, and I will follow; give me strength, and I will walk in thy ways; come, let us walk in the light of the Lord," &c. knowing that it is the power of God that begets living faith, and thereby changes and sanctifies the mind unto a living and sincere obedience. This faith is the gift of God, a fruit of his own spirit, and therefore accounted of by him, and reckoned unto us. I would not make the scriptures speak, "that God imputes works wrought by us, without works by us;" (as S. S. falsely accuses me, p. 94.) but rather, that God imputes his own works in us, without any self-works wrought by us, and accepts us in the beloved, in whom we are created again unto good works.

How can Christ's sinless obedience from the beginning of life to the end, p. 94, (which takes in his conformity to the law,) be imputed to the guilty and fallen creature; or that conformity be the everlasting righteousness wherewith the true believer is invested, when it is not the works of the law, but the righteousness of faith that justifies and recommends to God? And this is inwardly possessed, where true faith, and the obedience thereof, is enjoyed and lived in. It is not Christ's conformity to the law that justifies us, but his making us conformable to his own image, and partakers of his everlasting righteousness, for which God pronounces us just; for men are not imputatively righteous or just, when actually condemned as guilty, sinful, fallen creatures.

And further, I deny that Christ's conformity to the law, whilst on earth, doth either "constitute or reckon us righteous from the beginning of life to the end." p. 95. For that God according to his grace and mercy, forgiveth sins that are past, before faith, or done in the state of unbelief; and after his visitation and mercy is received, the law and righteousness of faith enjoins us to newness and holiness of life, without which he will not acquit us. "He will not acquit the wicked. If I sin thou markest me, and thou wilt not acquit me from mine iniquity," Job x. 14. And then, "shall we sin, because we are no more under the law, but under grace? God forbid," &c.

He says, "But were the works of faith perfect, yet could they not be a justifying righteousness." p. 95. Though righteousness, in the *abstract*, and as it is everlasting, doth not consist, or is not made up of any outward work or temporal acts; yet to conclude that the works of faith, though perfect, cannot be justifying, is contrary to the apostle's testimony of being "justified by faith," whereby "we have peace with God." And, "you see then that *by works a man is justified*, and not by faith only. Was not our father Abraham justified by works, when he offered up his son Isaac?"

And "God will ordain peace for us; for he hath wrought all our works in us." Isa. 26. And then are not his works *in us*, tending to our justification and acceptance, reckoned ours, as wrought in us? Are not these accounted of with the Lord from the dignity of himself that worketh them? For to him it is said, "thou hast also wrought all our works in us."

To that question, "will he say that Abraham did not in faith circumcise his son?"

Answer. But he was justified before; for faith was reckoned to Abraham for righteousness when he was in uncircumcision. Though every act of true and living obedience, both before, under, and since the law, was done in faith, yet they are not made righteous by the mere works, but by that power and spirit of faith that works them.

And if *as* we are made sinners and condemnable by one man's disobedience, we be *so* made righteous and justifiable by the obedience of one, then we must be as really made righteous in the second Adam, as we were sinners in the first Adam. "*As* in Adam all die, *so* in Christ shall all be made alive." "*As* we have borne the image of the earthly, *so* we must bear the image of the heavenly;" which is not from a mere imputation of either without a real participation. Those are not innocent or clear in themselves who are either made or reckoned sinners by one man's disobedience; nor are those without the participation of Christ's righteousness in themselves who are made righteous by his obedience. They that "receive abun-

dance of grace and of the gift of righteousness, shall reign in life by Jesus Christ. "Death hath passed upon all men, for that all have sinned." Sin hath really reigned in man unto death; and so must grace reign through righteousness, unto eternal life. God's imputations or reckonings to man are true; those whom he reckons sinners are inherently such, and those whom he reckons righteous are so likewise; but the hypocrite, who can justify the wicked, is an abomination unto God. Howbeit, contrary to what I have said, S. S. reasons, viz.

"We are not partakers of this by our actual commission of it. It cannot be said we are partakers of Adam's sin in that we are personal offenders; it must be therefore by God's imputation."

Obj. By this he hath explained his sense of the imputation of Adam's *sin* and Christ's *righteousness*, and so of condemnation and justification. According to this, Rom. v. 19, is thus to be read, "As by one man's disobedience many were made sinners that were not actual sinners, so by the obedience of one many are made righteous who never actually obeyed." An easy, pleasant, and sin-pleasing doctrine for the ungodly, sinners, and hypocrites! from whence also it follows that they are *condemnable* by Adam's *disobedience*, (children are not excepted, he saith,) who never committed actual transgression; and so they are justified by Christ's entire obedience, who never actually obeyed him. What is this but the old abomination, to condemn the innocent, and justify the guilty or wicked?

S. S. adds: "Let the words be weighed [by one man's disobedience many were made sinners] it is not here said, by many personal disobediences we are made sinners, though this be true," &c. p. 96.

Reply. By one man sin entered into the world, and death by sin; yet it is not Adam's sin entirely, (as a particular person,) that is imputed, though from one offence sprung many; for death reigning in man is an effect of his own sinning and being in the nature and image of the first man, in whom all die. Death hath passed over all men, for "all have sinned," even over as many as have not sinned after the similitude of Adam's transgression, which still implies, they *have sinned* after some similitude or manner; yea, many in a more gross manner than Adam sinned, * that yet think themselves imputatively righteous. It was not only the offence, as committed by him alone, but the offence or sin, and nature of enmity, continued and committed by men themselves, and also springing up into *many*

* Though they seem to render Adam worse than the devil, (who is the author of sin and immediate tempter to it,) and to lay more to Adam's charge than to the devil or their own corrupt hearts and vile affections, which constantly attend them.

offences, which makes many sinners. It is not the fathers' eating sower grapes alone that sets the children's teeth on edge; but the teeth of every man that eateth the sower grape, shall be set on edge. "The soul that sinneth it shall die:" every man shall die for his own iniquity. And further, why should Adam, as a particular person, be so much exclaimed against and blamed, (whereby many hypocrites think to clear themselves, and overlook their own iniquities,) seeing you know not but that Adam found repentance and forgivness? However, since Adam sinned, there were righteous generations left, namely Seth, whom God appointed unto Adam as another seed instead of Abel. Gen. iv. 25, 26, and v. 3. Afterward Enoch came forth, who walked with God, (Gen. v. 24.) and Noah and his family, with whom God renewed his covenant that was made to Adam. Gen. i. 28. chap. ix. 7, 9. And there were righteous generations after the destruction of the ungodly world by the flood, though many turned to iniquity again. But all men are accountable for their own sins. It will not be their crying out "Adam's sole offence," or their pleading Christ's "entire obedience," that will excuse them in the day of the Lord, wherein every man shall give an account of himself to God, and be rewarded according to his own deeds done in the body, whether they be good or evil.

S. S. "God doth not punish that person, in whom he doth not first see a transgression." p. 96.

Answer. True; but how does this agree with his sense of imputation? Let the competent reader judge. Hence it follows, (and that by his own rule of contraries,) that as God doth not punish a person in whom he doth not first see a transgression; so God doth not justify a person, or repute him righteous, in whom he doth not first see a real righteousness, and that through faith and sanctification. And this plainly overthrows his notion of imputation before.

S. S. "We are made righteous, not by conversion only, as G. W. would have it." p. 96.

Answer. However, this "not only" grants thus far, that we are not made righteous without conversion; and then we are justified, "made righteous," or declared just, (in the true sense of imputation,) when converted; in which state we are inherently or inwardly partakers of Christ's righteousness, and not in the unconverted. So that S. S.'s reiterated contradictory opinion, viz. "As the disobedience Adam wrought in his own person on earth makes us sinners; so the obedience Christ wrought in his own person on the earth makes us righteous," (p. 96,) is still opposed by the light of truth, which manifests how far men are partakers of the nature and disobedience of the first Adam, and how they come really to partake of the second

Adam in themselves, without which God doth neither justify nor reckon them just. It being also confessed, "that God doth not punish that person, in whom he does not first see a transgression;" it then follows that neither doth he justify that person, in whom he does not see his own image. His phrase "Christ's sufferings imputed," is not a scripture-phrase, although much of his work hangs upon it. Yet his being made a curse for us, was not in vain, since it was to remove the curse of the law, (as generally pronounced for not continuing in all that is written, &c.) to abolish the shadows of the first covenant, and to establish the second, that both Jew and Gentile might be reconciled in one covenant, wherein Christ is the blessing to all, having been both a perfect example and sacrifice, who travailed that he might see his seed, and suffered that he might reign. Though he suffered and "tasted death for every man," as an universal offering for sin; yet men are neither acquitted thereby in their sins, nor interested in the second covenant, which he died to establish, unless they come under the condition and state thereof, namely, an *agreement and friendship with God*. For men will be condemned for disobeying the gospel, though there be a relaxation and change of the law, touching the curse thereof, as it is threatened on those general terms, for not keeping all.

But what the law saith, it saith to them that are under it. It was the *outward Jews* that it was imposed upon in the letter, although it is universally to be fulfilled in spirit in the true christians, or *Jews inward*. God hath shown a mitigation of the severity which hath been incurred by sin, and a pacification and coming nigh to mankind with kindness in his Son Christ Jesus; yet, if men reject the love of the truth, the terms of friendship and agreement with God, and obey not the gospel, they miss and fall short of the benefit of Christ and his sufferings, and the blessed end for which God sent his Son. And though the curse of the law doth not rest upon men for not continuing in all the letter of it, or shadowy part, (including circumcision, divers washings, &c.) yet if their hearts be not circumcised to the Lord, nor they inwardly washed or sprinkled from an evil conscience, they have no part with Christ, as he said: "If I do not wash thee, thou hast no part with me;" "except ye be born again, ye cannot enter into the kingdom of God." Notwithstanding God doth greatly show himself propitious and kind, in his Son, to mankind, in that he will upon any condition, (viz. his own terms,) admit man to approach him, or come into actual friendship with himself.

Argum. "What was typified in the ceremonial law is certainly accomplished; but the imputation of Christ's sufferings was typified. Exod. xxiv.—8. Heb. 9. What did this

sprinkling typify, but the imputation or application of Christ's sufferings to us." p. 98.

Answer. He varies uncertainly in his words, "imputation or application," which are different; the imputation being supposed to be God's; the application man's. And Moses' taking the blood and sprinkling it on the people, (Exod. xxiv. 8.) was neither a type of this man's imputation, nor his application of Christ's sufferings to unsanctified persons, for their justification; but a real type of sanctification, and remission by the blood of Christ sprinkled upon the conscience for that end, which is more than unsanctified persons' application thereof, and thence imagining their justification. The scriptures he has cited prove what I say against him. 1 John i. 7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." And Heb. ix. 14, "How much more shall the blood of Christ, who offered himself without spot to God, purge your consciences from dead works, to serve the living God?" And Heb. xii. 24, "And ye are come to the blood of sprinkling." Whence mark, that this cleansing, purging, sprinkling the conscience, &c. was a real act or effect of the blood of the covenant, to the sanctification of those who walked in the light, and not a mere "imputation or application of Christ's sufferings" for the justification of impure and unsanctified persons. Moreover, it was when the people said, "all that the Lord hath said will we do, and be obedient," that Moses "took the blood and sprinkled it on the people," and said, "Behold the blood of the covenant, &c." Exod. xxiv. 7, 8. To which type answereth what the apostle Peter saith, "Elect according to the fore-knowledge of God, through sanctification of the spirit unto *obedience* and *sprinkling* of the blood of Jesus." 1 Pet. i. 2. And, "he hath washed us from our sins in his own blood."

This is the blood of the covenant that sanctifies, Heb. x. 29. "And he shall sprinkle many nations," Isa. lii. 15. Where Christ is known to sprinkle and purge the conscience by his own blood, he really and effectually thereby applies it both to sanctification, remission, and pardon. But this effect hath not men's imaginary application of it in their sins and pollution. It is one thing for men in their own wills *to apply* the sufferings, death, and blood of Christ to themselves; but another *to know him to apply it in sprinkling the conscience.* Seeing it is Christ's work, it concerns us all to obey and follow him in his inshining light for that end; it being only those who are sanctified by his blood, of whom it may be truly said, "Much more, then, being justified by his blood, we shall be saved from wrath through him," Rom. v. 9. He says: "To be

justified is to be pardoned." p. 97. I grant, that to receive pardon of sins past upon true repentance, is to receive a degree of justification so far as from the condemnation; but to be absolutely justified to the end of life, after pardon is received, is more than pardon of sins past; for this is not without a perseverance in the grace. Rom. xi. 22. Heb. vi. 4, 5, 6. chap. x. 26.

His saying, "We are pardoned for the sake of Christ's death imputed," (p. 97.) is no scripture phrase or language. Why is not the whole world, then, for whom he died pardoned and justified? If he replies because of *unbelief*, or that they have not faith in his blood; it follows then, that men are pardoned and justified *through faith* in the blood of Christ, and not by their *application or imputation* of the death of Christ; for it is said, that "he was delivered for our offences, and was raised again for our justification," (Rom. iv. 25,) therefore not by the mere imputation of his death. Neither do those cited scriptures, (Col. i. 14. Ephes. i. 6. Rom. iii. 24. Mat. xxvi. 28.) prove his doctrine of imputation; but redemption or *remission* through his blood, redemption in Christ; and Ephes. i. 6, "We are accepted *in* the beloved." These real scripture truths are never doubted by us. It is true, that the children of Israel bringing their sacrifices to the priest to offer, (or otherwise blood was to be imputed to them,) doth typify that we must offer our services by Christ our high priest.

S. S. "If we think to have the best services that we are enabled to perform, accepted immediately as from us, and not for the sake of Christ presenting them, &c. for this God will cut us off; he will as soon accept of murder from us, as such a service." p. 98.

Reply. He would herein represent the condition of believers or justified persons, but he mistates the case. For, 1. Such are not apt to ascribe either the dignity or acceptance of their best services to themselves, but to Christ who enables them to perform them. 2. As their sufficiency is of Christ, and in him, and not of themselves; so he hath the glory thereof, and they the acceptance and peace in him, as they continue faithful in him, serving the living God. 3. Christ's priesthood is "an holy priesthood." It is said of them, "Ye also as lively stones are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5. And these sacrifices, which this holy priesthood offers by him, are not polluted or unholy. But, 4. You who are of an unholy and polluted priesthood, are offering polluted services, sinful and wandering prayers, which are but dreams, sinning in your best duties, committing iniquity in your holy things, and are all "as an unclean thing," as many of you have often confessed, and that God "will as soon accept of murder" from you, as of such a service;

and yet you presume, that your unclean, polluted sacrifices and services are presented "by Christ" to the Father, and accepted "in the merit of his sacrifice." But herein you are deceived and deluded. Christ doth neither present, nor doth God accept any of your sinful services or polluted performances; but will pour contempt upon you in them, and return back your polluted prayers and services, and with indignation spread them as dung upon your own faces. Therefore, repent, repent, and be converted to Christ, the true light and way to the Father, and to the spiritual house and holy priesthood, (which yet you are much short of,) to offer spiritual sacrifices, acceptable to God by Christ.

CHAPTER III.

Christ's justifying righteousness, the best robe; the necessity of its inherence, (or being inwardly enjoyed,) not to invalidate, but to fulfil the blessed intent and ends of his sufferings, in reply to S. S.

S. S. "If the righteousness we are justified by is a garment, a robe, even the best robe, then we are justified by a righteousness wrought without us; for our garments are not wrought within us, but without us."

Reply. This justifying righteousness, then, is a garment to be put on; but whether its being a garment, and to be put on, doth prove that it is not within, but without only, let those who have put it on judge. It appears, that this opposer hath disputed and pleaded so long for the existence of sin within, that he has no room for Christ's righteousness within. But I would inquire of him; is every thing that is to be put on, therefore, not within but without? Is this a good argument? As, "Put ye on the Lord Jesus Christ." "Put on strength, O Sion!" "Put on thy beautiful garments, O Jerusalem!" "Put on the whole armour of God," &c. Must these therefore not be within, but without only? And so he might as well say of salvation, with which the meek are clothed; or of the zeal of the Lord, which the upright do put on for a cloak, and righteousness for a garment.

But after he hath concluded that "the righteousness by which we are justified is wrought without us, is a garment," &c. he confesses "that the Holy Ghost doth not always," (using this similitude,) "intimate to us, that that righteousness which is put on, is wrought without us." p. 99. And what righteousness is that which is put on, that is wrought within us? Do we both put on a righteousness that is within us, and a righteousness that is not within us? What scripture has he for this distinc-

tion? And into what confusion is the man fallen, to conclude that the justifying righteousness is not wrought within, but without, because put on as a garment; and yet that there is a righteousness put on which is not wrought without us, but within us? See what a profound logician this man would show himself. But thus he confounds the minds of the simple, and darkens counsel by words without knowledge. To Luke xv. 22: "Bring forth the best robe, and put it on him," he saith, "By this robe the Holy Ghost understands Christ's obedience unto death; not to speak of increated righteousness, even the essential and incommunicable righteousness of God, which never was wrought within or without, but is the eternal Godhead." p. 99.

Reply. He hath, however, sufficiently confessed that the righteousness by which we are justified must be *put on.* But while he denies it either to be within or essential, he denies our participation of the Divine nature, (which is essential to God himself,) or of Christ, who is God's righteousness, who was delivered up for us all, and with whom the Father will give us all things. Is *He* then incommunicable, or not to be given, whereas they that are Christ's have put on Christ? Is not He the best robe? And is not He, then, within us? And is not *He* that obeyed and suffered for us, and wrought righteousness, greater than the act of obedience? Is not the worker above and greater than the work? This opposer endeavours to exclude or shut Christ and his righteousness, (or the robe which the saints put on,) out of his members, and accounts Christ's obedience unto death *without* them "this robe," and not a robe within them; because it is a robe put on, as he argues. We are therefore to understand that by "put on" he means that Christ's obedience without, unto death, is imputed or reckoned theirs, when there is nothing of it in them, either of the nature, spirit, virtue, or effects of it unto the crucifying of the old man, or mortifying of sin. Or else own that men are not accounted righteous, nor justified only by Christ's dying or obedience without them, but through the operation of his spirit within them, who died for our sins, but was raised for our justification. Then they only that die and live with him are accounted righteous and blessed with God, being partakers of the heart-purifying faith, and not those who live to themselves without the possession or enjoyment of Christ's nature and life in them, which is divine and increated.

But he tells us of a four-fold righteousness.

"1. The sincere obedience of an upright man. 2. The perfect but loseable righteousness of the first man in innocency. 3. The perfect but confirmed obedience of blessed angels. 4. The perfect, everlasting, and infinitely precious obedience of the Lord Jesus Christ; this last, the best robe; the righteousness of God himself." p. 99.

Reply. What is it we contend for but man's being invested with the perfect and everlasting righteousness of God himself, his own nature and image? And is not this in the renewed man?—1. Was not this in man while in a state of innocency in the image of God; though then not immoveably confirmed in it, however accepted while he stood in it? 2. Doth not the sincere obedience of an upright man in Christ, flow from his inward participation of the Divine nature and image in him, and therefore accepted from the excellency of that Divine root and seed from whence his fruit springs? 3. Are not the blessed angels accepted in their obedience to God, which from a sense of his Divine power they are exercised in? Still the everlasting righteousness is but one, and the life and excellency thereof is infinite both in Christ and in his members, who are of his flesh and of his bone; as he that sanctifieth and they that are sanctified are all of one; and Christ is the first and the last, and in all things must have the pre-eminence. 4. The man is mistaken, if he supposes that we plead either the righteousness of a creature, or man's own righteousness which he himself is enabled to perform, as *the cause* of our justification. For Christ that strengthens us and enables us, by his power and spirit dwelling in us, to do the Father's will, is *the ground and cause* of our justification; and in him, who is the beloved, we are accepted, not merely for our works or obedience, but for his sake who worketh in us, and enables us to do those things which are "well-pleasing in his sight." That "God bestows righteousness on a returning prodigal as the best robe," is true; but to exclude this righteousness, or best robe, that God bestows, as not to be *within* but only *without*, because to be put *on*, is not true; for if the mind, heart, or soul within be not clothed therewith, how is it put on? Or how should good or acceptable fruits be brought forth to God, if not from an inward and everlasting righteousness? And though man doth not partake thereof from the beginning of life, can this man think that Christ's death or obedience without, doth justify men, or make them to be deemed righteous from the beginning of life to the end? Howbeit, when men are converted and become the righteousness of God in Christ, and come to live and die (or end their days) in him, they are accepted and blessed; yea, "blessed are the dead which die in the Lord, for their works follow them." "Mark the *perfect man*, and behold the upright, for the end of that man is peace."

But all this man's "imputation" of a righteousness and "best robe," which he says, "is a righteousness wrought without us, there being none wrought within us; so good," &c. (p. 99.) depends upon his doctrine "of sin and imperfection for term of life," which he and his brethren have not only concluded

must continue in the best of men, "and their best actions," all their days; but imperfection even "in Christ's work or righteousness" wrought in his people, which therefore he disclaims from being concerned in our justification; but says, we are justified by that righteousness which Christ wrought "without us." Yet he cannot deny but that Christ wrought the righteousness of the law without us, (and conformed to the law in the days of his flesh,) which I suppose will not be deemed our justification. But if I ask, by and to whom was this obedience, righteousness, or satisfaction made without us, to be imputed to us as ours, or men thereby justified while unjust, imperfect, and sinful, without the robe of righteousness in themselves? or rather accounted just from the beginning of life to the end? (whether all or some of these for whom Christ died, he tells us not;) you may take this for his answer, viz.

"God in our nature obeyed God; and this is righteousness of infinite value, the very best robe." p. 99.

Reply. 1. Is this the "compensation, payment and satisfaction" in our stead, to vindicate justice, so much pleaded for by our opposers? Were it good doctrine to say, either that God obeyed and satisfied his own revenge by obeying himself, (as if he were divided and at variance with himself,) or that he was revenged on himself, considered as Christ in our nature or flesh? I cannot own this doctrine, that such a rigid payment and satisfaction could be required in the nature of the great propitiation and sacrifice for sin; but a pacification or atonement, and a condescension to forgiveness of sin past, to be received on true faith and repentance. 2. That Christ in the flesh did by his divine power perfectly obey the Father *agendo et patiendo*, i. e. *by doing and suffering;* and therein was an acceptable and satisfactory sacrifice for sin, is not any matter in question or doubt with me. But "that God obeyed God, by way of a rigid or strict payment, made to himself, as a satisfaction to absolute revenge or vindictive justice, thereby to acquit man continuing in his sin and imperfections," I utterly deny, as repugnant to the very language and tenour of the holy scriptures and testimonies of the holy men, which require obedience and faithfulness to God, and a walking in his light, on our parts. 3. As also your continuance in sin, and yet thinking yourselves absolved or justified by Christ's dying for you, is contrary to the very intent of Christ's dying for all, which was, "that as many as live, should not live unto themselves, but unto him that died and rose again." 4. While he shuts out justification, as done or effected by "God obeying God," as he saith; how is the creature to put this on as a robe, seeing these men like not to be concerned in Christ's *inherent righteousness* or *holiness*, as a matter of *justification?* Which while they are

not partakers of, nor clothed with, they are clothed with sin and iniquity, the *rags* of old *Adam* and self-righteousness, covered with a covering, but not of God's spirit. How then should they be invested with the best robe upon these filthy garments, or while unstript of those old rags? Surely they will find it otherwise. 5. For they will find, that if they appear before the Lord, not having on the wedding garment, the white linen, the righteousness of saints, they will be found speechless, and be turned out as unmeet guests. Their own guilt will stop their mouths that they will not be able to plead and say: "O God, thou hast obeyed thyself in our nature for us;" or "Christ's obedience, sufferings, and death are imputed to us for our justification; we are very fit guests, only on that account, although we have been all our days disobedient, polluted, and sinful in our best actions." This will be no plea for you; neither will God say then: "Bring forth the best robe and put it upon these men's filthy rags and polluted garments;" but, "Friend, how camest thou hither, not having on the wedding garment? Take this evil servant and cast him into outer darkness." "Depart ye workers of iniquity, I know you not." God will take vengeance on all them that know him not, who obey not the gospel, but obey unrighteousness; and tribulation and anguish will be upon their souls. 6. The prodigal's coming to himself, and returning to his father's house bewailing himself, and saying: "Father, I have sinned against heaven and in thy sight; I am not worthy to be called thy son;" and the father's meeting him with compassion, and then calling for "the best robe to put upon him," and allowing him sumptuous and joyful entertainment, upon his return and repentance; this makes for our purpose. The prodigal did not remain in his extravagancy, nor among the swine, from his father's house, confidently telling his fellows, "although I have been an unfaithful and disobedient son, and am thereby become poor and ragged; it is sufficient that I believe, and apply my father's best robe and entertainment that he hath in his house, at this distance, and in this my rebellion." Nor did he say to his father when he met him: "Father, thou hast been faithful, and hast perfectly obeyed and fully paid thyself in my stead for me, which I must look upon as my absolution and acquittance from all thy anger, frowns, and future punishments, though I continue a disobedient and rebellious son all my days; thy obeying thyself is my whole discharge for all my iniquities past, present, and to come," &c. Surely this was not the returning penitent *prodigal's* song, though it be the impenitent *presbyter's*, but "Father, I have sinned, &c. make me as one of thy hired servants." Luke xv. 18, 19. His inward remorse and

penitency spake forth itself as his acceptable plea, and there is joy in heaven over one sinner that repenteth; not over impenitent, unmortified hypocrites, and boasters of Christ's righteousness without them, and they living in the world without it or him either.

I have often granted and confessed, that neither by the deeds of the law, nor by men's own actions are any justified with God. But the man concludes, that "our personal obedience to God's will, and in God's strength, are the deeds of the law. Whether we obey from faith or without faith, they are the deeds of the law." And what is the consequence? *Therefore not justifying*, or, our obedience by faith to the will of God, and that by his own strength, is *not concerned* in our *justification*. Both these I must deny, as being unsound and unscriptural. For, 1. The deeds or works of the law, by which no flesh shall be justified, is not that obedience of faith which the apostles preached, which was and is acceptable to God; nor that justifying faith or belief in God, which is obedience itself, and without which it is impossible to please God, or be justified. Dare he deny that this believing is obeying? 2. To conclude obeying the will of God from faith, not to be of a justifying tendency, is repugnant to plain scripture. Jam. ii. 24.

If all works and obeying God, even from faith, must be accounted the "deeds of the law," by which none can be justified; then this makes the apostle James' testimony void, as opposing Paul's. James said: "Was not Abraham our father justified by works?" &c. And, "Abraham believed God, and it was imputed to him for righteousness." Jam. ii. 21, 23. And was not this believing of God a real obeying? though not those deeds of the law spoken of, Rom. iii. 20. For the obedience or works of living faith, which justify, in James' sense, and the works of the law, not of faith, which Paul mentions, are two different states and things, otherwise there would be a clash between them.

Again, Abraham's believing God, was imputed to him for righteousness; and so the righteousness of true and living faith is imputed to them also, who walk in the steps of the faith of Abraham, who was faithful and obedient. For any to oppose the imputation of this righteousness, as to its being within, or endeavour to exclude this righteousness of Christ and faith, from true believers, "as only wrought without them, and not within them," because imputed or reckoned theirs; it were as good doctrine to exclude true faith and obedience of it, as all wrought without us, not within us, and yet say, it is imputed to us. For living faith which worketh by love, and the righteousness of it, are inseparable.

But the man is greatly confounded in a self-contradiction,

where he grants "that Christ's justifying righteousness, (that is imputed,) is the same that redeems our lost souls;" (p. 100,) which is true. And yet he shuts out, not only the believer's personal obedience to the will of God, through faith and God's own strength; but also *sanctification* and *holiness*, (and so the inward work of Christ,) from being our *justifying* righteousness, or *redeeming* our lost souls. p. 100.

Where then and how is the soul redeemed? Is not the soul within? and is not Christ made unto true believers *wisdom, righteousness, sanctification, and redemption;* and all these inwardly received? And hath not this man confessed "that we are saved by the washing of regeneration?" &c. and so "justified, or made just, by inherent holiness," from Titus iii. 5, 7. Can we be both saved and justified through this inward washing of regeneration, and yet *not* redeemed nor justified through it? Oh! confusion and darkness to be seen and felt.

Argu. 2. "No righteousness wrought by us, is of sufficient worth to redeem our lost souls, nor for that are we justified; therefore the sufferings of Christ only, &c. This argument," says he, "God enabled me at the first dispute to press with full enlargement on the consciences of the people, to secure them from the soul-destroying error of this man."

Reply. This accusation is both groundless, false, and malicious. For, 1. I never affirmed that any righteousness wrought by the creature, doth redeem man's lost soul to God; nor placed such infinite worth, price, or merit upon any temporal act or work of man. But Christ Jesus, who is God's righteousness, is the redeemer, deliverer, and so the redemption of the soul to God, by whom also the soul is enabled to perform true obedience. It is by grace in him, through faith, that we are saved; not of ourselves, it is the gift of God; nor of works lest any man should boast. However, good works are ordained of God that we should walk in them; "for we are his workmanship, created in Christ Jesus unto good works." Eph. ii. 8, 9, 10. 2. I never undervalued the worth of Christ's sufferings in the flesh; far be it from me so to do, yet I cannot own this man's placing men's absolute justification on them, and from thence shutting out Christ's inward work of sanctification. Yet hereto both the travail of his soul, intercession, sufferings, and sacrifice had a lively tendency, seeing that both remission and sanctification are known through faith in his blood, which both purgeth the conscience, sanctifieth, and justifieth. I do confess that as the redemption of the soul, or its salvation, is of infinite value; so the price that procures it must be equivalent and nothing short of infinite.

But I further perceive my opposer is confounded in this matter of "satisfaction" and "justification," as he states it. For

one while he reckons, it is only by "God obeying God in our nature;" another while, "it is only by the sufferings and death of Christ," which he calls "his righteousness imputed." Wherein also he contradicts divers of his eminent brethren, who say, "that Christ could not satisfy divine justice as man simply, by temporal death and suffering, because infinite justice must be answered with an infinite satisfaction, price, or payment for man's redemption." Others again are of the mind, "that God being infinite and perfect in all his attributes, both in goodness, love, and mercy, as well as justice, and omnipotent in power, could forgive or pardon sin, upon true repentance, without such a strict and severe payment as before;" which to be sure he both can and doth.

To his pressing with enlargement "on the consciences of the people, that they are justified and redeemed only by the sufferings of Christ, and not by his inward work of sanctification and holiness, any more than by their own works or righteousness wrought by them." p. 100. The unholiness and unjustness of such teachers and people that follow them, manifest what little effect such preaching hath upon the conscience. Nor doth it tend to any real inward conviction or remorse, in order to a true conversion; but to make them believe they are already secure and saved in their sins, and pure in their own eyes, when they are not washed from their filthiness: which is to justify the wicked, or declare them just, and to condemn the just, or declare Christ as the subject of his Father's wrath, in man's stead. How falsely and corruptly have many defiled and guilty consciences unjustly acquitted themselves on this account. But had he in truth pressed the necessity of turning to the true light in the conscience, repentance, regeneration, the new birth, obedience of faith, perseverance in grace, &c., it might have had some impression on their consciences in order to a reformation. And so have manifested and demonstrated the blessed intent and end of Christ's coming, suffering, and sacrifice for sinners; and God's holy design therein, and his condescending to make a covenant in his own terms with them, to receive them into his kingdom, government, and protection; none of whose terms or covenant, is "continuance in sin," or "disobedience for term of life;" for to be received in covenant with God, is to be received into agreement and union with him.

But after this man hath shut out both obedience to the will of God through faith, sanctification, and holiness, from being our justifying righteousness, or to redeem or acquit, &c., he essays to mend the matter, by saying, "it doth not shut it out, either as inconsistent or a needless thing," &c. p. 100. And wherein is sanctification consistent and needful? Is it consistent and needful to justification, yea or nay? Take his answer.

"It is so far from being inconsistent, that they are inseparable, and the one a means to the other."

Well said. Is faith and justification consistent, and faith a means thereof. This overthrows his shutting out sanctification therein; for there can be no living and justifying faith without sanctification. He then goes round again, viz.

"Flying out of ourselves, as seeing nothing but matter of condemnation in ourselves, to Jesus Christ by faith, and apprehending the purity and holiness of our Saviour's heart and life," &c. p. 100.

Wherefore do you fly out of yourselves to Jesus Christ? And by what faith can he be seen, laid hold on, or his purity be apprehended to your justification, while there is nothing seen but matter of condemnation in yourselves? For 1. The true and living faith is not enjoyed without some degree of sanctification within; and if without this faith you cannot be justified, then not without inward sanctification. True faith, and love by which it worketh, are fruits of the spirit, and the mystery of faith is held in a pure conscience; and he that believeth in the Son of God hath life. 2. The righteousness of faith doth not bid us fly out of ourselves to Christ's sufferings without only for justification, and that while there is nothing to be seen within but matter of condemnation; which is to impute Christ's sufferings to men's justification, while they are under condemnation in themselves, as if they were imputatively just and righteous, even when really and actually damned, which is a sad imputation, and none of God's nor Christ's. But the righteousness of faith rather bids us return to the word of faith that is nigh in the heart, to obey it and do it, which word is both saving and justifying to them that obey it. "Say not in thy heart, who shall ascend (or fly up) into heaven to bring Christ down; or who shall descend into the deep to bring Christ again from the dead; but the word is nigh thee," &c. Rom. x. And it is by this ingrafted word that the true faith is wrought in the heart, and the true application, benefit and confession is made to the soul of Christ's sufferings, death, and resurrection, and the real intent, blessed end, and spiritual advantage thereof, experienced by true believers, who are obeyers and doers of the word, and not mere outside hearers and talkers.

Again, in contradiction to his excluding sanctification before, and saying, "that holiness is not needful to constitute a justifying righteousness;" (p. 100.) and to his doctrine for *imperfection* and *sin*, and his justifying persons *condemned* in themselves, he grants thus far to the effects of faith, viz.

"Our hearts turning to God, we dislike our sins. We are sweetly engaged to please God in all things. That thus God

purifies our hearts by faith. That thus we are sanctified by faith which is in Christ. And a lively faith will work by love. It is needful to testify our love to God and Christ, and to please and honour God, and be a good example to our neighbour," &c.

Good doctrine! Well said, S. S. And is not faith needful to justification? And can we be justified without pleasing God, or please God without justification? Or is not that of a justifying nature which pleaseth God? Pray consider it. The apostle's experience was, being "justified by faith," they had "peace with God." Rom. v. 1. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22. But S. S. and his brethren expect to be accepted and justified, because Christ kept the Father's commandments, or because "God obeyed God," (as his phrase is,) and on the same account to be heard and answered of God, while they break his commands, and do those things that are displeasing in his sight.

Again: John the beloved disciple said, "Hereby we know that we are of the truth, and shall assure our hearts before him; for if our heart condemn us, God is greater than our heart, and knoweth all things: but if our heart condemn us not, then have we confidence towards God." 1 John iii. 19, 20, 21, to the end. But S. S. and his brethren pretend to *faith, justification*, and so confidence towards God, because of Christ's sufferings only, when their hearts condemn them, from the evidence of the true light bearing witness against them, and when they see nothing but "matter of condemnation" in them. And indeed this their *dead faith, confidence*, and *false imputation* are of the same matter.

The true apostle said: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x. 22. But our sin-pleasing presbyters think to draw near unto God, in a justified condition, on the account of Christ's sufferings only, with such a faith as doth not purify the heart; and having both a polluted, sinful heart, and a defiled or evil conscience all their days.

The apostle John's testimony was: "Herein is our love made perfect, (viz. in our dwelling in God, and God in us,) that we may have boldness in the day of judgment, because as he is, so are we in this world." 1 John iv. 16, 17. But the imperfection and sin-pleading presbyters think to have boldness in the day of judgment, because Christ was perfect, and suffered in the flesh, although they remain all their days imperfect and sinful, seeing "nothing but matter of condemnation in themselves;" and so are not at all like God nor Christ in this present world. They think it will be a sufficient plea, that Christ was perfect

and sinless in their stead; "that God obeyed God," and so was like himself, however imperfect and unlike him they may be on this side the grave; they conceiting themselves elect persons. Christ said: "If ye love me keep my sayings." John xiv. 23. And John said: "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God that we keep his commandments, and they are not grievous." 1 John v. 2, 3. But our opposers will pretend they love God and his children, while they are daily breaking and violating his commandments, and will not believe it possible for any to keep them in this life, although assisted by the power of Christ.

The apostle Peter testified, "that even *baptism* doth now save us, not the putting away of the filth of the flesh," or outside washing, "but the answer," or as some have it, "demand of a good conscience towards God, by the resurrection of Jesus Christ." 1 Pet. iii. 21. But our opposers' belief and principle is, that it is only Christ's obedience, sufferings, and death in the flesh imputed to us, that doth save and justify them. And on this only is their plea and demand, and not from his spirit's work of sanctification or spiritual baptism, nor the answer or demand of a good conscience towards God. They have both shut out sanctification and holiness, and so excluded a good conscience from being needful to justification, or to constitute a justifying righteousness.* For they herein hold, or at least imply *two righteousnesses* of Christ, the one *outward to justify*, and the other *inward to sanctify;* the one *imputative*, and the other *inherent;* the one *perfect*, and the other *imperfect*. And so the sufferings and death of Christ in the flesh, however inflicted on him by wicked hands and murderers, must be imputed by these men as the perfect justifying righteousness. But Christ's own everlasting righteousness of sanctification in the saints, must be deemed imperfect, and not accounted unto justification; nor the best robe, though it be the white linen, the saints' righteousness, whose garments are washed and made white in the blood of the Lamb.

Christ's everlasting righteousness, holiness, love, faith, patience, &c. wherein he perfectly obeyed the Father, and resigned up to his will both in doing and suffering, were inherent in him; and therein, and for that cause, his obedience and sacrifice was most acceptable, and a sweet smelling savour to God. Not with respect to the murderous act of those that crucified and slew him; but with respect to that inherent holiness, everlasting righteousness, and eternal spirit, by which he offered up

* Many more comparisons and instances might be produced to evince how inconsistent our opposers are with the true apostles and their doctrine.

himself, a Lamb without blemish, and a spotless sacrifice to God, and always did those things that pleased him. John viii. 29. And of the same everlasting righteousness must every true believer partake in himself, by the same eternal spirit by which the saints were both washed, cleansed, sanctified, and justified. 1 Cor. vi. 11. The same eternal spirit, the same power, the same righteousness, the same holiness, the same faith, the same love, the same patience, &c. that was in Christ, do they partake of, who truly follow him and walk in his steps, having his life manifest in them, and having received the spirit of the Son, which receives of his things, and giveth them to those who walk after the spirit, and not after the flesh.

Obj. "What can we give to God for our souls, proportionable to so great a loss, to so great suffering? Sanctification and holiness? or a little faith, and the works that follow? This is *likely* to do!"

Answer. A groundless objection, in the first place; no man can redeem his brother, nor give to God a ransom for him; for the redemption of the soul is precious, and that which cannot be procured without a price of infinite value. Christ gave himself a ransom for all. It is Christ himself that ransoms, saves and redeems the soul to God, and that through sanctification, or washing of regeneration; and Christ is made unto us who believe in him, both righteousness, sanctification, and redemption. However, this man undervalues sanctification and a little faith; and though it be the gift of God to us, (and not ours to him,) and the saints' victory, we have not given to God the ransom nor the price. He loved us first, and therefore we love and believe in him. And, "in this was manifested the love of God towards us, because he sent his only begotten Son into the world that we might live through him." 1 John iv. p. 101.

Again: though the phrase "merit of Christ's blood and sufferings," is not a scripture phrase; yet the worth and value thereof, with respect to man's salvation, we never disesteemed, since we knew the true and spiritual application, virtue, and effects of his blood, &c., through his light and spirit, to the purging our consciences, cleansing, and justifying. Which yet is an inward experience, not shut out nor put afar off by the true Church, whom God hath purchased with his own blood, not redeemed with corruptible things, but with the precious blood of Christ, which therefore is incorruptible. Acts xx. 28. 1. Pet. i. 17, 18. cited by S. S. But then he egregiously mistakes in saying, viz.

"Let us then with Paul abhor all sanctification in us, all holiness, all works of faith whatever, as wrought by us, in comparison of what we spy by faith in Christ." p. 102.

Answer. A very gross mistake and perversion; an abuse of

Paul, and of those hearers to whom S. S. preaches such impious doctrine. It was not sanctification or holiness within, nor yet the works or obedience of faith, that Paul either abhorred or rejected for the excellency of the knowledge of Christ, or that he might win Christ. But it was his former confidence in the flesh, his own self-righteousness, which was of the law, and all those things that had been deemed as gain to him, that he counted loss for Christ, and for whom he suffered the loss of all those things, and counted them but as dung, that he might win Christ. He could not so account of all sanctification or holiness, wrought by Christ within, nor of the works of faith. Phil. iii. 4, 5, 6, 7, 8, 9. Can it be less than blasphemy, (as in this man's sense,) thus to present and read Paul? viz "I abhor all sanctification within, all holiness and works of faith; and I count them but all lost, for the excellency of the knowledge of Christ Jesus; and have suffered the loss of all my inward holiness, sanctification, and works of faith, and do count them but dung, that I may win Christ," &c. How unlike Paul, odious, and gross it is, thus to pervert his words, as to say, "Let us with Paul abhor all sanctification in us," &c. Neither doth Paul make any such difference or repugnancy between Christ's inward work of sanctification, and the excellency of his knowledge; nor between being in the faith, or obedience thereof, and being in Christ and his righteousness; but really desired that he might "be found *in* Christ, not having" said he, "mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. So far was he from either putting the righteousness of faith afar off, or abhorring sanctification within, that he desired to *have* it and be possessed of it, as one found *in* Christ.

Argu. 12, 13. "For that only doth God justify us, which doth suffice to turn away his wrath from us, and satisfy his justice for our transgression. But Christ's sufferings only," &c.

Answer. I deny his minor, as it depends on the word "only;" for then, why are not all those in the world justified, for whom Christ suffered and died? which was for all men. He tasted death for every man, for the sins of the whole world. And yet, he that believeth not on the Son hath not life, but the wrath of God abides upon him; therefore without faith, repentance, and conversion, which are effects of Christ's inherent righteousness and work, the wrath is not turned away, nor are men justified.

Obj. "Let us then place no confidence in sanctification, holiness, faith, and the works that follow, as if these, (laying aside Christ's death on the cross,) could turn away God's wrath," &c.

Reply. Herein he varies from his argument before, which was, "that Christ's sufferings *only* can turn away wrath, justi-

fy," &c. Note, it is not sanctification, holiness, faith, &c. only, that can do it, without Christ's death, or laying it aside. But while he here implies, that sanctification, holiness, faith, &c., with respect to Christ's death, can turn away wrath, he hath contradicted his own argument before of Christ's sufferings only, which also cannot be slighted; nor his death made void, where true faith and sanctification in him are enjoyed. For therein Christ himself is enjoyed, and we dare not preach nor own such doctrine, as "to abhor all sanctification in us;" nor the having *no* confidence in faith and sanctification, which are wrought in the soul by Christ Jesus.

CHAPTER IV.

Of satisfaction; some serious considerations further opening the doctrine and sense of our opposers.

Obj. "God will not justify us without full satisfaction to his justice for our sin." page 103, 104.

Reply. And what kind of satisfaction is it, that he thinks this justice requires? We confess a *satisfaction*, or answering his good pleasure, in and by Christ Jesus; but about the manner of it, as supposed and stated, we differ. See how the man states it. He concludes it must be "a punishing our fall."

"1. From God's judgment. 2. God's truth. 3. God's will and purpose."

What is his ground from these? See his answer, viz.

"1. God hath said, 'in the day thou eatest thereof thou shalt die.' 2. 'Cursed is he that continues not in all,'" &c. p. 104.

Reply. God's truth is concerned in his gracious promises, both absolute and conditional, as well as in his conditional threats. And let it be considered, 1. That man's dying in the day he so eat, was the fruit of his fall into a state of misery, in dying from that state of righteousness and felicity he was in before; and it was the natural effect of his transgression; and yet not so as that God was absolutely bound to bring eternal death on man in that day. Nor was divine justice so narrowly tied up, or short sighted, as not to reserve a remedy, for God had the seed of the woman in his eye. And divine justice doth not require that eternal death, or the second death, shall remain upon any but the finally impenitent, who continue in sin under the power of the first death. For all those who return to God and receive Christ the promised seed, he proves to them both a just God and a Saviour. Neither justice

nor the curse of the law can limit him from showing mercy, remission, or salvation to the creature, upon true repentance and faith in Christ Jesus, who overcomes the world and the evil nature, from whence those cursed actions have sprung, mentioned Deut. xxvii. 15, to the end of the chapter. And it is true, the Jews outward, who rejected the righteousness of faith, (that is received in the Spirit,) when Christ was set forth, and brought their righteousness from the letter of the law, did strictly and formally bring themselves under the curse thereof, when they continued not in all that was written. "But there is no condemnation, (or curse,) to them that are in Christ Jesus," [my opposer leaves out what follows, viz.] "that walk not after the flesh, but after the Spirit." Rom. viii. 1. p. 106.

Yet "what the law saith, it saith to them that are under it, that every mouth may be stopped, and all the world may become guilty before God." This law therefore, as thus convicting, is spiritual, and tends to man's conversion, in that it is to prepare him for mercy, which divine justice doth not hinder, nor detain the world under guilt. Divine truth being concerned in the gracious promises, which are *yea* and *amen* in the promised seed that ransoms man, slays the enmity, crucifies the transgressors, or first birth which must die, upon which the law and its sentence of death must pass. And man that is guilty must feel this in himself before he be delivered into that state wherein there is no condemnation, or be united to the Lord who *kills* and makes *alive*. So that neither justice nor truth in the law are frustrated; the law is not made void through faith, but established in the spirituality and purity of it; the righteousness of the law being fulfilled in them that walk not after the flesh, but after the Spirit. And it is said, that "the righteousness of God without the law is manifested, being witnessed *by* the *law* and the prophets, even the righteousness of God, which is by the faith of Jesus Christ unto all and upon all them that believe." (Rom. iii.) Christ came to "condemn *sin* in the flesh;" and is "the end of the law for righteousness, to all them that believe," and not for the continuance of unrighteousness. And where sin is put an end to by Christ, the curse and condemnation of necessity ceaseth with it, and the righteousness of faith takes place in the soul.

Obj. "Adam hath sinned—we are by nature children of wrath in our own persons; we have failed, hence God's wrath is up against us, God burning in his wrath is ready to condemn us, to take vengeance on us, to consume us as fire; not to justify and acquit from our ill deserts, &c. If burning ten thousand millions of years in hell is not enough to turn away his wrath," &c. p. 102.

Reply. Thus he hath defined divine justice, as he thinks,

(which is further spoken to hereafter;) but upon whom does he suppose it must be thus satisfied?

S. S. "Justice is satisfied upon transgression." p. 103.

Reply. Then upon rebellious transgressors, and not upon Christ, who was always innocent, and did the things well pleasing to the Father; and therefore divine justice could never burn, nor take such vengeance on him for satisfaction, and let the guilty go free; for to do so could not be justice. *Satisfaction*, as it relates to the undergoing the penalty of the law due for the injury done, justice can only require of the offender and guilty, for whom the law was made; not of the innocent or righteous, for whom the law was not made. But where then would be the mercy or forgiveness to the poor creature that hath sinned, if God were so engaged to burn in his wrath, and take the full vengeance upon lost man?

S. S. "His truth engageth him to execute his justice in punishing sin, yea to the full; should mercy offer to pronounce any man absolved, his sin unpunished, truth would stop the mouth of mercy, and say, hold, I have *cursed," &c. p. 104.

Reply. What strange and lamentable division would this make in God! and how variable and in contrariety with himself? And how contrary to the testimonies of his faithful witnesses hath this man rendered God? As if absolute revenge and wrath towards all mankind did bear the sole sway in him over all, both his love, goodness, and mercy! Oh sad! Is not his mercy over all his works? and hath he not forgiveness in store, unto whom it is said, "who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage, he retaineth not his †anger forever, because he delighteth in mercy?" Mica. vii. 18. "The Lord God merciful and gracious, forgiving iniquity, transgression and sin." Exod. xxxiv. 6, 7. So that even in the law God's mercy and forgiveness, as well as his threats, were signified, which his truth must needs be concerned in.

Is it not evident that God is not engaged under revenge, nor his mercy and truth divided or opposite, as this man renders him? For both must be received, and have their place where judgment and mercy meet, and men through the law become dead unto the law, so as to know Christ to live in them, and through God's judgment and chastisements to find a ransom and an atonement. And God hath power to turn away wrath, as he doth upon men's true repentance, humiliation, and return to him; as when the king "humbled himself, the wrath of the Lord turned from him," 2 Chron. xii. 12. And also Hezekiah

* Truth saith not this to Christ, but to the offenders. Deut. xxvii.
† A testimony against S. S.'s doctrine.

seeing the wrath of the Lord upon Judah and Jerusalem for their doing evil in his sight, and turning their backs, &c. said, "Now is it in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." 2 Chron. xxix. 8, 10. And, in the king's letters: "Be ye not stiff-necked, but yield yourselves unto the Lord; serve the Lord your God, that the fierceness of his wrath may turn away from you." 2 Chron. xxx. 6, 8. The king did not conclude, that the curses pronounced before in Deut. xxvii. against offenders, did oblige God to perpetual revenge, or not to turn away his fierce wrath, if the people turned from their iniquities. And the Lord said unto his church that was to be gathered of the Gentiles: "In a little wrath I hid my face from thee for a moment; but with everlasting loving kindness will I have mercy on thee, saith the Lord thy redeemer." Isa. liv. 8. And concerning Israel, whose heart was not right with God, neither were they steadfast in his covenant; it is written: "But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath; for he remembered, that they were but flesh," &c. Psal. lxxviii. 37, 38. Yea, in the midst of judgment and in wrath he hath remembered mercy; "righteousness, and equity are the establishment of his throne; mercy and truth go before his face." Psal. lxxxix. 14. See how consistent his mercy and truth are, also Psal. lvii. 3, lxi. 7, xcviii. 3, ciii. 8 cxv. 1, cxix. 64, cxxx. 7.—Dan. ix. 4.

Therefore neither his justice, law nor truth could intend, or be any limitation or tie to his power or sovereignty, not to turn away his wrath, or show mercy to them that turn away from evil; and "mercy rejoiceth against judgment, or condemnation." Jam. ii. 13. His truth is far from stopping the mouth of mercy. Yea, it is evident to the spiritual travellers, that although God hides his face, and sends forth his terrors because of men's iniquities and sins, he hath power to turn away his wrath, extend pardon, and show the light of his countenance (as he really doth) when men turn from iniquity, and depart from evil, and with broken hearts submit themselves to his power, who keepeth the covenant and mercy to them that love him, and keep his commandments. Dan. ix. And for any to deny him this power and sovereignty in himself, to show mercy and forgiveness, is

1. To deny the true God to be God. 2. To deny his love and goodness. 3. To deny his omnipotency, infiniteness, and perfection. 4. To render God less gracious and kind than his Son. 5. To debase God's power, glory, and sovereignty below the prerogative of earthly princes, which is best shown in mitigating, rather than in exacting the rigor of laws; in acts of par-

don or grace, rather than the severity of revenge upon the subjects. 6. To conclude that God *cannot forgive sin* or debt, but must have full payment, or use the utmost *revenge* or *rigor* for satisfaction, whether on the debtor or surety, is contrary to Christ's similitude of the kingdom of heaven, as likened to a king that had *compassion* on his servant, when he fell down and worshipped him, and forgave him all his debt of ten thousand talents. It blasphemously renders God like the same servant, in his want of patience towards his fellow-servant, taking him by the throat and casting him into prison for his hundred pence, so that the Lord was wroth with this unmerciful servant, and delivered him to the tormentors, &c. See Mat. xviii. 7. To represent God thus cruel and revengeful, either to man or to Christ in his stead, that he cannot otherwise pardon sins past before conviction, without such a rigid satisfaction or payment, is to deny him to be a just God and a Saviour, when besides him there is no Saviour. Or as if to be a Saviour were inconsistent with his being a just God, contrary to his own plain testimony; see Isa. xlv. 14, 15. chap. xliii. 10, 11, 12, and xlix. 26, and lxiii. 8. Jer. xiv. 8. Hos. xiii. 4. 1 Tim. i. 1. chap. iv. 10. Tit. iii. 4, 5. Jude xxv. And thus saith the Lord God, unto the seed of Jacob, "I, even I, am the Lord, and beside me there is no saviour: I, even I, am he that blotteth out thy transgressions for *mine own sake*, and will not remember thy sins." Isa. xliii. 11, 25.

Our opposer having justified the wicked, and rendered God cruel, we must now take a view of his condemning the *Just One*, for whose dignity I thus appear on the behalf of God and the Son of his love. The man having taken pains to justify such as have nothing but matter of condemnation in them, let us now take notice what honour he hath ascribed to the Son of God, and what entertainment he allows him, while, to justify the condemnable, he condemns him as with wrath and vengeance, (which some call justice vindictive,) whereby he reckons, the sins of the world "were punished in Christ."

He allegeth Rom. viii. 32, "He that spared not his own Son, but delivered him up for us all. What made God's justice lay on so? Did Christ ever by sin provoke to this? Will God punish where there is no sin? This is an ocular demonstration." p. 104.

Reply. God spared not his own Son from what he was to do and suffer, but delivered him up for us all; yet not to his "own revenge or burning wrath" incurred by sin, but to be a sacrifice for sinners. Christ could not be the subject of the wrath that is due to sin, he being the mediator between God and man that had sinned. No more could the *act* of those wicked hands and murderers that crucified him, be counted an act of God's justice, "laying on so," as fully punishing the sin of the world in the Son

of his love; for this is contrary to his mediatorship, and to his being a sacrifice of a sweet smelling savour to God, both for a pacification and putting away sin. It behoves a mediator and advocate, to be a man of interest and favour with the king, and not an object of his hatred, else he could not prevail for others, if himself were so out of favour.

S. S. "The faith of a believer that is justified can here see justice punishing his transgression, and that he is not justified without full satisfaction to justice. God hath punished then the sins of all that are justified in Jesus Christ." p. 104.

Reply. See here how the man hath condemned the *just* that never sinned, unto the punishment due to sin. See how he has thundered out against Jesus Christ. The burning wrath and hell fire incurred by sinners, must now be Christ's punishment. Oh, wonderful justice! There was never such divine justice known or heard of from just men or justified persons. How could God be thus angry with his ever beloved, innocent Son, whom he both freely gave and upheld in his love through all his sufferings? For God was in Christ reconciling the world to himself, bearing, forbearing, and sympathizing with him in Spirit in his sufferings, wherein Christ, *as man*, was accepted as a most acceptable sacrifice. His bearing the sin of many, tasting death for every man, was not by way of revenge or wrath from the Father, nor the punishment due to the world's sin; for *tasting* death is far short of *eternally* dying. The prophet said, "Surely he has borne our griefs, and carried our sorrows, yet we did esteem him striken, smitten of God and afflicted; but he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him." Isa. liii. Man's transgression was the burthen and cause of his grief and suffering; however some esteemed him smitten or plagued of God. "He hath borne our griefs and carried our sorrows," &c. Such as suffer with Christ, and lie under the sense of their burthen, do not lay all, both the sorrow and punishment of sin, upon Christ. Such do not say, "Christ was sorry or *repented* for us, therefore *we* need not;" or, "Christ was chastised and afflicted in his person for us, therefore *we* need not be chastised nor afflicted—for sin past Christ made intercession, therefore we need not pray." This were not to know the fellowship of his sufferings, nor to be conformable to to his death, nor baptised with his baptism. Besides, the *chastisement* of our peace upon him, was not *revenge* nor *burning wrath* from God. *Chastisement* and *vengeance* are two things. God's chastisement is in love, not in revenge. It pleased the Lord to bruise him who had done no violence, (Isa. liii.) by delivering him up to suffer and bear our sorrows and griefs. An act of his good pleasure, not of revenge or wrath. How could

it be justice, fully to punish the innocent for the wicked's offence? Is it not blasphemy to charge God with such cruelty and injustice?

Obj. "Every known sin is a wilful rejection of infinite goodness, a free choice of infinite displeasure, &c. It therefore carries infinite demerit with it; and nothing short of infinite punishment, or sufferings of infinite wrath, can possibly suffice to satisfy for it." p. 105.

Reply. Woe unto them that persist in sin, and reject Christ's inherent or inward righteousness for *such a satisfaction as this of infinite punishment*, &c. or that believe their sins were thus punished in Christ, and thereupon continue in sin! Woe unto you that thus justify the wicked and condemn the innocent! God's controversy is against you: you are afflicting, oppressing, and crucifying the just with your iniquities, treading under foot the Son of God, rejecting the blood of the covenant.* You are guilty of the body and blood of Christ, as much as they were that condemned him, and said he was guilty of death. Your doctrine imputes the sin, guilt, and punishment thereof to Christ. You have esteemed him plagued of God, but you have pierced him and grieved him by your iniquity and hypocrisy. Take heed of wilful sinning, and rejecting the goodness of God, lest there remain no more a sacrifice for you. Repent, repent, repent; return, return, return to the Lord God, before his wrath sweep you away into perdition.

Further he says: "None but God's equal, and this is God himself in our nature, is capable of satisfying God for sin—Christ received the stroke of God's justice," &c. p. 105.

Reply. One while he states this satisfaction to be only by way of punishing men's sin in Christ, and now it is "God himself" that "satisfies God." This is of an absurd and blasphemous tendency, as if God punished himself; or as if God satisfied God with infinite punishment or suffering of infinite wrath. And what is this but to divide God against himself? Yet we may find out a better sense for the words before, "that God and Christ were one and inseparable in the suffering and affliction;" that his soul bore, as the spirit of God was burthened, afflicted, and grieved under the weight and pressure of man's iniquity and sin. However, this was not of the nature of strict *payment*, made to God by himself in man's stead, much less to punish man's sin in Christ with infinite wrath.

Question. "Can faith and the works that follow, without the imputation of Christ's sufferings, satisfy God's majesty for our sin?" p. 105.

* As S. S. hath, p. 105. Also his brother T. Danson saith, "Christ was not innocent, but guilty of our sins, when he suffered." Synops. p. 36, 40.

Answer. Here he misses the true state of the controversy or question, which should rather be, can your imputation of Christ's sufferings, without true faith and the obedience or works thereof, either satisfy God's majesty for sin, or justify men? While he implies NO, he hath given away his cause, by granting, that the sufferings of Christ *alone* cannot justify men without true faith and obedience to him.

"By so much was Jesus made the surety of a better testament." Heb. vii. 22.

This is no proof that your sins were imputed to him, as punished in him by the suffering of infinite wrath, which to affirm, renders him no better than a transgressor, guilty of your sins, as your brother T. D. hath affirmed. Which is much beneath his being mediator or the surety of the new testament, which he was made the surety of, to ensure and make good the promises and privileges thereof to true believers, which are all yea and amen in him; and to enable us to obey and perform those terms and conditions of the new testament or covenant, which concern us. For we cannot receive the promises but in him, nor discharge or pay our duty without him; therefore he is the mediator of the new covenant; he is our high priest, made with the oath of God, and continueth for ever; "wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25, 28. chap. xii. 24. chap. ix. 14, 15.

But if God's justice be fully satisfied for your sins by the *sufferings of Christ*, and for them only God justify men, and secure them from condemnation, it being against justice itself to punish those sins a second time, that have been punished to the full already, (as he saith, p. 106,) how then shall God render to every man according to his works? "*Indignation* and *wrath* to them that are contentious and obey not the truth, but obey unrighteousness?" Will they be able to plead this doctrine before His tribunal: "Lord, thou hast punished our sins to the *full* in thy Son Christ: it is against justice itself to punish them a second time; for Christ died for all men, *tasted* death for every man, gave himself a ransom for all for a testimony in due time?" But if this were a punishment of their sins to the full,* then how could justice punish them again with indignation and wrath? "But glory, honour and peace to them that *do good*, to the Jew first, and also to the Gentile, to them that through patient continuing in well-doing, seek for glory and immortality, eternal life." Rom. ii. Such do not plead Christ's doing good and suffering only for them in his person, to justify and excuse them for sinning in

* Christ's tasting death for every man could not be the same with the full punishment that is due for sin.

their persons, or to cloak their doing evil all their life long, though sin-pleasing hypocrites thus endeavour to indulge themselves and others in their iniquities. But "be not deceived, God will not be mocked; such as you sow, such shall you reap."

S. S. accuses me with saying, "satisfaction is not needful;" quoting, "Divin. of Christ." p. 62. And then cries, "such blasphemy is this man not afraid to utter; the Lord convince and humble him." p. 106.

To which I say, thou hast wronged me; those are none of my words; the Lord humble thee for thy belying me, this is not the first time. If thou or any reader, do but moderately view my book and the page quoted by thee, it will plainly appear, that to say "satisfaction is not needful," are none of my words. For it is very plain, that I have not denied that satisfaction which was in Christ; but have objected against the manner of their stating it, and the sinful tendency of their notion about it. 1. Against their making satisfaction the effect of God's full revenge, or the execution of "vindictive justice," (as their phrase is,) on his innocent Son, thereby to clear the guilty. 2. I have distinguished between God's *chastisement* and *revenge*. 3. That the intent and end of God's people undergoing his chastisements or correction, (according to Jer. x. 24.—Heb. xii. 9, 10, 11.) and their partaking of the fellowship of Christ's sufferings, is that they might be partakers of his holiness, live and reign with him. 4. I have plainly told my opposers, "that if man continue in rebellion against Christ, rejecting his love and grace, his sufferings and satisfaction will not free them from the severity of God, nor from the execution of his judgment, which is committed to Christ," &c. Divin. of Christ, p. 62, 63. The truth of what I have written in the said book, in the plainness and simplicity of it, stands over the subtility of my opposers, and remains unanswered; and instead of an honest or moderate answer, this man does but pervert, curtail, tautologize, and pick at my words, and abuse me. He doth not so much as seriously take notice of the stress of my objections, but over and over imposes his opinion, and brings a very unfit instance for God's judging it "meet to punish all sin, (or that all our sin is punished,) in his Son without cruelty," &c. where he saith, "if God doth damn the impenitent, if he damns the fallen angels, he is cruel." p. 107.

We say, no; he is just. But is this and his punishing your sins in his Son to the full, a fit parallel? Let the unprejudiced reader judge. He then grossly imposes and begs the question, viz.

"And for that person who is God, to suffer a temporal death, (though in his human nature only,) is of infinite value, an infinite abasement, a stroke of infinite wrath. For had not God's

wrath against sin been infinite, he would not thus have struck a person of infinite worth and dearness to him, interposing as a surety between him and us miserable sinners. For God in our nature to suffer what he did, is more than for men or devils, to suffer God's eternal wrath or revenge. This wrath more clearly shines in the infinitude of it in thus smitting * the brightness of his glory and express image of his person, than in the eternal damnation of men and devils in the unquenchable flames of hell."

Reply. This strange language against God and Christ, I shall need to say little about; let those who know the holy scriptures see how unlike them it is. I may query and demand of him, 1. Where do the scriptures say, that God suffered a temporal death as a stroke of infinite wrath? 2. That in infinite wrath he struck a person of infinite worth and dearness to him? 3. That this wrath more clearly shines in the infinitude of it in thus smitting the brightness of his own glory, &c. than in the eternal damnation of men and devils, &c. If I should conclude this both blasphemous and unscriptural language, that thus sets God at variance with himself, or as smitting and punishing himself, &c. S. S. perhaps would be ready to cry out, "Oh blasphemy!" and charge it upon me, though it be his own, the very tendency and nature of his doctrine. The matter is fully answered and refuted before. Again, where do the scriptures say, that God *punished* the surety, Christ, for our sins, and for a time *poured forth his wrath* upon him for our iniquities? (p. 108.) I am sure the scripture he cites, says the contrary. Isa. xlii. 1. viz. "Behold mine elect in whom my soul delighteth." Could he then pour forth his wrath upon him for our iniquities? Oh! be ashamed of such doctrine. Could either the *chastisement* of our peace on him, his bearing the sin of many, or carrying our griefs, be the Father's pouring forth infinite *wrath* upon him?

That it is for "Christ's sake" that God doth pardon "upon repentance," is very true, (it is well he grants this *upon repentance*,) for all the good that is revealed or wrought in us, that is acceptable to God, as true faith, repentance, obedience, real righteousness, &c. is all of Christ, and brought forth by him in that soul that is pardoned and justified *in him*, or accepted *in the beloved*. But, how God's *forgiveness* of the debt, or *pardon* of the offences, agrees with the surety's *full payment* and suf-

* Is not this like the language of hell? or theirs who said of Christ: "will he kill himself?" And "he is guilty of death." This is something like his brother W. Haworth's affirming, "that the Father poured out all his wrath upon his Son Jesus Christ," and that this way he "satisfied vengeance," which he calls "his justice," in his epistle to their "Quaker Converted;" answered by John Crook, and W. Bayly, in their book "Rebellion Rebuked." But the adversaries of truth shall find there is wrath, yet for them if they repent not.

fering the *punishment and wrath* deserved, I leave to the understanding reader to judge. Or, how Christ should make intercession for them that come unto God by him, if all their debt were paid and punishment undergone, appears not; especially where the surety's payment and suffering is supposed in this case to be infinitely of more value than if the debtor himself had paid and suffered all, because of the surety's infinite dignity. And when, if the payment and satisfaction of law were thus strictly and severely made, neither law nor justice could admit that the debtor should lie in prison, (as many do under satan's chains of darkness, liable to wrath and vengeance,) but he should be both discharged and delivered *ipso facto?* But we see it otherwise. Many are yet in the prison-house in satan's chains, who yet may be loosed; and Christ ever lives to make intercession for them that come unto God by him. The man mends not the matter in what follows.

Obj. "Christ having purchased salvation for us at the hands of justice, by his intercession he obtains the purchase at the hands of free grace, and so applies it to us." p. 109.

Reply. Oh strange! Justice, (or rather revenge,) fully paid and satisfied, but grace yet to be so much interceded or solicited to! This renders grace more severe than the condemnation of the law, and inferior to revenge. And what division would this make in God, and between Christ and grace? It renders him inferior to earthly princes, and his grace below common justice among men. For suppose a subject had forfeited his inheritance to his prince by rebellion, and after a full satisfaction and payment made to the prince in his stead by a person of interest with him, would it be just in the prince to detain his inheritance from him? Or suppose the surety hath made full payment and satisfaction in the debtor's stead, both to what law and severity could demand, could the creditor *justly* detain the debtor in prison, for some great and earnest solicitation to be made by his surety for him? Or, were it proper for the person for whom the satisfaction is thus made, to cry out, "Good sir, forgive me my debts," &c. if all past, present, and to come be fully paid by the surety? And yet those persons that are of this opinion pray to God to forgive them their trespasses or debts, as they forgive others, &c. But is their forgiving of debts, either a casting the debtors or their sureties into prison till they have paid the uttermost farthing? Surely that is not forgiveness? Whereas the intercession made to God doth acknowledge his dominion, power, and justice, as having been offended, and a subjection due to him; and also his grace, as that to which man oweth due obedience and respect. Notwithstanding, this man, who has pleaded such a kind of satisfaction, by justice or wrath punishing their sins *in Christ*,

he is not only rigid or severe, but partial in his opinion, (like a sect-maker,) limiting this satisfaction, and the extent of saving grace, only to a few; and yet that few not allowed the privilege to be delivered from the power of sin in this life. He says

"This satisfaction was designed for all those, who through special grace in time believe. These are all delivered here from the guilt and reigning power of sin, and so are out of their fetters, and shall hereafter be delivered from the existence of sin." p. 109.

Reply. The satisfaction that was made, and testimony of God's love and mercy that was given by the sacrifice and death of Christ, (and as he is the propitiation,) was for *all* men. By the grace of God he tasted death for *every man*, for the sins of the *whole world* "He died for *all men*," (not only Presbyterians or a few particular Predestinarians, but *all* men, or mankind in general,) "that as many as live, should not live unto themselves, but unto him that died and rose again." 2 Cor. v. 15. "Who his ownself bear our sins in his own body on the tree, that we being dead to sin, should live unto righteousness." 1 Pet. ii. 24.—See also ver. 21, 22, 23.

It is plain, that Christ's suffering under the burthen of sin, and dying for all men, pointed at an other end, and had another kind of emblem in it, than men's living in sin all their days, or their not expecting freedom from sin till after death. This is not to suffer or die with Christ, nor to come to the blood of sprinkling, which only frees from the guilt of sin, by sprinkling and purging the conscience from the being of it. The ignorance and absurdity of the contrary sin-pleasing doctrine is sufficiently detected before.

And why, Presbyterians, satisfaction of revengeful wrath in *your stead*, or the death of Christ, as satisfaction *in your stead*, to free you from everlasting burning, and forgive your sins? Why for you more than the whole world besides? Did not Christ die for all men as well as you? And yet none are pardoned or in a justified state, until they come to Christ to free them, and they to have true and living faith in his name and power, and so to be led by that eternal Spirit, by which he offered up himself a lamb without spot to God.

Obj. "Nor can this writer nominate one of us, that encourageth men to take liberty of sinning from the consideration of Christ's satisfaction—the Lord convince and humble slanderers." p. 110.

Reply. What ever you think or pretend, your doctrines are *sin-pleasing*, and give liberty therein. You dispute for imperfection and sin all your days. You justify the sinner or the unjust, while justly condemned in himself by the light of Christ. You set forth Christ, as made the subject of God's

AN APPENDIX,

Wherein the controversy is summed up and resolved, partly by way of Question and Answer, with a plain intimation of my sense thereof, as relating to the 2d, 3d, and 4th chapters before.

Question 1. What was the nature and extent of Christ's sufferings?

Answer. Not an undergoing infinite wrath or vindictive justice, so called, at the hands of his Father, for that is the just reward of rebels against God, Christ, and free grace; but, 1. The weight and burthen of sin, and grief of soul because of it, as seeing the punishment and wrath incurred by the rebellious. 2. The fury of his persecutors, in his undergoing that cruel death of the cross, inflicted on his body by wicked hands and murderers; so that his sufferings were two-fold, both inward and outward. 3. His real desire, travail of soul, and good will through all, was for the benefit and good of all mankind, even for the whole world, (for whom he suffered and died,) that all who receive him might be spiritually influenced with his holy life, and partake of his mind and will, which stood in subjection to the Father.

Question 2. What were the true signification, intent, and ends of Christ's sufferings?

Answer. 1. To evince God's long suffering towards all men, for whom Christ gave himself a ransom, for a testimony in due time. 2. The appeasement of wrath and severity, so far as to grant remission on true repentance. 3. The end of the law and first covenant, and the shadows and curse of it, as threatened to impose the terms of it. 4. To introduce the new covenant administration, Christ being the mediator of it. 5. To show God's great condescension to receive poor lost man again on the terms of this new covenant, reinforced by the death of his Son, that man coming into this new covenant, might experience a real agreement with God, even in the Son of his love.

Question 3. How far the light in man is necessary, and answers the intent and ends of Christ's sufferings?

Answer. It is absolutely necessary to salvation, being that divine principle of light within, which directly guides all those who obey it, into the way and dispensation of the new covenant, whereby they secretly experience the real intent, virtue, and ends of Christs sufferings and blood.

Question 4. Whether the light of Christ within (in each degree of it) be not the new-covenant light in nature and kind, and the certain guide into this covenant?

(as between God and the creature,) "that there can be no liking one another without likeness of disposition;" nor doth God receive man into actual friendship with himself, without his being renewed after his image.

Question 9. Who are the subjects of everlasting wrath and vengeance?

Answer. Wicked and rebellious persons, who reject the love of the truth tendered to them, who tread under foot, crucify, or contemn the Son of God, slight the blood of the covenant, and do despite to the spirit of grace.

Question 10. Whether it be consistent with divine justice or truth in God, to show mercy and to be an absolute Saviour, after so much injury done against him and his commands by Adam's fall, and the actual disobedience of his posterity in the fall?

Answer. Yes; it is not inconsistent with divine justice for God to be the absolute Saviour of all that return to him and believe in him, he being a just God and a Saviour, besides (or without) whom there is no other. Absolute justice in God doth not limit him, nor withhold mercy from the creature in the first place; nor doth it produce severity or revenge, until his goodness be rejected and wholy slighted; for he saith: "I am a just God and Saviour," &c. "I, even I, for my own sake do pardon transgression."

Question 11. Whether divine justice did properly and strictly require a full payment and punishment upon Christ in man's stead, for all the debt contracted, and injury done by fallen man?

Answer. No; Christ's sufferings were not of that nature or intent; but as it was by the grace of God that he tasted death for every man, they showed God's patience, and proclaimed his mercy, in order to pardon all that return to him from the evil of their ways.

Question 12. [Obj.] Whether God as rector and judge, could dispense with the act of law, and not rather with the immediate object? Did he not substitute an innocent person to undergo the punishment or severity of the law due to sin and sinners?

Reply. This is objected by some of our opposers, which must needs imply a great dispensing with, and digression from the very intent of the law. If the severe punishment of it be removed from the unrighteous, for whom it was made, and who have incurred it, and fully inflicted upon Jesus Christ, the righteous *One* that never sinned, could God thus far dispense with the intent of the law, and yet not forgive sin, without such a kind of satisfaction and payment as is supposed? Oh, sad blasphemy and inconsistency! And seeing it hath been confessed by some of our eminent opposers, that "satisfaction" is not a scripture

"the precious blood of Christ," as opposed to, and beyond all corruptible things. 1 Pet. i. 18, 19. Thus in the blood of Christ there is a mystery, and a spiritual consideration and application, absolutely necessary beyond the historical profession and faith thereof, (as well as in the cross, &c.) as Christ said, "except ye eat my flesh and drink my blood, ye have no life in you." "It is the spirit that quickeneth," &c. John vi. The Holy Ghost is witness to us of the virtue and blessed effect of the *one offering*. Blessed be the name of the Lord our God for ever, who by his Divine light hath opened our understandings in the mystery of Christ Jesus and the saving knowledge of him which is after the spirit.

All these passages of scripture relating to Christ's sufferings, as Isaiah liii. Zach. xiii. 17. Rom. viii. 32. Phil. xxviii. 2 Cor. v. 14, 15, 21. Gal. iii. 13. and iv. 5. Heb. ii. 9, do intimate God's great kindness and condescension in Christ Jesus, and his humiliation, and deep suffering under the weight and burthen of sin; and that by the grace of God he tasted death for every man. All which fall greatly short of proving our adversary's charge against him, viz. "that God poured down his wrath or revenge upon his innocent Son, for satisfaction to Divine justice in man's stead that had done the injury." All the scriptures alleged by them, can never prove this; but rather, 1. That Christ's sufferings were of another kind, both as he was delivered up by the Father, in his patience to suffer and bear the burden, sorrows, and inward griefs, by reason of man's sin, for which his soul also was made an offering. 2. And as the reproaches, suffering, and death of the cross that he sustained from the wicked and murderers, were temporal or had an end, they were not the infinite wrath and revenge from God, due to wicked men. 3. Yet Christ was rendered a curse, and as it were, made to be sin. This he could not properly be in his own being; for *sin* and a *curse*, (in this abstract sense,) could not strictly relate to his pure and sinless being, but were so made or reputed with respect to his bearing the reproach and sin of many, the outward punishment, crucifying, death, and blood sheding. And all that was in him, which in any sense might be said to suffer, was offered and given for the advantage and good of mankind; and that which he so gave and offered, was called "his life," "himself," "a ransom," and all sometimes in scripture comprehended and expressed under the name of "the blood," "the precious blood of Christ," that redeems from the vain conversation, purgeth the conscience, &c. And even the outward part of his suffering, his most innocent example, his cross, death, blood of his cross, his reviving again, were so far from yielding either an indulgence or justification to men while in sin and disobedience, that they did very eminently preach and

hath showed forth his kindness and free love, as willing to pass by and pardon the sins of the world upon true repentance, in setting forth his Son to be a propitiation, through faith in his blood; and in his being "*in* Christ reconciling the world unto himself, *not imputing* their trespasses unto them," which was both in his forbearance, commending his love and good will in his Son unto the world, and sending his Son "that the world through him might be saved." Let it be seriously here observed, 1. That those scriptures relating to Christ's death, reconciliation, sanctification, and putting away sin, as by way of sacrifice, &c. as John i. 29.—Rom. v. 10.—Heb. x. 10, chap. i. 3.—Col. i. 22, intimate the work, as if universally done; yet it is with respect to the general favour and good will of God in Christ, as "by the which will, we (believers) are sanctified through the offering of the body of Jesus;" and so we are said to be "reconciled in the body of his flesh through death." It was the manner of the Hebrews, prophets, and apostles, to speak many things in the spirit of prophecy, as *done* or *past* before they were accomplished in the proper subjects; God having an eye of pity and compassion open to lost man for his redemption, even before it was fulfilled, whereby he saw and looked beyond the former transgressions, sins, and infirmities. For the sin of the world is not actually taken away, purged out, or put away, as to its nature and being, nor are men in a state of reconciliation or friendship while actual sinners and enemies in their minds, but as they come to be converted and sanctified by the spirit. Therefore God's reconciling the world in and by his Son, shows his gracious will, and was intended conditionally to be fulfilled in them, upon faith and obedience. It was done so, with respect to Christ as the first fruits, and with an eye to the condition, before it was actually fulfilled in them; and what was outwardly signified as to the good of man by Christ's sufferings and death in the flesh, as our great exemplar, in his obedience and holiness, is inwardly to be fulfilled and answered in spirit, as to the principle, end, and design of God therein. As for instance, "God was in Christ reconciling the world to himself;" yet the apostle added, "we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 19, 20. And to the saints at Colosse: "You that were sometimes alienated, and enemies in your minds by wicked works; yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, if ye continue in the faith grounded and settled," &c. Colos. i. 21, 22, 23. Mark, on this condition they were reconciled and to be presented to God; not as being enemies by wicked works, but as made friends by conversion to and continuing in the faith. And God shewing forth mercy to all, and universal pardon of

Answer. 1. Both God's justice, truth, and mercy have a share in man's reformation and restoration to himself: and it is in his universal love in Christ Jesus to mankind, that he makes known his truth which makes free; and the grace and truth concurring in man's conversion and restoration, (and so in making him a new creature,) it must needs be consistent with God's truth, to pardon and pronounce man just, as he becomes and is God's own workmanship, in whom he beholds his own image renewed; for he blessed the works of his hands, and still blesseth them. 2. Without such a satisfaction he doth pardon, &c. and yet justice and truth are not violated nor destroyed, but have their place and share in man's reformation, both in God's judging, reproving, and correcting man for sin, condemning, crucifying, and slaying the transgressing, earthly nature and birth. And Christ came not to destroy the law, but to fulfil it. He came to "condemn sin in the flesh," and to save man, "that the righteousness of the law might be fulfilled in them, who walk not after the flesh, but after the Spirit." The law forbids *adultery;* Christ forbids and removes the *evil lusts* and *desires*, which are the ground of it. The law forbids *covetousness;* Christ removes it. The law forbids *murder;* Christ forbids *envy*.

Question. "But, from the beginning of life to the end, who can say, he hath perfect righteousness inherent in him?"

Answer. He that is born of God, the *new creature*, to whom Christ is made *righteousness*, and who being God's workmanship, is made the righteousness of God in Christ Jesus. He that has attained to this new creature's state, hath crucified and put off the old man with his deeds, whom the law condemns, that hath been the offender and sinner from the beginning of life to the end; as, the new birth and new creature in Christ, hath *no guile in his spirit*, but is always inwardly righteous from the beginning of life. For this end God is pleased, in his Son, to show forth his forbearance and favour to mankind, and for a time to suspend the severe execution of his law, not executing judgment speedily, but giving man grace and time to repent, that he may be converted and renewed in righteousness. This answers the end of his sending *his Son* into the world, to be both a *sacrifice* and a *Saviour*. So his forbearance or suspension of the severity of the law for Christ's sake, can be no making void the law, justice, or truth, which Christ came to fulfil and set up.

The difference between the terms, or tenour, of our opposers' gospel, and ours.

As to the sense or substance of our opposers, the *Predestinarians*, according to their traditional faith, partial, and harsh opi-

good, and dwell for evermore. Wash you, make you clean, put away the evil of your doings, &c. Except a man be born again he cannot enter into the kingdom, &c. If I do not wash thee, saith Christ, thou hast no part with me."

And to those in whose hearts the work is begun—"Look diligently to your standing, lest any of you fall from the grace of God. Abide in his goodness, that you may not fall into the hand of severity."

To unbelievers and rebellious—"If ye believe not in Christ, you shall die in your sins; and where he is ye cannot come. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; and his wrath abides upon them that do not believe nor obey his Son." Thus far Quakers, so called.

Now, serious reader, judge which of these, whether the Presbyterians' or the Quakers' doctrine, tends to stir up and excite people to righteousness, to true fear and watchfulness: and whether the Presbyterians' doctrine doth not tend to beget people into a self-confidence, false security, and *liberty in sin*, upon a partial opinion and conceit. But the Quakers' desire, aim, and end is, to turn people from darkness to the *true light*, and to true fear, diligence, and faithfulness to God.

CHAPTER V.

Concerning Election and Reprobation.

Stephen Scandret begins with an absolute false charge against me, as "depraving God's truth;" whereas according to plain scripture, without any depravation thereof, I examined their partial and graceless opinion, in making God the ordainer of whatsoever comes to pass, (both as to the states and ends of men,) and their placing his decree thereof from all eternity, upon "particular persons," and not upon the two seeds and conditions, wherein election and reprobation do originally consist, which in time extends to persons, only as related to the good or evil *seed*, and not from a partial, absolute, and mere voluntary *decree* and *design* to particular persons, as their narrow and silly opinion imports; which I opposed, and that from the scriptures of truth, testifying, 1. God's good will and grace to mankind in general. 2. The real causes (on their parts) of his severity towards them and their reprobation. I laid down the Presbyterian principle and opinion, as it may be seen in their Confession and Catechism, agreed upon by their assembly of divines, so called, at Westminster, and approved by the

eternity reprobated particular persons, or left them to reprobate themselves. It is then either God's act or the creature's, which, as appears, this man's masters (the pretended divines) could not resolve; and we do not expect him to be a more profound *divine* than his tutors. However, their opinion at least reflects upon God, as passing by the greater part of mankind without affording them any saving grace, or the least spiritual assistance of Divine light or life. So if he thus takes no notice of them at all, but passeth them by, they must inevitably be left to destruction and eternal misery by this graceless and uncharitable opinion, which tends greatly to eclipse the glory of God and his free grace, and render the offers of it to mankind in general, and preaching salvation by it conditionally to all, no better than a mockery to the greater part of the world. And this neither S. S. nor his assembly of divines, have answered, nor can they clear themselves herein.

S. S. begins to vindicate his opinion by parts thus: 1. "God's act, which essentially takes in the object thereof; he hath chosen some particular persons. 2 Thes. ii. 13. 'God hath chosen you.' John xv. 19. 'I have chosen you.' Ephes. i. iv. 'He hath chosen us.' This being directly denyed, I shall add arguments." Sect. 1.

Answer. The scriptures are not denied by me, as is here falsely insinuated; but I deny that these prove their propisition of a personal election or reprobation from all eternity. I also deny, that "God from all eternity did unchangeably ordain whatsoever comes to pass," as they most grossly assert, or that his decree or act, is so absolute from all eternity to particular persons, as strictly eyeing and unchangeably designing each person to his end; a certain definite number unto everlasting life, and others to everlasting death. This I still oppose, and find this man's vindication of it very feeble, and his proofs impertinent. For in quoting 2 Thes. ii. 13, he has left out the following words, "through sanctification of the spirit, and belief of the truth," which clearly explain how they were chosen to salvation, according to the conditions on which God's act of choosing them depends, to wit, "sanctification of the spirit, and belief of the truth." So this makes clearly against my opposer's opinion: for they were not capable of this belief of the truth and sanctification, before they had personal *beings*, which surely they had not from all eternity. And so seeing that the way and act of God's choosing men, must be through sanctification of the spirit, and belief of the truth, (which condition answers this decree,) he hath not designed nor ordained the contrary condition of his wrath against man, sin and unbelief, though they are come to pass upon many, whose repentance and return God rather willed, than their death or destruction.

But had S. S. pleaded a little further from the words, "God hath from the beginning chosen you," and had he insisted on the words "from the beginning," I might answer, that does not signify *from all eternity;* much less that he hath had your particular persons in his eye, unchangeably designing you to salvation, merely as particular persons, without having relation to any such conditions or qualifications as *faith, sanctification*, &c. which may be rejected by man. The words "from the beginning," are so far from signifying "from all eternity," that in this place they do not reach so far as to the beginning of the creation; but rather to the time of their first reception and belief of the truth, as they import in divers other places. 1 John iii. 11, "This is the message that ye have heard from the *beginning;*" and 2 John v. Though "beginning" in the highest sense, relates to Christ, as the divine Word, who is the *beginning* and the *end*. And also note, that S. S. deals with John xv. 19, as he does by the other, leaving out both the foregoing and following words, which still make against him; setting down only "I have chosen you," whereas Christ said thus: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And then it is plain, they were both *of* and *in* the world, before they were chosen *out* of the world; for could they be chosen out of that which they were never *in?* So that Christ's choosing his *out* of the corrupt ways and spirit of the world through *faith* and *sanctification*, is the reason why the world hates them, which it did not while they were conformable to the world. By "the world" is here understood, those who are in the natural, unbelieving state, and also such as hate the true believers and disciples of Christ. Whence it follows, that you Presbyterians, how highly soever you conceit of yourselves, as elect persons from all eternity above others, are not in the *election* of Christ, nor in a state of *election*, so long as envy and the spirit of persecution rule in you; as they have largely showed themselves in many of your leaders and chieftains. And to Ephes. i. 4, "He hath chosen us in him;" these words "in him," to wit, *in Christ*, S. Scandret hath left out, like one that both shuts his own eyes, and seeks to keep others in a blind belief of his partial principle: the very ground and principle of election being *in Christ*, which the man overlooks. God "hath chosen *us*, (the true church, which is elect,) in him, before the foundation of the world, that we should be holy and without blame before him in love." Ephes. i. 4. For as we are in him, and become so well qualified in holiness, and thus nearly related to him, as to be without blame, in due time we show forth the effects and fruits of that elect seed and principle, wherein our life and ground of election stood before the foundation of the

world, not merely as we are "particular persons," or *natural men;* but as his living and royal offspring, his church and peculiar people sprung from his own seed, now in due time chosen by him out of the world and the corruptions thereof, through sanctification of the spirit, and belief of the truth.

S. S. *Argu.* 1. "Particular persons in time, receive mercy, are converted, made to persevere, and are saved: therefore God did decree this beforehand; for God worketh according to the counsel of his own will." Ephes. i. 11. Sect. 2.

Answer. Particular persons in time receiving mercy, being converted, and persevering in grace, doth not argue that mercy was only proffered and shown to a few "particular persons;" nor yet that it is so absolutely and eternally decreed of God, that all to whom mercy and grace are shown, shall so inevitably persevere in it, that there is no possibility of their declension and falling from it after the time of their receiving grace, while yet unestablished. For 1. He hath concluded all under sin, that he might show mercy upon all. 2. Those particular persons who sincerely receive mercy and goodness, he will have mercy upon, both in a way of continuance and increase, and unto them goodness who abide in his goodness. Rom. xi. 20, 21, 22.

It is true, that God worketh all things after the counsel of his own will; his gracious and good will counsels him to show forth goodness and mercy to all in the first place, and severity or damnation to none without cause. And his will is also believers' sanctification, in order to which he graciously counsels and persuades men by his Spirit, to forsake sin, and be converted. Which manner of working in man by his counsel, is not an inevitable or forceable act of his will; for counsel and force are very different, as is an absolute decree to *act himself alone,* and a *persuasion* of the creature to act with him, by the power and assistance that he gives it. So the persuasion on men to repentance, and perseverance in faith and grace, cannot be an irresistible forcing them thereto; for what reward can men expect of God for any thing they are unwillingly forced to, as by some supposed? Whereas God works upon that reason and conscience which he hath placed in man, to *persuade,* induce, and move men to forsake sin, from a real sense of the evil of it, that they may leave iniquity from a true zeal and hatred, stirred up by the true light, against it. "I drew them with cords of a man, with bands of love," &c. Hosea xi. 4.

S. S. *Argu.* 2. "God hath made absolute promises of the first saving grace. Ezek. xx. 25, 26. 'I will sprinkle clean water upon you, and you shall be clean; a new heart will I give you,' chapter xi. 19, 20; also Jeremiah xxxi. 33, and Isaiah liv. 13, 'All thy children shall be taught of the Lord.' These promises are but a declaration of his decree, and they

are not made concerning all, but particular persons whom God hath in his eye to save."

This argument is grounded upon his mistake, and is very dull and impertinent, not reaching the principle he intends to vindicate by it. For 1. It imports absolute promises of the first saving grace to be but to particular persons. 2. That God had only a few particular persons in his eye, and those from eternity, in his promise of the first saving grace, contrary to plain scripture, which says: "The promise is to you and your children, and to all them that are afar off, even to as many as God shall call;" and this promise is Christ Jesus, who is God's everlasting covenant and light, to which men are called. 3. This man mistakes the first saving grace, confounding it with the effects which it brings forth where it is received and obeyed; viz. making men clean, producing a new heart, &c. Ezek. xxxvi. 35. and chap. xi. 19, which are *effects of the grace*. These he puts for the *first saving grace* and promise of it. As also his blind argument supposes these effects to be unavoidably or forcibly brought forth in some particular persons, supposed to be designed for that end, without respect to their accepting of, and concurrence with the offers and appearance of saving grace, which in the light of Christ is given them, whereas it hath appeared unto all men. Tit. ii. 11. And although the promise of the everlasting covenant is freely and absolutely tendered to all; yet it is only made with particular persons and confirmed to them, as they are serious and penitent, returning and obeying, and hearkening to the voice of God, abiding in his love and grace, &c. upon which he enters into covenant with them and they with him. "Hearken unto me, and I will make with you an everlasting covenant, even the sure mercies of David." Isa. lv. 2. 3. "The willing and obedient shall eat the good of the land," chap. i. 19. not the unwilling and disobedient; and, "I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, (mark the reason,) for they shall return unto me with their whole heart." Jer. xxiv. 7. This was foretold or prophesied according to the foresight that God had of the willingness and compliance of his people with his grace and spirit, after it was proffered and given to them, to invite, persuade, and draw them, as many other prophecies are, which relate to his everlasting covenant, for its establishment with the creature, on these and the like conditions; which is not forcing men to conversion, to have new hearts, to be clean, &c. For grace from God is given, and love shown men, to persuade and induce them to love and good-will towards God. He loves them first, that they may love him. He opens to them a fountain, and pours clean water upon them, that they may wash therein. He works in them to *will* and to

do, that they may obey him, and by his power and aid work out their salvation with fear and trembling. Phil. ii. 12, 13. He puts his laws in their inward parts, that they may read and meditate in them day and night. He teacheth his people, that they may hear, and learn of him, and obey his voice. And the ministers of the new covenant that was promised, preached obedience, and exhorted persons to the obedience of the Spirit, and of the Son of God, he being the author of eternal salvation to as many as *obey* him, (Heb. v. 9,) not to them that presumptuously hazard their salvation upon an expectation of being driven by some irresistible impulse or force, beyond what they are capable of.

Argu. 3. "Persons by name, are particular persons. But God hath chosen persons by name. Rev. xiii. 8. 'All that dwell on the earth shall worship the beast, whose names are not written in the slain Lamb's book of life from the foundation of the world.'" Sect. 3.

Answer. What ignorance and darkness this man shows in this argument, both of the "book of life," and of those "names" that are written in it! which belong to men in the new-born state, as related to the seed of election, to every one that hath a new name given him, having overcome sin; and are not the traditional names given to persons by natural parents. But this argument makes no difference between the old birth and the new, nor between the old name and the new; nor between the old nature with its name, and the new nature and its name; but saith, "persons by name, are particular persons; but God hath chosen persons by name;" as if he should tell us that "S. Scandret, Nathaniel Barnard, Henry Coleman, with the rest of the Presbyterians, are chosen persons from all eternity;" and that these names, "*S. Scandret* and *Nathaniel Barnard*," &c. are written in the Lamb's book of life, but "*George Whitehead, Robert Ludgater, George Witherly*, with the rest of the *Quakers*, are reprobated by name from all eternity." But what then does he imagine this "Lamb's book of life" is, and what is it made up of? May the Lord free poor souls from such ignorance, and deliver them from such blind guides as this man; against whose dark argument and partial opinion, let them read Jer. xvii. 13: "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." So a possibility of falling being here signified; and as many do forsake and depart from the Lord, and because thereof are written in the earth; it follows, that if people abide with the Lord, he will both abide with them, and their names shall not be blotted out of the book of life, nor shall they be written in the earth. And this also evinces that

they are not by *name*, as *particular persons*, either absolutely elected to salvation, nor reprobated to damnation, but on condition of abiding with, or forsaking the Lord.

Argu. 4. "All that are chosen do infallibly believe in time, and partake of Christ's righteousness. Acts xiii. 48, 'As many as were ordained to eternal life believed.' Rom. xi. 7, 'The elect have obtained it.' Therefore some particular persons were elected; for if all were elected, all would infallibly believe," &c.

Answer. This is also a very frivolous, dull, and impertinent argument, and wholly misses the state of his proposition and the controversy between us. In the first place he begs the question, while he intends it to particular persons, as eyed, and absolutely designed particularly from all eternity to salvation, &c. Whereas the question is not, whether those that are chosen, through sanctification, do infallibly believe? nor, whether *election*, which is *in the seed*, doth not in due time extend to particular persons? For those, who are true believers, are come into the *elect seed*, being ingrafted into the true root, and are in the election which obtains the inheritance. And as true belief, faith, and obedience, are the terms upon which life eternal is promised and received, so on the same conditions life is freely tendered in the Son of God to all mankind, yea, to the whole world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17. This plainly cuts off that opinion of a secret decree and absolute design from eternity to destroy the greater part of mankind. For it cannot be consistent with him to have so decreed damnation from all eternity for those he proffereth in time to save by his Son, upon believing and obeying. And therefore, as to that of Acts xiii. 48, some have it thus: "And they believed, even as many as were ordained (or fitted) for eternal life," which may not oppose Christ's testimony before that, "whosoever believeth on the Son, shall have eternal life;" which is promised, not merely as respecting particular persons, but that condition on which it is universally tendered, namely, to be accepted in a living faith and sincere obedience.

But some more ingenuous, and as learned as this man, affirm, that the word τετογμεναι,* which is translated "ordained;" Acts xiii. 48, signifies, *well appointed, set in good order, prepared* or *disposed*. So those whose hearts were prepared or well disposed, (viz. in a willingness of mind and right order of spirit,

*τάγμα is order or rank, 1 Cor. xv. 23.

having true desires for eternal life,) believed, as the good seed took root in the good ground, or honest heart that received it. When Lydia heard the apostles, God opened her heart, "that she attended unto the things which were spoken of Paul." Acts xvi. 14. And Barnabas exhorted the people, "that with purpose of heart they would cleave unto the Lord." Acts xi. 23. Here was a true preparation in them, both for believing and eternal life. And further, from Acts xiii. 46, it is evident, that both the word of the Lord was preached, and life eternal tendered to those Jews who rejected it, or "put the word of God from them," and "judged themselves unworthy of everlasting life." Wherefore, surely God did not from all eternity either absolutely design them, as particular persons, to damnation, or to pass them by for that end. For he did not pass them by without taking notice of them, but gave them notice of the way of life and salvation, tendering it to them by his spirit in his messengers, which had been a contradiction to himself, if he had from eternity absolutely decreed the contrary. But the envious Jews opposing and rejecting the Word of God, *judged themselves unworthy* of everlasting life, wherein they rejected their hope which was of the Lord, and therefore their destruction was of themselves. Whereupon Paul and Barnabas said, "Lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst be for Salvation unto the ends of the earth; and thereupon the Gentiles were glad," &c. verse 47. So that here was universal grace and salvation preached and tendered to all, as that which God had foretold and promised, who did not exclude any from the benefit thereof; nor was any hindered from life and salvation, but those who exclude themselves, being such as judged themselves unworthy of everlasting life.

Argu. 5. "Jacob was a particular person, and was loved before he had done any good, according to God's purpose of election." Sect. 4.

Answer. He hath herein wrested the scripture; for it doth not say that Jacob was loved, and Esau hated, before they had done good or evil, as he renders the words, for then it may be asked, what he hated Esau for, before he had done good or evil? Did he hate him for nothing? Surely not. What was said before they were born, or had done good or evil, was by way of prophecy, "the elder shall serve the younger;" but what is this to their eternal states? Jacob had no need of Esau's service in hell. And then to the following words, "as it is written, Jacob have I loved, but Esau have I hated;" where was it written? and how doth it relate to Jacob and Esau? Doth it relate to them merely as particular persons, under such a limitation of election and reprobation from eternity? or rather to their poster-

ry, as under such different qualifications of love and hatred? Can God absolutely determine to hate any particular persons, merely as persons, without respect to either their good or evil qualifications or works, or before they had done good or evil? This were blasphemously to render him in enmity against his own works, as if he had made man, or forced him into the world unavoidably, to destroy and damn him to all eternity! whereas the mercies of God are over all his works, of which mankind is a great and principal part. And as for that which is written of his "loving Jacob and hating Esau," it is in Malachi 1. Their posterities were called by their names, that people of the Edomites, who succeeded Esau, (who was called Edom,*) both in name and nature, (Gen. xxxvi. 19,) whom men should call "the border of wickedness," (Mal. i. 4,) which could not be until they were wicked, and had acted wickedly. These were they against whom, because of their wickedness, God had, and against such still hath, indignation forever; and thus his decree is absolute against the wicked, who are rebellious against him, and reject his grace by rebelling against his gracious light and spirit in them. And also it was said to Esau, (as including the wicked of his posterity, or the earthly Edomites, and carnal, envious persecutors,) "Shall I not, saith the Lord, even destroy the wise men out of Edom, and the understanding out of the mount of Esau." Obed. viii. "That every one of the mount of Esau may be cut off." ver. 9. "*For the violence* against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever." ver. 10. "Thou shouldst not have looked on the day of thy brother, &c. neither shouldst thou have spoken proudly in the day of distress:" See ver. 12, 13, 14, to the end. Are not here plain causes shown why God hated Esau?

Argu. 6. "God knows his elect from others, and this not only after, but before they are called. 2 Tim. ii. 19, 'The foundation of God standeth sure; the Lord knoweth who are his.' John xiii. 18, 'I know whom I have chosen.' John x. 14, 'I am the good shepherd, I know my sheep.' ver. 16, 'Other sheep I have that are not of this fold, them also I must bring, and they shall hear my voice.' Therefore they are particular persons; these, and not others, that the Lord hath chosen. John vi. 37, 'All that the Father giveth me shall come to me.'"

Answer. This argument signifies nothing at all for his purpose, nor would it help him one whit if it were all granted; for who questions God's omniscience. God knows all alike, considered merely as persons; but in a near and peculiar relation to himself, he knows *his elect.* He knows who are his.

* Edom relates to the earthly birth.

Christ knows those, both men and women, whom he hath *chosen out of the world;* and he saith, "I am the good shepherd, and know my sheep, and am known of mine." John x. 16. But these latter words, "and am known of mine," S. S. is pleased to leave out and quietly pass by, for that Christ is known of his elect, his sheep. But surely he could not be known of them before they were born, or had a being. And as for those *other sheep* which are not of this fold, the gathering or bringing home of which Christ foretold, they were such as had a remainder of innocency, in whom *Jacob* was not wholly destroyed through rebellion and wickedness; such as had been seeking rest, where they could not find it. But when the truth and way of life came to be manifest to them, they were ready to receive and comply with it, and hear the good shepherd's voice and obey him. There were such lost sheep both among *Jews* and *Gentiles*, who when the good shepherd appeared were well disposed, willing and ready to come to him, receive, and follow him, and obey his voice, which were distinguished from the murderers of the just one in themselves, who were wolves and persecutors of Christ and his witnesses, as HE the good shepherd was distinguished from the hireling that fleeth. John x. 13, 14. And they that come to Christ out of a true hunger and desire after *him*, as the *bread of life*, are those whom the Father hath given to him, who come to him in *that* which is given to him, of which he loseth nothing, but will raise *it* up at the last day. John vi. 37, 39. And those whom the Father gives to the Son, are given in a true desire, willingness, and love in themselves to the truth, to follow and obey Christ; the Father's drawings not being resisted by them, but having an influence and prevalency with them, and upon their spirits for that end; as he said: "Every man that hath heard and learned of the Father cometh unto me." John vi. 45. So the Father's teaching or instruction was the way of his drawing to the Son; and this was not a forcing them to the Son, whether they would or not, but a gentle persuading them to hear and learn of God, (in his light,) that thereby they might come, and, in a sense of his love therein, be given to the Son.

Argu. 7. "This appears from the very nature of election; for where all are taken, or all are left, there can be no election." Sect. 5.

Answer. Election rightly considered and truly stated, according to scripture, I never questioned; the nature of which, as is by this opposer implied here, is a being *chosen out of* or *from among;* and so the elect, or true believers, are chosen out of the world, from among men; chosen out of kindreds, nations, and people, as the royal offspring and priesthood of Christ. But what does this prove of a *personal election and reprobation.*

particularly decreed and designed from all eternity? It proves quite the contrary; for from the nature of election, or choosing a church or people out of the world, or from among men, and that "through *sanctification* of the spirit and *belief of the truth*," it follows that they were first *in* the world, in the unbelief, and scattered among men and people, before this act of election or choosing *out*, was fulfilled in them. He hath chosen us that we should be holy and without blame, that we might partake of salvation by Jesus Christ. Ephes. xiv.—1 Thes. v. 9. And those thus chosen for this end, were the saints, the faithful in Christ Jesus, (Ephes. i. 1,) who first trusted in Christ, (ver. 12,) who, after they believed, were sealed with the holy spirit of promise. (ver. 13.) Their faith was in the Lord Jesus, and love unto all saints, (ver. 15.) who believed according to the working of his mighty power. (ver 19.) And that this estate might be attained, faith is offered to all; the power of believing is given in the free grace and gift of God's eternal spirit and universal light of his Son. It is the world's sin that they do not believe in Christ, of which the spirit reproves them, for which they would not be chargeable or reproved, if he had not afforded them light and power sufficient for them to believe and obey Christ.

S. S. "'Jacob have I loved, and Esau have I hated.' Though these last words were spoken when Esau's posterity was the border of wickedness, (Mal. 1,) yet whatever G. W. saith, they were spoken, to signify the free choice that God long before had made of Jacob and his seed." p. 112.

Answer. As he intends *Jacob* after the flesh, (and so his seed,) who was called by the name of *Israel*, this is still grounded upon his mistake, and doth not at all make for his opinion, but against him. For, though I grant a free love to and choice of Israel, and so of the seed of Jacob, as a peculiar people; yet this did not secure their eternal states, without their perseverance in the way of God. Neither was the seed of Jacob, after the flesh, under an absolute decree of election to eternal life, that being known only in the seed, after the spirit; for the contrary was and is manifest in them that back-slid and rebelled against the spirit of God, and became persecutors of the holy prophets, and fell into gross evils, many of them to their destruction, which caused the prophets often to complain of them, and severity from God to come upon them that fell—"On them that fell, severity; but on thee goodness, if thou abide in his goodness." Rom. ii. And it is said, "The Lord was wroth: so a fire was kindled against Jacob, and anger came up against Israel." Psal. lxxviii. 21. "Who gave Jacob to the spoil, and Israel to the robbers? Did not the Lord against whom they had sinned? For they would not walk in

his ways; neither were they obedient unto his law." Isa. xlii. 25. And chap. xliii. 22, "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities. ver. 24. Thy first father hath sinned, and thy teachers have transgressed against me. ver. 27. I have given Jacob to the curse; and Israel to reproaches." ver. 28. Was then Israel, or Jacob's seed, after the flesh, eternally elected and loved? Was not his saying, "I have loved Jacob," intended to reprove the ingratitude and unfaithfulness of those his posterity? Mal. i. 2. "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us?" &c. ver. 6, "O priests! that despise my name," &c. ver. 7. "Ye offer polluted bread upon mine altar," &c. Thus those of Jacob or Israel after the flesh, both priests and people, were reproved for their abuse of God's love and kindness; and can any people now be said, to be so absolutely chosen to salvation, merely because God doth show love to them, when now his love in his Son is universally extended to the world? "God so loved the world," &c. John iii. Did he therefore decree the whole world to be saved? See the narrowness of the said opinion of a personal election and reprobation from all eternity, and how false is that impertinent allegation of God's free choice of Jacob and his seed, as it is intended to suit that proposition!

But further, the apostle explains who are truly in the election of the seed of promise, and who are the true and spiritual Israel, and so in the election which obtains. See Rom. ix. 6, 7, 8. "They are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." That is, they who are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed." See also Gal. iv. 28, 29. For illustration of which the apostle alludes to those instances of Jacob and Esau, (Rom. ix. 10, 11, 12,) who were instanced as figures of the *two* opposite *seeds*, the two contrary births, two differing people and nations: as the *earthly* and the *heavenly*, the *natural* and the *spiritual* seed, and birth, are contrary in the very nature and ground; and so are the generations of each, as namely those in the first Adam, and those in the second; those after the flesh, and those after the spirit. And so the righteous and the wicked are both contrary in nature and spirit: yet not simply as *creatures* or *persons*; but as influenced with contrary principles, spirits, and powers, which bring forth their own contrary seeds, births, and images, in men and women. Now whereas it is said, "being not yet born; neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him

that calleth; it was said unto Rebecca, the elder shall serve the younger;" or, the greater shall serve the lesser. This cannot be any proof of an absolute or eternal election and reprobation of Jacob and Esau's persons. For what service needed Jacob in heaven, from Esau in hell? or, what service could Esau in hell, do Jacob in heaven? Howbeit, the purpose of God according to election stands sure originally in the *elect seed*, and so not of works. Esau was a worker; and so the first birth would of itself be *willing*, *running*, and *working* for life eternal, which can be no procurement of God's purpose thereof. But a *seed* is freely given of God to mankind, and power to bring forth righteousness, and the living works, as effects of grace. And God freely calls men thereto, out of his free grace and love to all: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, (mark this,) which God hath before ordained, that we should walk in them." Ephes. ii. 8, 9, 10. This saving grace "hath appeared unto all men." Titus ii. 11. It is not limited, or bound up, to that narrowness to which the particular electioners' opinion would bind it, as being only designed from eternity for a particular small number of persons, to the eternal exclusion of all the world beside to everlasting damnation, without remedy; which is a most partial and cruel doctrine, eclipsing the glory and sovereignty of God, which is most manifest in showing mercy, rather than mere partial severity on his poor creatures.

S. S. teaches, "that the making *this* vessel to honour, *that* to dishonour, is God's creating such a person, with a resolution to recover him out of his fallen state, by saving grace; such a person, with an intention to leave and never recover him out of his fallen state, by renewing grace," &c. p. 112, 113. Sect. 6.

Answer. He runs still upon his first mistake, placing such a partial resolution and intention upon God towards his creatures, or particular persons, in creating them, as absolutely to *recover one* and *leave the other* in the fall. And why then doth this man, or his brethren, preach and tender salvation, upon terms, to all sorts? They cloak this partial reserve with general tenders of good, imagining God to be as partial in his intentions, and as slightly and contradictory in his call and proffers as themselves; as if he should call all to repentance and life; and yet to have created them with the intention of leaving the greater part in the fall for eternal death, or rather have from eternity reprobated them! Or, as his masters of the Assembly say,*

* Confession of Faith.

he hath "*before ordained* them to everlasting death." The contradiction of which doctrines both to God's universal love, grace, and call, as also to themselves, is manifest. That he should from eternity ordain those for reprobation, to whom in due time he gives light, and calls to repentance, are plainly inconsistent and contradictory. One while to say, he hath *reprobated* them; another while, that he "*passeth them by.*" One while that he hath "*before ordained them to everlasting death;*" another while that he *creates them with intention to leave them* without recovery; which, though all incur the same end, (as is supposed to a certain fore-designed number of persons,) yet the state of the case, as it reflects upon God, is as much opposite and contrary, as to say, God doth, absolutely, eternally decree man's destruction, or did reprobate them from eternity; and then that he purposely passes by and leaves them to destroy or kill themselves. Whereas his good will, and kindness, and free proffers of grace and salvation to lost man, admits of neither such cruelty to, nor carelessness of his creatures. His mercies are over all his works, and his grace and mercy in the first place extend to all. And that saying, "He will have mercy on whom he will," is no limitation to the first extent of his grace and good will, but that he will have mercy, both by way of increase and continuance, to the upright hearted; even to them that fear him, who love and obey him. But those that are destroyed, their destruction is of themselves, as it is written: "But my people would not hearken unto my voice, Israel would none of me; therefore, (mark the cause,) I gave them over to their own hearts' lusts." Psal. lxxxi. 11. And as S. S., in contradiction to himself, saith, "Nor doth God consume any man merely as his own workmanship; but, (he adds,) God endureth with much long suffering unregenerate men, and they fit themselves for destruction." p. 113. See how the man breaks the neck of his own cause. Is his opinion of God's eternally reprobating and ordaining particular persons to destruction come to this, that now while he showeth long suffering towards them, they fit themselves for destruction; that is, they rebel against God, resist his spirit, and despise the riches of his grace, and slight his long suffering and patience, till they bring swift destruction upon themselves. And of this God is not the cause. He doth not unchangeably ordain whatsoever comes to pass. Sin and rebellion in the wicked, and their striving against him, (Isa. xlv. 9,) are come to pass, which he is not the author of: "Woe unto him that strives with his Maker. Thou hast hid thy face from us, and we are consumed, because of our iniquities." Of these God is neither the author nor cause.

S. S. "God's election is unchangeable. He will certainly bring in, never finally reject that soul he had taken a liking to —Nothing can fall out, not sin itself, causing God to alter his purpose; he foresaw all," &c. p. 113. Sect. 7.

Answer. His election, and purpose thereof, where made sure and confirmed by his spirit in his sanctified ones, who are established in his grace, is unalterable. But 1. There are degrees and growths in a state of election, before establishment; as those to whom Peter wrote his first epistle, were called "*elect*, according to the fore-knowledge of God, through sanctification of the spirit unto obedience," &c. 1 Pet. i. 2. These although elected, (so far as they were chosen out of the world, through sanctification and belief of the truth,) yet he both wrote to them, to stir up their pure minds, (2 Pet. iii. 1,) and exhorted them, "to give diligence to make their *calling* and *election sure*," that they might "never fall." 2 Pet. i. 10. But what need of this, if they were personally elected, from an absolute purpose of God, from eternity; needed they, or could they make that more sure, which God had made so absolute? If so, then the exhortation would more properly have run thus, viz. "Brethren, believe that God hath made your personal election sure from eternity." And then what needed he to warn or admonish them concerning the apostacy of those who denied the Lord that bought them, who had forsaken the right way; or of such, who after they had escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, (which surely was saving grace,) yet were again entangled therein, that their latter end was worse with them than the beginning. 2. Pet. ii. Did not, then, their sin, their falling from grace, and so their disobedience, hinder their establishment and security in a state of election, or keep them from that diligence, in the spirit, whereby they should have made their calling and election sure?

2. His saying, "that sin itself cannot cause God to alter his purpose," is not only a gross mistake, (as in this case,) but also gives a great liberty to hypocrites, who believe that they are eternally elect persons, to continue in sin and presumption. But in reproof to such, and confutation of the mistake, see what the prophet Jeremiah saith in the 18th chapter, where having first declared the power that God had over them, by the instance of the potter, (ver. 3, 4, 5, 6,) he further shows his purpose, and the manifestation of his power, both in judgment and mercy, and the condition on which his declared thought or intention may be altered; as where he saith: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak

concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them." Jer. xviii. 7, to 18th verse.

If any should object, "that these conditional alterations of God's purposes did but concern their temporal conditions, not their eternal," &c. it may be answered, that it is a mistake; they concerned both; except men repent they will perish eternally. Their persisting in evil doing and disobedience to the voice of God, incurs eternal condemnation, as well as temporal punishments. So on the contrary, through true repentance, &c. both have been escaped by many, and godliness is great gain, which hath the promise of the life that now is, and of that which is to come. 1 Tim. iv. 8, and vi. 6.

Again; my unanswered objection was and still is, "were it not impertinent and vain, to warn men of destruction, eternal death, or perishing, if from eternity they were secured from any such danger? Or on the other hand, in time to set before them life and death, that they might choose life, and refuse death, &c, as Deut. xxx. 15, 16, 17, 18, 19, 20. If God had particularly designed them for death and destruction, how should they then choose life? Were not this to mock them with a dissembling proffer of life, if the contrary be so unalterably designed for them?"

S. S., after his fashion, answers: "God that decrees their salvation, decrees by such warnings to work in them his fear and an holy caution, to keep them in his ways, that they may be saved." Sect. 8. p. 114.

Reply. What fear? A fear of that which there is no danger of, or that from a fear of destruction they may serve him, when they are from eternity unalterably secured from destruction; or of salvation, as is supposed? What nonsense and impertinent preaching and warning is this, to dissemble people into a fear and cautiousness of that which they are out of all danger of incurring; especially, if God's purpose in the case be so *unchangeable*, as to particular persons, that sin itself cannot alter it? Is this way of Presbyterians warning men of destruction, (being compared with their partial opinion,) any better than frightening children with fond conceits and fancies of things that are not? But we are sure that the warnings that both Moses, the prophets, and apostles gave, were real and serious, both as to their tendency and consequence, and not with such partial and contradictory reserves and opinions, as the Presbyterians' eternal election and reprobation of particular persons.

Obj. "'Whom he will he hardeneth.' Rom. ix. *Peter* deserved hardening as well as *Judas;* that God hardeneth Judas and not Peter, proceeds from the mere pleasure of his will." Sect. 9. p. 114.

Reply. The man is most egregiously mistaken in placing such a severe act of God's will, as hardening any that are rebellious, upon mere *will* and *pleasure*, (in our opposer's sense,) as the cause of such a judgment. It cannot be the mere will and pleasure of God to use such severity, as to harden and destroy his creatures; for he delighteth in mercy, (Micah vii. 18,) and hath no pleasure in the death of him that dieth; and he willeth not the death of a sinner, but rather his return. (Ezek. xviii. 23, and xxxiii. 11.) So that when he *will* harden, or give persons up to the hardness of their hearts, *justice*, (as being provoked,) is of necessity the reason of his so acting, and not mere *will* and *pleasure*. Neither doth he harden men from eternity, but in time, because of their rebellion, resisting, and gain-saying *him* in the time of his long suffering and warnings to them; which doubtless he fore-saw in Pharaoh, who was in himself a proud, imperious, cruel rebel against God, and tyrant over his people, as appeared in his saying, when he was warned, "Who is the Lord that I should obey his voice, to let Israel go? I know not the Lord; neither will I let Israel go." * Exod. v. 2. Pharaoh's rebellion also appeared when he "hardened his own heart," when he saw there was respite. Exod. viii. 15. So God's giving him up to hardness of heart, was not upon mere will and pleasure; for that is all the reason that the severe actions of such tyrants as Pharaoh, yields, namely, will and pleasure. Their will is their law; they will be cruel and oppress, because they will do so. But all the judgments of the Lord are just and righteous, respecting the merit of the fact or cause, more than mere will and pleasure. It was his will to give Pharaoh, Judas, and many others, up to hardness, because it was *just* so to do, for that their rebellion and provocation was exceeding great and high against him. Whereas rigorous and cruel tyrants use their power in their cruelties and oppressions, and seek to temporize and draw out their subjects into irreligiousness and debaucheries, only upon will and pleasure, which to affix upon God, as the reason of hardening any, is no small degree of blasphemy, as is this man's accusing God with the "mere pleasure of his will," as the cause or reason of *hardening* Judas, *not* Peter. And his accusing Peter with "deserving hardening as well as Judas," is his manifest error, making no difference between Judas's offence and Peter's, nor between their states and conditions—between the state of Peter, who through weakness and fear denied Christ, which he presently repented of; and that of Judas, who wilfully betrayed Christ, and delivered him

*The hardness and cruelty of Pharaoh, greatly appeared against the Hebrews: witness the murderous intention of that king who gave command to kill the male children, (Exod. i. 16,) and their great affliction and bondage, (ver. 11, 14,) until the Lord heard their cry, after much forbearance.

into the hands of murderers. Was not here a vast difference between Peter and Judas? and a great reason for the judgment of God upon that traitor Judas, more than mere will and pleasure? What say you professors to it?

S. S. *Argu.* "As there are particular angels, whom God suffered to fall, though he could as easily have preserved them as he did the rest, so there are particular men and women whom God endures with much long suffering to fit themselves for destruction. Therefore from all eternity did God decree thus to do concerning them in particular; 'for known to the Lord are all his works from the foundation of the world.'" Sect. 10. p. 114.

Answer. God's "suffering" men and angels to fall, or to "fit themselves for destruction," differs much from eternally decreeing them particularly for destruction. For if he had so decreed concerning them, merely as particular persons, what needed he endure them with much long suffering? that being both a testimony of his grace or favour towards them, and of his unwillingness to destroy them. For his long suffering and goodness lead some to repentance, and his judgment is according to truth upon them that despise the riches of his goodness and forbearance. Rom. 2. And concerning the fall of those angels that fell, 1. God did neither particularly design it, nor was he the author of it, any more than of mens' transgressions in general. He hath ordained the punishment of the ungodly, not their ungodliness; for in Jude 6. it is said: "The angels which kept not their first estate, (or principality,) but left their own habitation, he hath reserved in everlasting chains under darkness,"&c. To that saying, "God could have preserved them," I answer, they provoked him, which was their great sin and loss to themselves; therefore he saw it not meet to continue his love and favour to them which they had so abused. Neither is it his will to detain or restrain any forceably in his way, whether they will or not; nor to preserve any without their diligence in attending upon him, and keeping their habitations. 2. So likewise concerning those that were "ordained of old to this condemnation," (Jude 4,) or as it may be read, "who were of old prescribed to this judgment of the ungodly," they were so ordained for condemnation, as ungodly men, not merely as particular persons, but as such who were so far fallen from the grace of God, as to transfer his favours unto luxury, "denying the only Lord God." They were also "trees whose fruit withered, twice dead." &c. Jude 12. Surely they could not be twice *dead*, if they had never been *quickened*. But their ingratitude and abuse of the grace of God that had quickened them, caused their condemnation; as, God spared not the angels that sinned, but cast them down to hell, they having left their own habita-

tion; and spared not the old world, nor the cities of Sodom and Gomorrah, whom he condemned with an overthrow, making them an example unto those that afterwards should live ungodly. 2 Pet. ii. This sufficiently declares the reason and cause of condemnation, both to angels and men, to be their sin, in forsaking the Lord, and living ungodly.

But whereas S. S. renders God's fore-knowledge of all his works, as the reason or proof, that he from eternity *decreed* particular angels and men for destruction; this not only appears contradictory to the Confession of his masters of the Assembly, viz. "That God hath not decreed any thing because he foresaw it as future," (Confess. chap. 3,) but the proof is as impertinent as the rest of his shallow arguments. For his fore-knowledge being infinite, it is no proof that he hath absolutely decreed or ordained all things that come to pass, because he foresaw all. He hath not ordained that men should live in sin, though he hath designed their punishment who do so live. Yet known unto the Lord are all his works, both those of his creation, which he wrought according to his absolute pleasure, both in heaven, and in earth, and in the sea, &c. (Psa. cxxxv. 6,) (and man was not capable of resisting his Maker in forming of him; he was as the clay in his hand;) and those of sanctification and saving man from sin and death, which the Lord also foreknew; but this is not effected without a subjection to his will, and a compliance with his spirit and power in his work within. They are not partakers of salvation from sin, who wilfully gainsay the truth, resist the Holy Ghost, and act despite against the spirit of grace.

But further, I find S. S. so uncertain in the management of his partial proposition for a personal election and reprobation, that he is made sometimes to grant and confess to the truth to his own absolute confutation, and to the breaking the neck of his graceless cause; as by his confessing that "God hath no pleasure in the death of him that dieth, considered barely as his creature; for he is willing to receive to mercy every returning sinner, yet if a person perseveres in wickedness, as such God will laugh at his calamity," &c. Sect. 11. p. 115. Thus far S. S. Whence it follows, 1. That God did not from eternity decree the damnation of particular persons, contrary to his declared pleasure. 2. That persevering in wickedness is the cause of men's calamity. 3. And their perverseness and obstinacy in rejecting wisdom's reproof and counsel, the cause that God will laugh at their calamity, and mock when their fear cometh.

Now the doctrine of election and reprobation, as universally and equally laid down in the scriptures of truth, and as accordingly by us asserted, (for that there can be no repugnancy

either in God's actions, or in his will, whether secret or revealed, as some vainly imagine,) cannot be inconsistent with, 1. God's prohibitions: "Eat not of the tree of knowledge." 2. His conditional promises: "If thou dost well, shalt thou not be accepted?" "If you seek the Lord, he will be found of you."—"Whosoever believeth shall not perish;" "shall not abide in darkness." 3. His conditional threats, "If thy heart turn away thou shalt perish. If ye forsake him he will forsake you." 4. His sending his Son into the world, "not to *condemn* the world." He should have added, 5. Christ's "dying for all men," "tasting death for every man;" his giving his spirit to instruct them; his setting life and death before them, in the promises and in the threats, or giving men up to their lusts for sin. This cannot be inconsistent with God's election or choice of obedient, and true believers, nor with his rejecting the rebellious * unto reprobation, for they evince the truth thereof. But the Presbyters' partial doctrine of election and reprobation of particular persons, and a certain definite number of men and angels, and their most grossly asserting, that "God from *all* eternity did freely and unchangeably ordain whatsoever comes to pass," is inconsistent with those and such his prohibitions, conditional promises, and threats; his sending his Son "not to condemn the world, but that the world through him might be saved;" his dying for all men; his giving his good spirit to the disobedient to instruct them; his setting life and death before them, to choose life, or perish. Deut. xxx. 15, to the end.

But, alas! if from eternity God had reprobated them, or absolutely ordained and designed their damnation and curse, how should they choose life or blessing? Or, if particularly and unchangeably ordained to life and salvation from all eternity, could there be any such danger of their perishing, or that they should thus need to be threatened with cursing and perishing, if their heart turned away from the Lord? For had they been unchangeably designed of God for the one end, (whether life or death,) were it not very inconsistent to propose both conditionally to them, as namely, to exhort them to choose life; or if they refused, to threaten them with perishing, &c. Do not you partial-minded Presbyters and Calvinists by such kind of preaching, and propositions so contrary to your partial principle, most grossly dissemble with people, and mock them contrary to your own belief? Whereas Moses, the prophets, and apostles, in such like conditional promises and threats, believed what they spoke; they believed and therefore spoke from the spirit of God, which cannot lie nor dissemble. If you say,

* Which is our sense of the matter in both.

sin, nor willing that any should perish therein. He actually damns none but the finally impenitent, as is plainly confessed. And thus his decree justly stands against the finally impenitent; therefore do not continue in your impenitency, that you may not incur final damnation.

"God is neither partial nor cruel, in decreeing to deny saving grace to some, whilst he decrees to give it to others." p. 115. Sect. 12.

Answer. That God doth so decree is but *petitio principii*, and sufficiently confuted in the whole tenor of this discourse. And let the ingenuous reader judge, whether this doth not render him both partial and cruel, to conclude, he hath unalterably decreed to damn some, and to deny them saving grace; but decreed to give it to others, who were by nature children of wrath as well as the rest, and yet all God's creatures and workmanship, as man and woman, both the saved and the damned, are all inevitably brought into the world. This partial doctrine of God's eternally decreeing to save some and to damn the rest, who by nature are all alike, is enough to make many despair, and curse God that ever they had a being, and to* destroy themselves, as many have done upon this principle, as by satan's seconding it by persuading them, that God hath decreed to deny them saving grace, on purpose to damn them forever. Which is no small reflection upon God and the glory of his sovereignty and grace, and tends more than a little to eclipse the glory of his divine justice, to render it so vindictive and cruel, as not in the first place to regard his own workmanship in general, to wit, mankind, but to decree eternal vengeance for the greatest part thereof, without affording them the least degree of saving grace, to help them out of the fallen state. Oh, what a cruel, dark spirit is that, in electioners, that thus reflects upon a most gracious and merciful God, who delighteth in mercy and not in destruction! Neither is his divine justice so inconsistent with himself and his gracious divine nature, as not to respect poor lost man and woman in general, or as not to allow grace and light sufficient for the help and salvation of mankind in general, seeing that his being a Saviour is not inconsistent with his divine justice; for he said, "I am a just God and a Saviour; there is none besides me." Isa. xlv. 21, 22. Divine justice cannot be so partially cruel to the creature, as either to make void divine goodness, or withhold it from mankind.

S. S. "Who can prove that converting, confirming grace, is a debt due to every fallen man and woman, who hath first given to him." Sect. 13. p. 115.

*Note the consequences of the Predestinarian opinion against universal grace.

Answer. What an impertinent question is this? Who of us ever asserted grace to be a debt to any man? Grace being so contrary to debt in the very nature of it. Rom. iv. 4, and xi. 6. God loved us first. His grace or favour, in the first place, is free to all men, without exception or respect of persons. And this condemns the cruelty and partiality, which the particular electioners, or the Predestinarian opinion, would lay upon God, to limit and tie up his grace in such narrowness as it doth. "Why doth he yet find fault?" (Rom. ix.) may be justly objected against that erroneous doctrine, "That God hath unchangeably ordained whatsoever comes to pass." For why should he find fault, either with his own works, or with the effect of his own design or decree? But he doth not find fault, either with his own works of creation, as made by him, nor yet with any vessel, as *made*, *renewed*, or *cleansed* by him; but as *polluted* or *corrupted* with sin. And so with man, not as his *Maker* is the potter or framer, but as the *devil* is the potter, having framed him in his own nature and image of sin and unrighteousness: and so, "Wo unto him that striveth with his Maker,' Isa. xlv. 9, to which that of Rom. ix. 20, relates. And likewise, "Who hath resisted his will, or the might of his power?" is a question of some, supposing that God absolutely *wills* and *effects* whatsoever comes to pass from an unchangeable purpose or design, both as to the particular states and ends of persons. But herein many partial minds and narrow spirits, are greatly mistaken. For though the will of God, and the might of his power, both in creating man, and in many times convicting, judging and condemning the wicked and rebellious for sin, be absolute and irresistible; yet his will, as manifest in the tenders of good, in counsel and persuasion to man, in the strivings of his spirit with the wicked, all which have a tendency to draw men out of sin and evil, and to induce them to righteousness: his will, thus considered, many do resist, in rejecting his counsel, rebelling against his commands, quenching his spirit, resisting the Holy Ghost, despising his law, casting it behind their backs, striving against their Maker, in the time of his patience and long suffering towards them, till for their rebellion he bring his severity and heavy hand upon them. For if men did not resist the holy Spirit, it should not need to strive with them. God wills not that any should perish, but that all men should come to repentance. 2 Pet. iii. 9. "Who will have all men to be saved, and to come unto the knowledge of the truth." 2 Tim. ii. 3, 4. And yet all are not saved; all do not know the truth; and what hinders them? Not any decree of God; but their resisting his good will, counsel, and motions of his spirit. "O man! thy destruction is of thyself; but thy help is of me, saith the Lord."

S. S. "All fallen men and women are not reprobated. This is some comfort, and it importunately urgeth all, in compassion to their own souls, to turn from sin, to God in Christ, and to seek after good scripture-evidence of their election." p. 116. Sect. 14.

Answer. The matter would have been more congruous thus: Because no fallen men nor women are reprobated for everlasting destruction, until they have first slighted the kindness of God, abused his grace, rebelled against his blessed light, rejected his knowledge, as not liking to retain him in their knowledge. This importunately urgeth all in compassion to their own souls, to turn from sin, to God in Christ, while his grace and good-will extend to them, and a time of love is afforded them; while "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Mat. v. 45. Now this is matter of comfort, that God shows love and kindness towards all; and that he universally extends light, and offers salvation by his Son, who indeed is his shining sun, to the ends of the earth; and that he willeth not, (or desireth not,) the death of any in their sins, but rather their return and repentance, that they may live.

But, alas! what a manifest contradiction is it for the man one while to conclude, that God hath "from all eternity" reprobated the greatest part or number of fallen men and women, or "unchangeably designed" their eternal damnation, (poor encouragement,) another while, to tell of "importunately urging all in compassion to their own immortal souls, to turn from sin to God in Christ?" How should they have compassion to their immortal souls, if God hath no compassion nor love towards them? Or how should reprobates turn from sin, if eternally reprobated? This were but putting them upon an impossibility, and so a flattering and mocking them with a pretended kindness, never intended for them, as the opinion which I oppose, vainly supposes.

By such specious pretences, Presbyterian priests, &c. have flattered many out of their money; which is as if a priest in his preaching to a people, should bid them all have compassion upon their immortal souls, and turn from sin; and then tell them it is impossible they should ever turn from sin, or be saved, God having unalterably designed the destruction and damnation of the greatest part of them. What comfort would this contradiction and cruel partiality administer to them, I pray you? It would be but cold comfort to tell a great congregation, that God had *fore-designed them all*, except *two* or *three* of them, to *be damned eternally*. This is not the word of faith, nor any preaching in the faith. This is not *yea and amen*, but a saying and unsaying; a pretending to comfort and encourage

rage?" (ver. 25,) would it have been a good answer for any to have said, "Lord, why dost thou ask? Hast not thou fore-ordained them to rage and imagine vain things?" Surely not; for then he would not ask, why? But when thereby they had provoked him, having rejected his counsel and good-will, they were given up to work wickedness and injustice, and so their own ruin, like those who brought wo upon their souls; for they had rewarded evil to themselves, as God's counsel foresaw and perceived. As the Jews or people of Israel rejected Christ, and would not be gathered by him, he said, "O Jerusalem, Jerusalem! how oft would I have gathered thy children, even as the hen gathereth her chickens under her wings, and you would not;" he therefore said, "Ye are the children of them that murdered the prophets. Fill ye up the measure of your fathers," &c. "serpents," &c. Mat. xxiii. 31, to the end. This was not from an eternal decree irrespectively against their persons, but in judgment and wrath against them because of their ungratefulness, envy, and wickedness. And so likewise, all who receive not the love of the truth, whereby they might be saved, but have pleasure in their unrighteousness, God gives them up both to strong delusions and hardness of heart, for their iniquity. 2 Thes. ii. 10, 11.

S. S. "Is God the author of sin in determining or fore-ordaining the wicked actions of these men? It is one thing to decree the permission of sin, another to commit it. Between God's fore-ordaining the sin, and the actual commission of it, came in the will and wicked hands of men. The will and these wicked hands were the authors and cause of sin, and not God's fore-ordination." p. 116.

Answer. How can S. S. clear himself from rendering God to be the author of sin, while he accuses him of determining or fore-ordaining the wicked actions of these men—of fore-ordaining the sin? Let the unbiased reader judge whether this be not an unjust charge against God. And I ask, did God determine and fore-ordain the wicked actions of men, and yet warn and counsel them to turn from iniquity? What inconsistency is this? How will these hold together? Doth not God first counsel, and desire the return, before he lets them alone, and gives them up to their lusts and hardness, to work their own ruin? How like the ranters' principle, that all actions are of God and by his power, is it to say, in these general expressions: "That God hath determined or fore-ordained the actions of wicked men?" For then, how should they reform, as he counsels them by his light in their consciences? And what need of reforming what God hath fore-ordained? But how contradictory to this fore-ordination of wicked actions, which this man has unjustly accused God with, is his *permission* of sin? Although he doth not

always permit sin to go unpunished, yet in this we agree, that the will and wicked hands of men, as acted by the devil, were the authors and cause of sin, and the commission of it; and therefore not God, nor any fore-ordination of his; for he hath fore-ordained his Son Jesus Christ to call sinners to repentance, to offer life and salvation to all, before he gives up any to a reprobate mind, or to work their own ruin.

S. S. to those he counts elect, saith: "You are now afraid you have lost all; for you have greatly fallen, as did David; your faith is even giving up the ghost, yet are you not fallen from grace; God hath not forsaken you." Psal. lxxxix. 30.—1 Sam. xi. 5, 15, and xii. 9.—Sect. 16.

Answer. Although I confess that in the Lord is plentious redemption, and forgiveness to all that unfeignedly repent, and turn from iniquity; yet as this man placeth all upon a personal election, even *David's* forgiveness and redemption, not so much as taking notice of his repentance, judgment, and terror that he underwent, under which David often asked God forgiveness for his transgression. This pretended *personal election*, and telling men, "they *are not fallen from grace*," when guilty of horrible wickedness, gives them a large scope and gross liberty to sin and wickedness, if they can but in the first place conceit they are *elect persons*; and be but such hypocrites as to out-face their own consciences, and murder the just witness, and evade the conviction and reproofs of truth therein; and be so self-confident as to persuade themselves they are *not fallen from grace*, when they have committed adultery or murder, and acted as badly as reprobates can do, and then flatter themselves with that imagination, that "Christ hath payed all their debt, and satisfied the justice of his Father, (which they call vindictive,) for all their sins past, present, and to come." This is an easy way to make hypocrites, for them to continue in the sin of whoredom and other abominations.

But this is too broad a way ever to lead them to heaven; and the wicked had not need thus to have their hands strengthened in sin, nor thus to be encouraged in a course of impiety by a pretence of an impossibility of falling from grace, seeing there is a just man that perisheth in his righteousness, and then where shall the wicked and ungodly appear? and what manner of persons ought we to be in all holy conversation and godliness. 2 Pet. iii. Will it avail persons any thing before the just God, for a company of daubing hypocritical priests to tell a few conceited electioners, "Though you have fallen as did David, or into adultery or murder, yet have a good heart, believe still you are elect persons, chosen and designed of God for salvation from all eternity: you are not fallen from grace, when you are guilty of whoredom and the like;" as if grace

had such a great affinity with them in this their wickedness. A pleasant doctrine for the devil and his children to feed upon, as *hypocrites*, whoremongers, and abominable workers; who, though as bad as those they count reprobates, yet to imagine that God so respects their vile persons, as eternally to make choice of them more than others, who, it may be, are not so bad as they, (as if they were such choice jewels in their filthiness,) is no small blasphemy, and reflection upon God. This renders him partially indulgent to the wicked, and unequal in his way towards mankind, who are all in general God's workmanship by creation, all made of one earth, one blood, &c. Surely he is no such respecter of persons.

"As concerning God's covenant with David and his seed, it is said, 'His seed also will I make to endure for ever, and his throne as the days of heaven: if his children forsake my law, if they break my statutes, then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my loving kindness will I not utterly take from him.'" Psal. lxxxix.—Sect. 17.

I ask from whom? Was it not David that is beloved, who as he entered into covenant and agreement with God, he was his servant, anointed with the holy oil? There remained a true and tender seed in him to which the name *beloved* most properly related; though the man passed through great judgment and tribulation, he obtained forgiveness, and God had such regard to *him* for his own name and seed sake, and the sincerity that had a root in him, that his children fared the better in some respects for his sake. 1 Kings xi. 12. Howbeit, this proves not that all the seed of David after the flesh, kept their covenant with God, or stood in his grace so as not at all to fall from it. For, however God for a time retains favour, kindness, and patience to revolters, who have tasted of his grace and power, as very unwilling they should be utterly lost, yet in departing from the Lord into iniquity, they do in themselves turn from and abuse his grace, not being steadfast therein with the Lord. So that the instance proves not, that his loving kindness did always continue to such as ran into adultery, idolatry, and abominations, and who continued in rebellion, after their many gentle chastisements. Though the Lord is long suffering, and keeping covenant and mercy with them that fear him. His faithfulness fails not; he is ready to fulfil, on his part, the terms of his covenant and promise.

I would ask our opposer, who reckons it not a falling from grace, for those he counts *elect* persons, as David and his children, with others of his own opinion now, to fall into the guilt of adultery and murder, &c. whether his son Solomon did not fall from grace when he loved the outlandish women, so that

they turned away his heart after other gods? 1 Kings xi. Did he stand in the covenant of grace, or in God's favour all this time? Was not the Lord angry with him? See ver. 10, 11, 12. And further, that of Psal. lxxxix, concerning David, his seed, and throne, extends further than to merely a literal relation of him and his seed, according to the flesh; for David is beloved: "I have found David my servant; with my holy oil have I anointed him." ver. 20. "His seed also will I make to endure for ever, and his throne as the days of heaven." ver. 29. "His seed shall endure for ever, and his throne as the sun before me." ver. 36. Herein David was truly a type of Christ, the anointed of God, to whom these promises relate, which were typified in David. As also that saying: "I will make him my first born, higher than the kings of the earth." ver. 27. This is a mystery beyond a mere literal acceptation; and I may say in this, as the apostle said in his instance of Abraham and his seed, that as they that were of faith, were of Abraham and his children; so they that are spiritually anointed of God, and his beloved children and faithful servants, are of David's seed, even such who incline their ear to God, and obey his voice. For it is written: "Hearken diligently unto me, and eat ye that which is good; and let your soul delight itself in fatness: incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. lv. 2, 3.

A POSTSCRIPT ABOUT THE WILL OF GOD, ELECTION, AND REPROBATION.

Concerning the will of God in its manifestation, first, as irresistible, secondly, as resistible.

Sect. 1. First. On what considerations it may be said to be irresistible, showing forth the might of his power; as, 1. In bringing forth the works of creation: "Whatsoever he pleased that did he." Psal. cxxxv. 6. 2. In fore-ordaining his Son to be set forth, in him to tender grace and salvation in due time to mankind. (Who could hinder his first ordination, though many reject the tenders?) 3. In extending his light and power universally to the final conviction of impenitent evil doers, for their rebellion, that God may show himself clear when he judgeth. Which light and power unavoidably, at times, seizes upon their consciences, reproving and convicting them, while they have a day. And though they may shun being reformed thereby, yet they cannot always avoid the torment and trouble

thereof in themselves. 4. In bringing and executing his judgments and wrath, as he sees cause, upon the wicked and rebellious, who are finally impenitent.

By all which God hath manifested his power or sovereignty, which, on these considerations, hath irresistibly showed itself for the fulfilling his righteous will, so far as it hath absolutely extended itself from an intention or design of God, to show forth his wisdom, justice, and the greatness or might of his power, without the creature's compliance; as, 1. God's work of creation. 2. His fore-ordination to bring forth his Son into world, &c. 3. His power in finally convicting rebellious sinners. 4. The execution of his judgments upon the rebellious.

In all these who shall say to God, "What doest thou?" Who shall hinder what he will do, so far as his will inevitably and irresistibly hath acted, or doth act in any thing, without man's compliance, as it was in making man; in convicting and condemning the rebellious and stubborn?

Secondly, the manifestation of the will and power of God, as condescending and reaching gradually to the creature's capacity, it is possible for men to resist to their own condemnation.

The will of God is manifest in a way of *friendship* and *kindness* to mankind. 1. In a way of counsel, commands, instructions, invitations, persuasions and gentle reproofs, * which have a tendency to draw men out of sin. 2. In his patience and long suffering towards them, waiting to be gracious, desiring their return, striving with them by his spirit. Thus his will is: "that all should know the truth and be saved." 1 Tim. ii. 4, 2 Pet. iii. 9.

But men's conversion and salvation is not wrought without their subjection, obedience, and compliance with the spirit and power of God, co-operating by faith.

Sect. 2. REPROBATION is a reproving, disallowing, rejecting.

Reprobate is, wicked, base, dishonest, corrupt, so as to be cast out of God's favour, &c. And the cause of persons being given over to a reprobate mind, is their rebellion against light given them; their rejecting the knowledge of God, till their minds became so reprobate or corrupt, as to be void of true sense and judgment. Rom. i. As they who were called reprobate silver, (or as corrupt, drossy, false coin,) were rejected of the Lord. Jer. vi. 30.

Sect. 3. The word ELECTION explained.

Election is *choice*, which respects, 1. The choosing of some from amongst many, as Christ said to his followers: "I have

* These many do slight and refuse, and both resist, grieve, and quench the spirit, in its low and tender appearance, to their own destruction and misery, when the love and long suffering of God are turned into wrath and indignation against them.

chosen you out of the world." John xv. 19. 2. The excellency or choiceness of that which is chosen; and this relates: First, To *Christ*, the *elect seed*, of whom it is said: "Behold my servant, mine elect, in whom my soul delighteth." Isa. xlii. 1. And he is also called a "chief corner stone, elect, precious." 1 Pet. ii. 6. Secondly. To the true church or elect people, who, being chosen through "sanctification of the spirit and belief of the truth," are the faithful followers of Christ. These are choice and precious in God's sight, and therefore are called "the *elect* of God, *holy* and *beloved*." Col. iii. 12. "A chosen generation, a royal priesthood, an holy nation, a peculiar people," &c. 1 Pet. ii. 9. They that are with the lamb, are called "chosen and faithful," Rev. xvii. 14. "The precious sons of Zion, comparable to fine gold." Lam. iv. 2.

God's election or choice of his church or people, is gradually manifest and experienced in them: 1. When they have known the work of God by his grace begun in them unto their separation from the world, through a decree of faith and sanctification, are called *elect*, that is, chosen out of the world, or from among men, being more peculiar to God than others; while yet they are not perfectly grown and established in the truth: as Israel of old was "elect," and Jerusalem "chosen," (before their estrangement from God,) Isa. xliv. 1.—1 Kings xi. 13. Paul was "a chosen vessel," when first he had received and obeyed the heavenly vision and call, (Acts ix. 15, and chap. xxvi. 19,) who notwithstanding after that said, "I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away." 1 Cor. ix. 27. And those whom the apostle Peter, in his first epistle calls "elect," in his second epistle he exhorts to "give all diligence to make their calling and election sure, that so they might never fall." 2 Pet. i. 10. Exhorting or warning them from divers examples of those that fell from grace, denied the Lord that bought them, back-slid, and became enemies. Chap. ii. throughout. And this second epistle was to stir up their pure minds. Chap. iii. 1.

2. Election, in the heighth or perfection of it, as attained to in the full growth of the *elect seed*, and establishment of the children of light, in and by the grace of God, through diligence and faithfulness on their parts: this admits not of being *deceived*, nor of *falling*, nor of *back-sliding*, as Christ intimates an impossibility that the "very elect" should be deceived. Mat. xxiv. 24. And they who through diligence have made their "calling and election sure," "shall never fall," (2 Pet. i. 10.) being grown up in the life, nature, and image of the elect seed, which the prince of the world hath nothing in.

Sect. 4. O all you in whom there yet remain a sincerity and breathing after the Lord, labour in the light of Christ, by the

assistance of his grace in you, to make your calling and election sure, in this elect seed, and let none conceit themselves secure out of it. For, God's fore-knowledge, and fore-appointment of his people unto life and glory, are in this his own seed. In this they are known of him, related to him; in this chosen of him, and choice to him, and are in his sight as his peculiar treasure. In this he did fore-know, and doth "predestinate" or appoint them "to be conformed to the image of his Son, that he might be the first born in many brethren." Rom. viii. 29. Yea, and the sanctified children of believing parents. Their growth and security was to be in this elect seed of life, or otherwise they might degenerate, as Israel of old did, after they were planted a noble vine, wholly a right seed.

If it should be said, that Rom. viii. intimates some special fore-knowledge * and purpose of God, concerning these many brethren thus conformed, as unto witnesses chosen before of God, Christ's resurrection was manifest for them to preach, (Acts x. 40, 41,) to this I say—grant it doth; we confess both God's fore-sight and fore-knowledge of his own, and deny not his omnisciency, nor limit his power or omnipotency from showing forth itself both how, after what manner, at what time, and in whom soever he pleaseth, as sometimes he doth, miraculously upon eminent occasions, and for peculiar works, ends, and special services, such as that of true prophets, apostles, and ministers of righteousness; or those many brethren unto whom in their day Christ was first manifest, and in whom he was first revealed, formed, and born, who in their day were first raised up to witness forth his power; as the prophet Jeremiah was sanctified before he came forth of the womb, for his peculiar service, as an eminent prophet; and John was filled with the Holy Ghost from his mother's womb, that he might be a witness to the Messiah; and Paul was miraculously stopped from persecution by a heavenly vision, which he obeyed, and was called into the work of a faithful apostle, God having separated him from his mother's womb and called him by his grace, to show forth his universal kindness and love to others, to turn people from darkness to the light. Many other instances might be shown of God's taking particular notice of his witnesses and

* How long before their conformity to Christ were they appointed? Was it from all eternity, or rather in their age and time? Had not this, and all other mere acts and works of God, a beginning in their time and season, considered as mere acts? Could this of his appointment, then, be from eternity, and so far a pre-appointment merely respecting particular persons, and with exclusion of all besides from any saving grace? This is still harsh, and partial, and unequal, contrary to God's ways. Although as the general fore-appointment and ordination of God, concerning the true believers and obedient, are that they shall be saved. So this predestination, or fore-appointment includes, or reaches, all the many holy brethren in whom Christ is formed.

servants for peculiar services, (yet the growth, standing and security of all was by faith and obedience in the power of God,) who, though in their age and times were as the first, (and so choice,) fruits to God; yet, this neither hinders his second fruits, (but rather to further them and his work, so as his name might be the more spread,) nor do these instances prove any limitation of God's universal love in Christ, as only to a few,) nor frustrate the free extent of his grace; nor yet hinder salvation from being common in the freeness and free tenders of it to mankind.

CHAPTER VI.

Whether perfection, that is, a state freed from all sin, be attainable in this life?

Let the reader observe the state of the question, which is not, whether the saints had failings, or upon extreme trials, might not be tempted into impatience after a time of weakness; but, whether such a state of perfection be attainable in this life? which we affirm:

1. Attainable, chiefly, because of the aid and assistance of God's power afforded unto them who wait upon him, and trust in his name and power; for, "Greater is he that is in us, than he that is in the world." Christ is stronger than the devil; therefore the devil is not an invincible enemy; and we can do all through Christ that strengtheneth us.

2. A sinless state is attainable by true believers, because God, who doth not command impossibilities, hath commanded it, to Abraham and his seed, and said: "I am God Almighty, walk before me and be thou perfect." "Sin not." "Be ye perfect as your heavenly Father is perfect."

3. Because he hath promised it to his peculiar people: "Thy people shall be all righteous"—"they shall do no iniquity that trust in the name of the Lord." Christ "shall thoroughly purge his floor."

4. Christ's work and ministry is, "to destroy the work of the devil; to present men perfect; to bring them to a perfect man in him; to subject every thought unto his obedience." &c.

Therefore, to affirm the contrary, or that a state free from all sin, is *not* attainable in this life, is to oppose the all-sufficiency of God's almighty power, and to set the devil's power above it. It is also to oppose the ends of God's commands and promises, and the work of Christ and his ministry, which to oppose or render inefficient by pleading or arguing for sin's contin

in this life, is impious and antichristian. How far this opposer is herein concerned, will further appear.

He puts two differing senses on the word perfection, viz. *a state free from all sin*, as that of the spirits of just men. Heb. xii. 23. And yet that it doth not always signify *free from all sin*, &c. I ask then, what Christ makes true believers perfect in? Is it in any thing consistent with sin; or is it in himself in whom is no sin, whom he that abideth in, sinneth not? I cannot understand that perfection, as it is the effect of Christ's work in true believers, can admit of the continuance of sin all their days, while it signifies both the reality and completeness of his works.

His instance for a perfection not free from all sin, is Job i. 1: "Job was a perfect man, yet not without sin; for he cursed his day."

It is evident that Job's perfection had none of this extreme in it, nor did it consist with sin; for it is thus explained: "He feared God and eschewed evil."—And upon his loss of goods and children, being told him, it is said of him, "In all this Job sinned not, nor charged God foolishly." chap. i. 22. And when smitten with sore boils, and tempted by his wife, it is also said, "in all this did not Job sin with his lips." Chap. ii. 10.

But, he "cursed his day." Chap. iii.

He was then under an extreme trial and grief, divers ways aggravated. The most that can be reasonably inferred from thence, is, that a perfect or upright man that fears God, and eschews evil, may possibly through great trials, temptations, or provocations, be drawn into an extreme to express his grief: but this only, if God suffers satan so to afflict, or deeply to try; for he could not have so afflicted Job if God had not suffered him, in that he saw the Lord had hedged him about.

From whence observe, that what is granted hereupon, and what he argues, is not in pursuance of the state of the question, as to grant, that a perfect *Job* may be tempted into some extreme expressions, if God suffer satan so deeply to afflict him: but, whether it be not possible for such a one to be delivered as well from all failings or sin, as from the trial or temptation? For was not Job a perfect man both before and after his deep affliction? and is not his patience highly commended, who said, "when I am tried I shall come forth as gold?"

Now, when I affirm that this refined state was attainable in this life, were it not absurd to object, that it is not, because Job cursed his day? For did Job do so all his life time; or did his persecution reach no higher?

His instance: "That God took six days to create the world, [illegible]d have done it in a moment," is no proof that he [illegible] sin more and more in this life, and that he *in the next*. p. 63.

Neither do the scriptures any where say, that the being of sin, (yet mortified *in part*,) shall remain in the saints till the next life. Though we grant, God took six days to create the world, and rested the seventh; and so he carrieth on his work gradually in the true believer for the perfecting of the new creation. The six days work thereof, as also the seventh day of rest, are to be experienced in this life. The work of holiness is to be perfected while in the body, and he that believeth enters into his rest or sabbath, to enjoy the *holy day* in that inward retired waiting upon the Lord in his own light, wherein man must not think his own thoughts, nor speak his own words. And as for God's work, it is perfect; each day's work was perfect, as such the first day's work was not mended on the sixth day. And he that hath begun a good work in the soul is able to perfect it.

S. S. states the question and answer thus: viz.

Question. "But why will he not in this life?" (viz. remove the being of sin.)

He answers: "It is his good pleasure."

I reply—A damnable doctrine, to affirm that it is God's good pleasure that sin should remain in his saints all their life time, or till the next; when he hath no pleasure in evil, therefore prohibits all sin.

Question. "Can he see the continuance of evil good; or that his command should not be kept?" To this he answers: "He sees good to suffer corruptions, in part mortified, in his saints, to keep them humble, drive them to his blood, and righteousness," &c.

Reply. Let the sober reader mark the nature and tendency of this doctrine. 1. How impiously he reflects upon God, as seeing it *good* to suffer corruptions, either but in part mortified, or in part unmortified, in his saints in this life. For his doctrine bears the same sense on both hands, as that God sees it good to suffer corruptions; if but in part mortified, then in part unmortified in his saints. 2. What a great use and service does he place upon the remaining of corruptions in the saints, namely, to "keep them humble," exercise and "drive them to his blood and righteousness," which is as good doctrine as to say, "There is a necessity for the saints *to sin*, that they may be *humbled, to do evil*, that *good may come of it*. And by this, the more they sin, the more humble they are; the more unrighteous or corrupt, the more they are partakers of the blood and righteousness of Christ; which are gross inconsistencies. "Shall we sin that grace may abound? God forbid." Christ's blood cleanseth us from all sin, as we walk in the light; and his righteousness admitteth of no iniquity to continue. For us to feel the remission of sins past, through the blood and righ-

teousness of Christ, when we are come to the lively act and operation of faith therein, doth sufficiently render the infinite perfection of pardoning grace both splendent and glorious; and not to say, that "God sees good that corruptions in part should continue in his saints to keep them humble." For this is a manifest pleading for sin, and a commendation given to it, as to those good effects (vainly supposed) of corruptions, viz. "To keep the saints humble, to drive them to his blood;" whereas, when they are truly humbled, and partakers of the blood and righteousness of Christ, and living in the sense thereof, they withstand all sin and iniquity, and dare not give way thereto, that they may be righteous. They that will teach men true humility, must not teach them to be proud, that they may be humble; nor tell them that it is God's good pleasure that sin and corruptions remain in them all their days, or till the life to come, to keep them humble. Neither is a perfect or holy state so void of true humility as this sin-pleasing doctrine implies.

But this is something like the Papists' high commendation of man's fall, where, in their Saturday mass, in the Deacon's hymn, are these words: "O certe necessarium Adæ peccatum quod Christi morte deletum est. O felix culpa quæ talem ac tantum meruit habere redemptorem. O vere beata nox, quæ sola meruisti scire tempus & horam, in qua Christus ab inferis resurrexit."* That is, "Oh surely the sin of Adam was necessary, which by Christ's death was blotted out. O blessed fault, that hast deserved to have so great and such a Redeemer. O truly blessed night, which alone hast deserved to know the time and hour, wherein Christ rose from the hells."

Again: to prove it God's good pleasure not to remove the being of sin in this life, that he sees good to suffer corruptions, &c. and in answer to my objection, that his pleasure is not contrary to his command, which requires us to be perfect, he saith: "God commands to offer Isaac, he purposeth Isaac shall not be offered. This shows he doth not efficaciously will every thing he commands." p. 64.

Reply. 1. This instance is not pertinent in this case, it being a peculiar command and act to Abraham, and not common to the saints, nor relative to those commands enjoining holiness of life, which they are all concerned in. 2. He is mistaken in saying, "He purposeth Isaac shall not be offered;" for the scripture saith, that "by faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten Son." Heb. xi. 17. It is evident, that neither God's command nor purpose was to kill Isaac; but that

* Vid. [illegible] and English, by J. Mountain, p. 121, 122, 123.

Abraham's faith should be tried in offering him up, which by faith he did; in which he said, "God would provide himself a lamb for a burnt-offering." Gen. xxii. 8. And he "accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." Heb. xi. 19.

But this is no proof that it is not his pleasure that his commands, requiring perfect love and obedience, should be kept. They that enter into the covenant of grace, enter into an agreement with God in Christ, which though it remits sins past, yet gives no liberty to continue in sin; neither is it any condition of this covenant, that the being of sin should remain to keep the saints humble. For, by this covenant God taketh away sin, not only by remission, but by receiving the soul into agreement with himself.

Jesus Christ is our surety, mediator, and advocate, both in his being a propitiation or sacrifice for the sins of the whole world, that upon the act of faith in his blood, and believing in his name, sins past may be remitted; as also in his enabling us to obey the conditions and obligation of the covenant of grace, or law thereof, which we are under, and in fulfilling the promises thereof to us; for without him we can do nothing. We can obtain no privilege but in him, in whom the promises of God are all *yea* and *amen*. And seeing God receiveth true believers in Christ into agreement with himself, Christ being their surety, doth not exempt them from the payment of what is their due obedience, but enables them thereto. For, to be in covenant or agreement with God, is not consistent with disagreeing with him by transgression or sinning against him.

When or where *sin shall be removed after death*, he resolves not. He tells us not how long a time shall be between death and the perfect removal of sin; for a purgatory he seemeth not in words to own, how nearly related soever his doctrine be to it in his saying: "It sufficeth me to be assured from God's word, that it (sin) is not done away in this life; it shall in the next."

But where and what that "God's word" is, that so assureth him, "that sin is not done away in this life, but in the next," he hath not yet demonstrated nor proved; nor doth he clear himself of the Pope's doctrine of a purgatory, but confesseth, that "no unclean thing shall enter the kingdom of heaven," since Christ is to present us holy, unblamable, and unreprovable in his sight, a glorious church, not having spot or wrinkle." p. 64. Mark here, how he hath manifestly contradicted his pleading for the existence of sin in the saints, and saying, It is *not* done away in this life, and yet the church must be *holy, unblamable*, and *unreprovable* in his sight, not having spot or wrinkle. But then he addeth further, as a part of what Christ *merited* touching this point, and in p. 67: "He hath

forever them that are sanctified *meritoriously.*" To which I say, hath Christ merited or purchased the church's beauty and perfection, even perfect sanctification; and yet is it his Father's good pleasure, that the church shall not receive such perfection here? Or that sin shall not be removed in this life: Were it not blasphemy to suppose that Christ hath bought for man that which his Father will not allow him? But I must suppose his sense of Christ's merit, dignity, righteousness, and obedience, is, that they are *not* to be really partaken of and inherited by true believers in this life, but only in their sense of *imputation.* But it can be neither real nor true, to reckon themselves holy, unblamable, unreprovable, without spot or wrinkle, while yet spotted with sin and inherent corruptions. Though still I grant, that every degree of real righteousness, true faith, and sincerity to God, springing up from his own life in his children, is owned and accounted of in his sight; for the Lord is well pleased for his own righteousness sake. Isa. xlii. 21. And the fruits of his own spirit are acceptable to him, from the highest growth and maturity to the least appearance, breathing, and breaking forth thereof in the soul; yea, from Israel's triumphing and glorying in the Lord, to Nineveh's believing God and repenting. And God commands us nothing but what he enableth us to perform; although against this S. S. objects, that he commands "from the beginning of life to the end of life," to continue "in all things written in the law to do them." But where this is commanded us in scripture, he shows us not. We are satisfied, that God layeth no more upon man, as to doing or performing, than he enableth man; for his commands are gradually and orderly imposed to be obeyed, according to the ability that he giveth the creature. He doth not command a child to do a man's work. He is no hard master. So in the covenant of grace there is a growth from one degree of strength to another, from faith to faith, from little children to young men, &c. and so according to their growth and capacity God requires obedience, and doth not impose impossibilities on them.

And if the power and glory of God be more manifest in the second covenant—the new covenant of grace—than in the first covenant, by how much the greater man's privilege is in this, by so much the more he is enabled by the same power cheerfully to live in obedience and faithfulness under it. Therefore S. S.'s being assured, "that sin is not done away in this life," and his confession, "that a believer dies unto sin by degrees, and so *at his death* the whole of Christ's merit, is immediately applied, whereby sin is forever totally abolished:" these are not consistent; neither doth he write as a man of experience of [illegible] what assurance soever he pretends. For to say in this life, or that it shall be in

the next; and yet that it is totally abolished at death, is as contradictory as to say, that sin is done away at death, and yet it is not done away till after death. "To the last trump," says he, "will sin be in the saints." p. 64. And when that shall be he explains, p. 85, "at his coming in the world," quoting 1 Thes. iv. 17.

Mark here, how plainly he contradicts his saying, "that at death sin is forever totally abolished!" Now, it is "in the end of the world, when Christ cometh personally," as he supposeth, to judgment. So by this confused work, one while sin *is not done away in this life;* another while, it *is done away at death;* another while, it is done away *after death;* another while, it is not done away *till the last trump*, or end of the world; whereas there are many believers and saints deceased in the mean time, and many long since dissolved as to their outward man—what becomes of their souls between the time of their departure, and the end of the world?—for he hath confessed that *no unclean thing* shall enter the kingdoom of God. So then, if the saints that are deceased be not thoroughly cleansed from sin before death, nor sin to be done away till the end of the world, what other place besides heaven can he provide or think of for the deceased saints? How can he avoid the Pope's imagined purgatory, unless he hold the mortality of the soul, that it dies or sleeps in the dust with the body?

To his alleging, "that the ministry is to continue to the last trump; and that to the last trump sin will be in the saints; but that then in a moment they will be changed and perfected." If he intend that the saints have their benefit and part in the ministry, each in their life time and several ages, how doth this clear his concluding, that to the end of the world or last trump, sin will be in the saints, and that then in a moment they shall be changed? Many of the saints are deceased hundreds of years since, who, if sin be in them still, do not particularly partake of the blessed end of Christ's ministry and gifts, which were "for the perfecting of the saints, till all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man," &c. And yet those deceased saints are not now under the ministry of apostles, &c.

From Ephes. iv. 13, he saith, "That perfect man is Christ, with all his members; for he consists of many: and he is thus to be a perfect man in the other world, not this." p. 46. Whereas the benefit of God's gifts did as well extend to the particular saints and members of his body, as to the whole body; to wit, "till we all come in the unity of the faith," &c. "That we henceforth be no more children tossed to and fro," &c. Ephes. iv. 14. There is no danger of their being tossed in the other world with windy doctrines. Both their perfection, and establishment, and

growing up in Christ in all things, being effects of his gifts and ministry, which were experienced and obtained in this life.

S. S. "The ministry and scriptures were perfecting the saints as long as they lived. Deut. xvii. 19, 'The king shall read therein all the days of his life, that he may learn to fear therein the Lord his God:' If he is to learn to fear God all the days of his life," &c. p. 65.

Answer. Are the saints then but learning to fear the Lord God all the days of their life? Or, doth that king in the time of the old covenant represent the best state of the saints in the new, the king that was forbidden to multiply wives, horses, silver, or gold to himself? Are the best of saints, in the new covenant, in danger of these things, and therefore to be restrained by an outward law, that their hearts turn not away from the Lord? whereas he hath promised, "I will put my fear in their hearts, and they shall not depart from me." And this is a condition of his everlasting covenant.

That there is a time of perfecting believers or saints, before they are perfected, I confess; as while God was creating the world, it was not created. But I differ with him in his counting it God's good pleasure, that sin should remain in the saints, and that to keep them humble, either till death, till after death, or to the end of the world. And it were still more absurd to say, that sin will remain even in the deceased saints till the end of the world, to keep them humble.

It is true as he saith, that "whilst a carpenter is building an house the house is not builded." p. 65. But then, if the carpenter undertakes to build a house, and bargains for a price to build it, and then doth not build it, or tells a man whose money he hath got, it is true *I took your money to perfect this building*, but I can get *but little of it builded*, you must *not expect* to have it builded *while you live*. Would not the man reply then, give me my money again? But carpenters do not use to cheat men thus. They that are honest do not use to serve people as you pretended ministers do, who say, you are sent for perfecting the saints, and for this take money, and gifts, and rewards, and yet tell them, perfection is not attainable in this life! Honest carpenters would not deal thus with them.

On Psalm cxix. 1, 2, 3, 4, "Blessed are the undefiled in the way," he saith; "In point of justification, believers are in Christ their head, clear as the moon, fair as the sun; in point of sanctification, through the renewing and assisting grace, they do not allow themselves in any known sin, but in God's fear oppose all." p. 65.

He hath said enough to break the neck of his own cause, 1. Unless to be, in Christ, spotless, clear as the moon, and fair as the sun, be a spotted or sinful state. 2. Unless there must

remain some sins in those that are in Christ, which cannot be known to them; whereas he that abideth in Christ sinneth not. And "he hath left us an example, that we should follow his steps, who did not sin."

And the word *justify* sometimes useth to signify to *make just* by inherent holiness; or to sanctify, as he confesses. p. 89.

Upon Titus iii. 5, 7: But if to evade this, he renders justification in their sense of imputation; then it is to reckon those spotless, clear as the moon, fair as the sun, who are yet spotted, corrupted, and defiled with sin. But if in the fear of the Lord true believers, through renewing and assisting grace, do not allow themselves in any known sin, but in God's fear oppose all, then if a discovery of all sin by the light be attainable to them,—not only to oppose, but to overcome all sin through assisting grace, is also attainable in this life. "Resist the devil, and he will fly." And we can do all things "through Christ that strengtheneth us;" knowing our faith in him, which is the victory, and also obtaineth actual dominion over sin.

Whereas Psal. cxix. 3, "They also do no iniquity," was further urged against him; and "he that abideth in Christ sinneth not," doth "*not* commit sin," "in whose spirit is *no* guile." To these he answers: "So far as regenerate, and acting from the regenerate part, they do no iniquity." This is such tautology, or as good sense as to say, "they do no iniquity so far as they do no iniquity;" whereas the words are positive and plain, they are *undefiled* in the way; they keep his testimonies; they walk in his ways.

He still infers, the saints are not perfectly free from sin; for when Paul did no iniquity sin dwelt in him; and yet in that state Paul said, "the evil that I do I would not." But did he do evil, and yet no iniquity? Or was victory over, and freedom from that evil not attainable by him in this life? What evil did he live and die in? or being now deceased what sin must remain in him, till the end of the world?

S. S. "Nor will G. W. say, I suppose no man is regenerate but who is perfectly free from sin." To this I say, according to his own words before: as while the saints are perfecting, they are not perfected; so there is a regenerating, and a travailing in birth, before regenerated and born again.

Of Rom. viii. 1, he saith, "This intimates there is flesh in such, though guilt is removed." Herein is a two-fold error couched: 1. Implying that the guilt is removed while the sin itself remains; as if a man could commit sin and not be guilty of it. 2. He confounds *sin* and *flesh*, and renders them inseparable; whereas he before grants, "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." He perverts Job ix. 19, and 1 John iii.

saying, "if I sin, as do the wicked, with allowance." Here he adds, "with allowance," for it is plain, if I sin then thou markest me; "whosoever is born of God doth not commit sin." It is not, "doth not commit sin *with allowance as do the wicked.*" And the saints on earth enjoying communion with God, and saints in heaven, (as he saith,) is not a communion in sin; neither is the being of sin according to the will of God in heaven, which is prayed for so to be done in earth.

If he grant it our duty to be perfect, or perfectly to obey, while he denies power or possession for that end, his work is weakness itself, and inconsistent with itself. God is no such hard master as to enjoin impossibilities upon us, or to require obedience beyond the power he gives.

"Will he say, none are sanctified that have any sin in them?" I say, according to his concession before, there is a time of sanctifying, as well as of perfecting, before the work be effected, which ought to be throughout, in body, soul, and spirit.

If he cleanseth away *all guilt* from believers, and the *reigning power of sin in this life*, why should the being of sin remain till the next?

He hath washed us from our sins in his own blood, before which there is a time of having sin; (1 John i. 8.) yet said he, "my little children, these things write I unto you that ye sin not." Chap. ii. 1.

Can the work of faith and grace be sinful? He answers:

"*Faith* itself can be imperfect; therefore the work of faith: 'Lord, I believe, help my unbelief.' Imperfection is sin, perfection is duty." p. 67.

Reply. By the same reason unbelief is sin, but faith is duty. They ought not thus to be confounded; nor unbelief, which is the creatures defect, imputed to faith, which is the gift of God, a fruit of his spirit, and therefore pure; as he confesseth to his own plain confutation, "the work or thing wrought is always perfect for its part, nature, or kind, the least drachm of grace true." p. 68. Whence it follows, that true faith is pure in its kind, and not sinful, nor having sin mixed with it, though it doth grow and increase. Degrees of that which is of a pure or perfect nature, do not alter its property. And the saving work of the spirit is carried on by degrees.

He cites 1 Thes. iii 10: "Praying that we might see your face, and perfect that which is lacking in your faith." p. 68. This proves not true faith to have sin in it, but that in some there might be something lacking, as to growth and increase of effects. Some read, "*fulfil* that which is lacking." It is not that we might add more purity to your faith, but more joy, comfort, refreshment, edification, &c. unto you in the faith. For imperfection, where it imports only the want of full growth or

maturity of that which in its kind is pure, is not sin. And imperfection and sin have not the same signification; for imperfection, as it relates to a thing or work not fulfilled or finished, implies a work begun; and they who have known the work of God begun in them, and faith in his power, they dare not plead for sin, nor cast it upon God, as his good pleasure, that the being of sin should not be removed in this life. These know that the good pleasure and will of God is their sanctification, and therefore wait upon him for the perfecting of it.

He accuses David with having failings *in the end* of his days, and asserts the perfection of his war-like attempts, not of his graces. p. 68.

This accusation against David, he hath neither proved by scripture, nor showed what failings he had in the end of his days; nor yet that his graces were imperfect. God was the life and grace of all his graces; and he said, "God is my strength and power, and he maketh my way perfect." 2 Sam. xxii. 23. And were not his inward war-like attempts against his soul's enemy, both perfect and successful, as well as his outward? Did he not confess to the Lord, "thou hast also given me the shield of salvation;" and said, "He is the tower of salvation;" and in his last words: "He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation." 2 Sam. xxiii. The way for a man to be made perfect, is to know the Lord to be his strength and power, a strong tower and salvation. Thus he is known to them that truly wait upon him.

If in this life our work be "not to let sin reign, not to obey it in the lusts thereof," (p. 68,) why should we either commit sin, or the being of it remain in us, when we have received power so far to subdue it and bring it under? And if the lusts of it be not obeyed, but watched against, they will be subdued so far that sin may neither be brought forth, nor have a being.

If the operation or working of the spirit be "always perfect," he working by infinite wisdom and power, (p. 68,) though the saving work thereof be not presently fulfilled in all those degrees of perfection to which it is to attain; nor the existence of sin forthwith excluded, (p. 68,) yet by degrees it comes fully to be effected and sin put an end to, as there is a waiting in patience and diligence upon him who hath begun a good work, who will also perfect it.

"That the righteousness of the law might be fulfilled in us." On this he thus paraphraseth: "*fulfil* signifies *sincerely to obey* the law, (1 Chron. xxii. 13,) that is, sincerely to obey every precept, so far as we attain to understand it." Thus far he contradicts his pleading for the being of sin and corruptions in the saints, and his denying perfect obedience to be attainable

in this life. Yet I assert, that man in his own will and strength cannot attain sincerely to obey the law of God; but through the power and aid of Christ Jesus, he may attain to the righteousness or substance of the law, to be fulfilled in him, being led by the spirit of life; for the law thereof in Christ makes free from the law of sin and death. But when this opposer adds: "Thus in the other world God's people shall attain to fulfil the righteousness of the law," (p. 69.) herein he perverts scripture, and puts Christ's work afar off, who is the end of the law for righteousness, (not to indulge men in sin,) to them that believe. And he came to "*condemn sin in the flesh*, that the righteousness of the law might be fulfilled *in us*, who walk not after the flesh, but after the spirit;" which state the apostle did not put off to the other world.

And if the gospel, or law of the spirit of life, free us from the law of sin and death; and if Christ was sent to condemn sin in the flesh, (which words he turns thus, viz. "condemned our sin in him,") why should we be subject to the law of sin and death, or disbelieve a freedom from the being of sin, when its power, law, and rule is taken away? These are inconsistent. Must men needs subject themselves to that, which is brought under by the power of Christ, and law of life in him?

His saying, "he condemned our sin in him," (p. 69,) will not excuse him from being condemned with sin, if he doth not come to find sin condemned and destroyed in himself. And man's disobedience to the law of God within, will not be excused by what Christ hath done and suffered without; neither will your application [of it] cause you to be looked on, as "from the beginning of life to the end to have obeyed the law as creatures—to have satisfied it as sinners." p. 69. Surely God doth not so look upon you while you continue in sin, and his spirit striving with you, and reproving you for sin and corruption. God and his spirit do not so oppose on another. And yet he is gracious and merciful, ready to pardon and forgive sins past upon true repentance, and that for Christ's sake, who is the propitiation, &c. But the notion of satisfaction, as it is taken in the severe sense of strict payment in law, by undergoing the full punishment, is not consistent with the graciousness of God, in forgiving sins past on unfeigned repentance. But sufficient is said to that point.

He is offended that we should say to him and his brethren, "You plead for sin." He calls this an opprobrious and gross slander; but he hath not cleared himself of it, but verified it, as appears in this discourse of his. And he says: "Who do more call men off from sinning than we?" If he had added: "Who tell people, that to come off or be free from sin, is not attainable in this life; and that it is God's good pleasure, not

to destroy the being of sin in this life; and that sees good that corruptions should remain in his saints, to keep them humble," then the world might easily have judged how heartily they call men off from sin, or rather, how they impiously plead for sin as necessary.

He says, "Their light without the scriptures will help to call men off from lying, injustice, uncleanness," &c. p. 69. They should then obey it; for then it necessarily calls unto truth, justice, purity, &c. and consequently to heaven. "Depart from evil and do good, and dwell for evermore."

"We urge men to the observance of the christian sabbath." p. 69.

And what is that christian sabbath? And how do you urge men to observe it? Was not the Jews' sabbath a type of the christians' sabbath, or rest? And do they not cease from their own works and thoughts; being not to think their own thoughts on this sabbath, or holy day.

"We press to repent of the very being of an evil thought in us." p. 70

But do you press it in the faith? Do you believe that the being of evil thoughts can be removed in this life? If not, what signifies your pressing to repent thereof?

"Your denouncing against men's allowing themselves in sin and wickedness; your saying, it is the duty of all to be perfect; to press after it; to watch against all, even the least sins." p. 70. What avails all this, when you press and preach thus in your unbelief? You unsay what you here pretend, when you tell people it is "God's good pleasure that the being of sin and corruption should remain in his saints to keep them humble." What encouragement do you here give people to press after perfection, and to watch against all sin, when you tell them a sinless perfection is not attainable? But he brings an instance for their encouragement against us, as he thinks, viz.

"If two companies of children were to run a race, and one should say to this company, there are strong men at the end of the race; if you run as strong and as fast as they can run, you are to enjoy a rich inheritance; but if not, you are to die. Another should say to that company, though you are not able to run as fast as men, and as strongly; yet if you do your best endeavour, and hold out, you are to enjoy the rich inheritance. I ask, which of these two did speak to the encouragement of companies?" p. 70.

He may observe, he very egregiously misstates the case [illegible] of those called Quakers; for they do not propose [illegible] Salvation upon these terms, viz. for children to run [illegible]; but that children may become men, and in the [illegible] according to their abilities, beyond which God [illegible] upon them, nor require of them; but that the

race that is set before us be run with patience, which ought to have her perfect work, that we may be perfect and entire, wanting nothing.

It is certain that they who have begun in the spirit, and spiritual journey, who are diligent, using their best endeavours, and hold out, shall enjoy an everlasting inheritance. And this is not to "cut off their endeavours by despair," as falsely is supposed against the Quakers, upon the said misstating of their case. But your preaching tends to despair, when you press people after purity and perfection, and then tell them it is not attainable in this life. He further adds against us: "There must be no sin at all in you, and then you shall obtain salvation.——I must be quite free from all sin here, or burn in hell to all eternity." p. 70, 71.

Let it be understood that we do not fall thus abruptly on people, to surprise them by thus threatening them with hell, as if we would fright them into perfection, or drive them into despair. He hath not herein proposed our method in order to freedom from sin and salvation. For we preach the grace, the light, and power of God, to be believed and patiently waited in; and that patience have her perfect work in order to perfection and freedom, which is not all wrought on a sudden, or presently upon conviction; for it will require both faith, patience, diligence, and travail, to obtain it. And we know that to obtain salvation is to obtain deliverance from sin, and this is by Jesus Christ, who saveth his people from their sins.

It is not our method, first to say, there must be no sin at all in you, and then you shall attain salvation: nor barely to say to people, you must be quite free from all sin here, or burn in hell hereafter. For this, though it hath a truth in it, is not a proposing the ground and foundation whereby to obtain freedom, but an abrupt threatening, tending to make men look more at the difficulty of the condition, than at the power of Christ to aid them for that end. And thus have the Papists misrepresented our method in their Indefatigable Seeker, as if we presently imposed such a difficulty as the setting men strictly to keep the law, obey punctually in every tittle, or else be damned. But this is to make way for their purgatory, and may be taken as if we set people on work in their own wills and power, to a most strict and severe life without the power of God, when without that we can do nothing acceptably, and yet all things by that power, or through him that strengtheneth us.

But whereas this man takes it for granted, that to be free from *all* sin here, or to keep the commands of God, is not attainable; let it be minded, that since he hath confessed, "no unclean thing shall enter into heaven;" and that Christ

proposed the keeping the commandments, (as namely, thou shalt love the Lord thy God, with all thy heart, &c. and thy neighbour as thyself,) as the way to inherit eternal life; he renders it impossible either to enter into heaven, or inherit eternal life. Christ says: "If thou wilt enter into heaven, keep the commandments." But a Presbyter answers, no; it is not possible to keep the commands. The consequence then is, it is not possible to enter into heaven. Or, it may be as well proposed, if thou wilt enter into heaven, make thyself wings and fly thither, or go and stop the sun in his course, or take the world on thy back. But God's and Christ's commands imply no such impossibilities.

We should not speak an idle word: we should not have one vain thought in us, not one wandering thought in prayer, (Eccl. v. 3.) We should not have one inordinate desire, nor evil imagination against our neighbour." p. 71.

He asked, if a state of freedom from all these sins were attainable in this life? and says that I had the face to tell him it is? but that the consciences of all enlightened persons, observers of their own hearts, will bring in testimony against me. This still shows his presumption and unbelief, while he grants it our *duty* to forsake all these evils, as idle words, vain thoughts, wandering thoughts in prayer, inordinate desires, evil imaginations, &c. Where then is the christian sabbath in which man is not to speak his own words, nor think his own thoughts? And are not the weapons of the spiritual warfare mighty through God, to the pulling down of strong holds, and the bringing every thought into subjection to the obedience of Christ: And the thoughts of the just are right thoughts. If the pulling down of satan's strong holds be attainable by the spiritual weapons, much more the subjecting of wandering thoughts, they being watched against in the light that discovers them. But while he does not believe that a freedom from wandering thoughts in prayer is attainable, and yet confesses that the Holy Ghost "calls a wandering prayer a dream," we are to understand that when you Presbyters bring forth your wandering prayers, with your wandering thoughts in them, you are but dreaming, and so mere dreamers. You do not pray with the spirit; for that does not bring forth any such wandering prayers and dreams.

And be it further minded, that his granting that *enlightened* observers of their own hearts do see wandering thoughts and imaginations, is a concession to the inshining light, as the rule to discover wandering thoughts, which is more than the scriptures do. Therefore he and every one should attend and watch in *the light* against imaginations and wandering thoughts, and not to suffer them in prayer.

From Job ix. 21, he concludes that "Job abhorreth to entertain such a thought as being perfect." p. 72. Herein he hath wronged Job, for he counted it not consistent with self-abasement and humility for him to say, "I am perfect," especially upon a self-justification, as his words before plainly intimate; "If *I justify myself*, mine own mouth shall condemn me," &c. Job ix. 20. "Though *I were perfect*, yet would I not know my soul," (ver. 21.) which proveth not, that Job abhorreth to entertain such a thought as that of perfection; but rather, that it was not so proper for him to speak it in his own justification. For surely he did entertain such a thought as that of perfection, when he said: "When he hath tried me I shall come forth as gold." Job xxiii. 10, 11.

The man's gross confusion about Job's perfection, is hinted in our paper, entitled The Presbyter's Antidote choaking himself. That saying, "If our hearts condemn us, God is greater," doth not prove these holy men who knew God, saw something in them which ought not to be, for which their hearts condemned them so long as they lived. For it is as well said, "If our hearts condemn us *not*, then have we confidence towards God."

S. S. "Thoughts prevailed against, and cast out, return again; and their being in us, is sin. Acts viii. 20. 'Thou thoughtst that the gift of God might be purchased with money.'" p. 72.

Answer. A very pertinent proof for the covetous Presbyters, the quondam hireling parish priests; but no meet instance to prove that evil thoughts remain in all the holy men of God; nor an equal comparison, to mention the corrupt and erroneous thoughts of Simon the sorcerer, as a proof that thoughts "prevailed against and cast out," must return, and have their being in the Lord's people all their days. But while he grants that evil thoughts are prevailed against and cast out, why doth he conclude they may not be kept out? Or that the keeping them out is not attainable in this life, unless he will charge a want of diligence upon all the faithful, or accuse them with neglecting their watch? For I affirm, that to keep out evil thoughts is attainable through diligence and watchfulness in the same light and power that discovers them, prevails against them, and casts them out.

To prove that a state wholly "free from all evil principles," is not attainable in this life, he cites John xv. 2: "Every branch in me that beareth fruit, he purgeth it." From whence he argues, "If the father purgeth him, he hath evil principles to be purged out." p. 73.

Reply. What I said to this doth not yet appear to be answerable by him, which was, because it is the Father's *purging out* sin or evil principles, they must needs be perfectly purged out by degrees, though it is true, a man is not perfectly *purged*

while he is a *purging*. I did not conclude, as he saith, that freedom from all sin is instantly, but in God's due time, who is the purger, and who perfects his own work. In the same scripture before cited, Christ saith: "*Now* are you *clean* through the word which I have spoken unto you; abide in me, and I in you." John xv. 3, 4. "Without me, (or severed from me,) ye can do nothing." Ver. 6. "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." Ver. 7 and 16.

Here is enough to confute S. S.'s conclusion, that evil principles cannot be wholly purged out in this life; for in Christ there is both power and sufficiency. And if his followers ask in his name to be thoroughly purged, it shall be done; or if they sincerely pray, that the will of God may be done in earth, as it is in heaven, it shall be answered.

Now I would ask S. S. if it be not a duty of true believers, when they see any thing that is to be removed or purged out, to pray to the Father, in Christ's name, to remove it, and to be thoroughly purged, and their hearts made clean in this life? And shall they not then be answered herein? Did not Christ say, "whatsoever you ask in my name, believe that you shall have it, and you shall receive it," or "it shall be given you?" And he that "abideth in Christ sinneth not." And is not the branch of the nature of the vine? He answers, "we are partakers of the divine nature." And how do we partake thereof, but by escaping the corruptions of the world?

But as without Christ we can do nothing, so it is not our phrase to say, I have made my heart clean; for it is he that worketh all our works in us.

He concludes, that "no man hath perfect knowledge, (viz. either of the will of God, or of his own errors,) and that this ignorance remaineth during life, (from Psal. xix. 12.—1 Cor. xiii. 9, 11,) and therefore that there cannot be perfect practice." p. 74. But we have reason to conclude, he is very imperfect and mistaken herein; for, 1. The will of God with respect to our duty to him is to be known. It is revealed by his spirit, that it may be obeyed. And he that will do the will shall know the doctrine. 2. Both secret errors and faults are discernible, and to be known by the light, which "makes manifest whatsoever things are reproved." And therefore secret faults are not always to remain in this life, if David and others, when sensible thereof, prayed not in vain, when they prayed to be cleansed from secret faults. And that secret sins and errors are to be discovered and known, is evident, and that the Lord at his appearance or coming, "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." And it is he that reproves the wicked, and sets man's

sins in order before him. "He that telleth unto man what his thought is, the Lord God of hosts is his name." Therefore, as he doth perfectly show man his sin, and by degrees manifest his duty, and afford light and power sufficient to forsake sin, and obey fully; both are attainable in this life, though gradually. Still, his concluding that the perfect man, if on earth, he sinneth, from 1 Kings viii. 46. There is no man that sinneth not; and Ecclesiast. vii. 20. There is not a just man upon the earth that doeth good and sinneth not; I ask him then, if there be no higher attainment in this life, than for the best of men to sin in doing good, as some of his brethren interpret those last words: But if he will please to read D. Gell's Essay to the amendment of the last translation of the Bible,* he will find, that he doth not render the words in the indicative mood, [that sinneth not,] but in the potential, [that may not sin,] as there is no man that may not sin, or but that he may sin; there is no man just in the earth that doeth good, and may not sin; which much differs from positively concluding, that every just man sinneth in doing good: and he further intimates it to be but in a legal state of justness, wherein a legal just man may sin, and not in an evangelical or gospel state in Christ.

Neither do the words as rendered in 1 Kings viii. 46, There is no man that sinneth not, agree with the words before, if they sin against thee; but rather, there is no man, but that he may sin, and then it is possible for them not to sin; and for a good man that is one in Christ, beyond the state of the law, to act, and speak, and walk in Christ the true light, and not to sin in doing good; but as of sincerity, but as of God, in the sight of God, so speak we in Christ: such are not sinning in their preaching and praying, nor do they bring forth wandering prayers or dreams, as you do, who are pleading and disputing for sin term of life, because it is said, the imagination of man's heart is evil from his youth, S. S. saith, this is not spoken of the old, wicked world, but of Noah and his family." p. 74. If, according to the tenor of his discourse he intends this as the state of Noah and his family, and that all their life time, I must tell him, that it is contrary to the testimony given of Noah, viz. that he was "a just man, and perfect in his generations; and Noah walked with God," which was not with an evil heart or evil imaginations; for that is not a state of walking with God.

His saying, that "this is not spoken of the old world, but of Noah," is a mistake: for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This is as well mentioned in Genesis vi. 5, as chap. viii. 21, and relates

* Vide Gell's Sermon on Eccl. vii. 19, 20, in his essay.

to man as in the unregenerate state, estranged from God, and not to him as walking with God. I must needs conclude this man a pleader for sin, (with many others of his brethren,) whilst he thus confounds states and attainments; and his doctrine to be antichristian and impious, while he accounts it "God's good pleasure, that sin and corruptions in part must remain in the saints, to keep them humble;" and that "Job abhorreth to entertain such a thought as that of perfection;" and that "to be wholly free and purged from evil principles, is not attainable in this life." Let the impartial reader judge whether there be not in these doctrines a pleading for sin. And while he and his brethren contend against the Quakers for evil principles, they contend to no purpose, while they reckon that neither themselves, nor any else, can be purged from evil principles in this life. But they should not thus dispute and contend for sin and imperfection for term of life, seeing they say, "It is the duty of all to be perfect, and to press after it; to watch against all, even the least sins," (p. 70,) and tell men, "it is needful to forsake lying, injustice, uncleanness, &c. which the light calls them off from." p. 69.

I say, their pleading for sin term of life, is inconsistent with this, and God will require it at their hands, for their strengthening, by these sin-pleasing doctrines, the hands of evil doers, that they may not forsake their sins. They cannot be altogether ignorant how apt transgressors are to lay hold on every doctrine that is of such a tendency, as suits their evil minds, as much of Stephen Scandret's work does.

Therefore, as it is high time for the wicked to repent of their wickedness, so it is time for you pretended ministers, who are contending for sin and imperfection, to repent thereof, and of your sinful doctrines, whereby you have strengthened many thousands in iniquity, made their bands more strong, and exposed them to ruin and destruction.

THE ANSWER

TO

THOMAS HICKS, AND HIS BRETHREN,

CONCERNING THE

RESURRECTION.

HIS ABSURDITY, CONFUSION, AND CARNAL CONCEITS ABOUT IT DISCOVERED.

The resurrection owned by us, and scripturally asserted; with the future and distinct existences of men and angels,

AND THE ETERNAL ADVANTAGE OF THE RIGHTEOUS AFTER DISSOLUTION.

"Jesus said, I am the resurrection and the life," &c. John xi. 25.
"God giveth a body at his pleasure" 1 Cor. xv. 38.
"There is a natural body, and there is a spiritual body." Ver. 42.
"But put away foolish and unlearned questions." 2 Tim. ii. 23.

SERIOUS READER,—Our opposer appearing utterly void of any spiritual sense or divine understanding in this great and sublime mystery of the resurrection, his work is the less to be regarded. And we having very little of so much as seeming argumentation from him, I need say the less to his work, only take notice of a few of his absurdities and abuses. What further is opened in the following discourse, is chiefly for the sake of others more honest and free from prejudice, and in order to incline them from gross conceptions, to a spiritual apprehension of this mystery, and that they may be mindful of their present concernment of acceptance with God in his own life and righteousness, and not be diverted from obtaining the end and future felicity of the righteous, by uncertain, vain, and gross thoughts and notions of carnal minds, which are but depending upon their own imaginations of a future state, and not upon a divine principle or spiritual understanding thereof.

God is my record, that it is a spiritual eye and divine understanding, that I desire may be opened in these weighty matters treated on; for which end, in the sight of God, I am open and free in my spirit in what I write on this occasion, which I desire to improve only for the glory of God and good of souls.

First. T. H. accuses us from what one Turner should say; but answers not what he said, or his argument.

Secondly. He accuses us, in general words, with "manifest denial of the resurrection of the body." For which his instance is, our saying that "flesh and blood shall not inherit the kingdom of God."

Hence observe, that it is no marvel that he reviles and slanders us, and thinks we have some reserved meaning, like the "Jesuitical Equivocation," (Dialogue, p. 56,) when he hath accused us for making use of the apostle's plain words, which he hath not answered. Would it be well taken if he should posi-

tively say that the apostle denied the resurrection, when he said, "flesh and blood cannot inherit the kingdom of God." 1. Cor. xv. 50. It is one thing to deny men's carnal and gross thoughts about the seed, resurrection, and body: and it is another thing wholly to deny the resurrection of the body, in those general expressions.

Thirdly. He pretends to desire information what the body is which we believe shall rise again, when before he hath positively accused us with manifest denial of the resurrection of the body, that is, of any body, if he meant as his words import.

And here again he is obtruding upon us that fool's question which the apostle reproved, when in answer thereto he said: "Thou fool, that which thou sowest is not quickened except it die: And thou sowest not that body which shall be; but God gives it a body as it pleaseth him." 1 Cor. xv. 35, 36, 37, 38.

For which again he queries, whether we do not "tacitly deny the resurrection of the body?" For all this man's pretence of scripture being his *rule*, he is not content with the scripture language, nor yet willing to resign up himself to the pleasure of God, in giving to every seed its own body, as it pleaseth him.

But such busy intruders will be inquisitive concerning the manner of God's executing his pleasure in this thing: whereas men's present concern should be rather to wait to know, and submit to the good pleasure of God in this life, and to find a part in Christ Jesus, who is the resurrection and the life, that they might be assured of the good effect and fruits of God's good pleasure hereafter. For it is a design of satan to busy and puzzle men's thoughts about their existences in heaven, while he keeps them in sin and darkness, in the way to hell. If they would faithfully serve God, in the way of his grace, here on earth, they would freely trust him with the manner how he will glorify them hereafter.

And my saying, "we ought not to be curious in these matters, to inquire into God's secret pleasure in things beyond our capacity; neither do I desire to make myself wiser than I am; nor to appear wise above, or besides what is written," viz. in this case. Doth this argue that the divine light within is not the rule above the scriptures, as is implied in his 57th page, when I confess it to be that, which gives the true understanding of them?—and to be wise according to what is written, and not to pretend the scriptures for proof of what they prove not. As for instance, when I am called to answer an unscriptural question, by such as profess scripture to be their rule, I think it most meet to answer them in the scripture language, which while they are not satisfied with, they inquire but to cavil, and for advantage, as my opposer and some others of his abettors

did. And, for a more particular instance, when they query about the resurrection of the body, desiring I would inform them what body that is that shall rise again? this being the same with that which the apostle reproves for, 1 Cor. xv. 35, it deserves the same reproof for answer ver: 36, 37.

Again: though I really confess the universal resurrection of the body of mankind, or of the whole *Adam:* which implieth, 1. A general fall and death, and that they shall come forth, some to the resurrection of life, and others to the resurrection of damnation; yet for the very phrase, namely, "the resurrection of the body of flesh,"&c., I find it not in scripture; but the resurrection of the dead, the raising and arising of the dead, &c.

2. On my answer in the apostle's very words, (1 Cor. xv. 35,) the feigned *christian* saith, "This answer Whitehead said, is sufficient for such busy intruding fools." (p. 57.) By which he hath contradicted what he before saith Whitehead answered, in p. 54. But then he adds, "the apostle calls fools, not they that believed, but they that deny the resurrection of the body; persons of the same persuasion with the Quakers in this point." p. 57.

That the Corinthians did positively deny the resurrection, he hath not proved. But that some questioned, like him, "how, and with what body are the dead raised?" &c. whose folly the apostle reproved. And this is not our persuasion thus to question, much less to deny the resurrection in the true sense and real mystery of it. For, "with what body are the dead raised?" is not a question necessary to salvation, nor essential to the being of a christian, who knows a part in Christ, who is the resurrection and the life.

Now come we to examine T. H.'s meaning upon the text, 1 Cor. xv. 37, 38, wherein he proceeds thus, concerning "this mortal," viz. "That the body given it, is the same for substance, the same that was sown. &c. only called a body given to it, because it is so changed from its accidents of corruption and mortality." Thus far T. H.

What reasonable man can make sense of this piece of oratory, to say that the body given to it, is the same for substance. As if he had said, this same mortal body is the same *it* which is given *it;* or, it is the same *it* that is sown, that is given *itself;* or, the same body for substance is given to the *mortal body.* What rare rhetorick is this?

And so his brother Kiffin saith, "that the seed that is sown, is the same body of flesh, &c. which shall arise, though otherwise qualified." If so, what is that body that God giveth to it, as it pleaseth him? For if it be looked upon in the nature of a seed, it must be supposed that it is another body, that is given to it, as is to every seed sown, according to its kind. For it is

plain nonsense, to say that that which is sown, is the same body that is given to it.

Besides, that which is not quickened except it die, (which may be spoken of every kind of seed, that hath life in it first,) does not die before it is sown, but after it is sown; as Christ saith, "except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Now the fruit, or ear, brought forth, is the proper body given to it, which is not the very same which was sown in the earth. But, I pray, how does this dying after being sown, hold with these men's opinion of the carnal body in the grave being the seed? For that being dead before, doth not die after it is buried; neither do these men intend to be buried alive.

And seeing every seed hath its own proper body, what body can be proper to the terrestrial bodies? which if every one of them must be looked upon as the seed, to have each a proper body given, what a plurality of bodies must there be besides what are? And will it not amount to this, that every man shall not only have these very terrestrial bodies, but each a body besides; and so every man two bodies, and those of the same substance that these are now, to wit, terrestrial or carnal?

He cites Phil. iii. 21, thus: "he shall change our vile bodies." Herein he miscites and perverts the phrase; for it is not *bodies*, in the plural, but *body*, in the singular. And it is to be read thus from the Greek: "he shall change the body of our lowness, that it may be fashioned or transfigured like unto his glorious body."

But doth not this evidently make against him, since Christ's glorious body is not a carnal, terrestrial, or earthly body, but a spiritual, transcendent, glorious body? And the changing of our low body, to be in fashion like his, implieth not the same terrestrial or carnal bodies, or to be of this fashion and substance, as now they are. For celestial, spiritual, and glorious bodies, are much different from terrestrial, carnal, and mean corruptible bodies.

Again, T. H. adds from Phil. iii. 21: "This cannot be meant of a new created body; because such a body cannot be said to be either vile or changed. If then this *it* be not the body which died, but another, how can that be called a resurrection; for that supposeth the same? If another, then it is more properly a creation of a new body, than the resurrection of the body." p. 58.

Reply. Mark here, 1. He is for a resurrection of the very same terrestrial bodies of all men, but no new creation; for that opposes his thoughts of the resurrection. 2. What a strange inconsistency is it, that the self same earthly or carnal bodies of all, should arise again, after they are turned to dust, without any new creation, and yet rise complete, the same they

were for substance? What sense or congruity can be made of this? Many thousands being dissolved, and turned to as real dust of the earth, as that of which man was at first formed, how should living and complete bodies be raised out of that dust, without creating anew: But if it cannot be a new created body, it is not the same natural, carnal, or terrestrial body for substance, after it is dissolved.

It is not this very same corruptible flesh, blood, and bones, that is given to every seed as it pleaseth God, or that shall inherit God's kingdom.

Howbeit, as to be *quickened*, implieth a *death;* and *resurrection*, a previous fall; and *to be changed*, that there was either a vile, corruptible, suffering, or low estate before. So all that come to know Christ in them, and the body dead because of sin, know the spirit to be life because of righteouness. "And if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 10, 11, 12, 13. And this plainly is a quickening to righteousness, by the spirit dwelling within, which is far from being a proof of T. H.'s opinion, though cited by him.

And as in the first Adam is both the fall and death come over all men, so in the second Adam, who is the resurrection and the life, all are made alive, and that unto righteousness, who first come to see the body dead because of sin, and the deeds of the body mortified, (Rom. viii. 13,) or who come to "know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," these "attain unto the resurrection of the dead." Phil. iii. 10, 11. Such do not strive for a notion thereof, but to attain to it.

As to the *manner* of existence, or of the beings of men in the world to come, there is no necessity for any to be taking thought or busying their minds about it; it being in the pleasure and wisdom of God, to reserve all to their due and deserved ends in an immortal capacity.

Our present concernment is, so to know and esteem of Christ as that we may be found in him, not only mortified to the corruptions of this world, through the fellowship of his suffering and conformity to his death; but also interested in that blessed resurrection, which is only attained to in Christ, who is the resurrection and the life; that he may be magnified in our body, whether by life or death.

To what he saith in his 59th page about the body that was dead; about that *it* which is raised; and about the soul and the seed of God, the matter is answered elsewhere; yet,

1. All that know the body dead because of sin, having mortified the deeds of the flesh and being conformable to the death

of Christ, as dead with him, shall also be quickened and raised up by his spirit that dwells in them, which is life, because of righteousness. And such only can speak experimentally of the seed of God, and the soul.

2. That there is a seed of God, and a seed of the serpent in mankind, according to G. Fox, junior's relation, he further tells you, that they that discern the body of each seed, are not the fools who are questioning, how the dead should be raised and with what body; for they know that all mankind will be found in one of these two seeds. By which it is plain, he doth not exclude men from a future being or immortality, nor confound them with the very being of God. Though it is by his invisible power that all are upheld in their respective existences, in immortality, whether they be found in the nature and image of the good seed, or of the evil.

T. H. "And since he calls them fools, that is, the apostles and all true christians that say, this body of flesh and bones shall arise." p. 59.

Reply. He should have produced his plain scripture for the apostles so saying. Where are these words to be found in all the scriptures of the new testament, that this body of flesh and bones shall arise again? Doth not the apostle say the contrary, "thou sowest not that body that shall be?" and "flesh and blood cannot inherit the kingdom of God?"

But must we then suppose, as some professors do, that these bodies of flesh and bones, shall inherit the kingdom of God, without any blood in them? Or, that after they are returned to dust, they shall arise again the self same as they are, without any new creation? I confess, this is such kind of new philosophy as I have not read of before.

The man has run himself into such strange confusion, and wholly misses the sense of the resurrection and the life, and overlooks the true seed and root of the matter, while in his vain mind he is imagining, and, like the devil, disputing about the body, which in comparison of the immortal existence of man, is but an outside case, an earthly shell or husk that dissolveth.

Again he saith: "If this seed of the serpent be only sin, and the seed of Christ only grace, it is only sin and grace which shall arise again." p. 60.

Oh, the gross darkness and ignorance of this man! He knows not the seed of the serpent, from whence sin springs; nor the seed of God, from whence grace and life flows. But falsely supposes that our principle extinguishes the future distinct beings of men, though it hath been plainly told him, that all mankind will be found in one of these two seeds.

As we also testify, from that sense of life and immortality

that is brought to light in us through the gospel, that the soul, whole spiritual man and spiritual body, shall exist in immortality; yea, though our outward man perish, yet the inward man is renewed day by day, and in order to possess an eternal weight of glory. 2 Cor. 4. This inward man is neither extinguished by the perishing of the outward man, nor thereby deprived of that advantage, which is an eternal weight of glory.

And that God giveth it a body as it pleaseth him, and to every seed his own body, or his proper body.

The man would know what this *it* is, showing his dubiousness of his own assertion before, viz. "That it is a mortal body of flesh and bones, (whether it shall be raised and go to heaven with any blood in it, he tells us not,) and that the body given it is the same for substance." That is as good sense as to say, the body of flesh and bones shall, when it is raised, have the same body of flesh and bones given to it; whereas it is "to every seed his proper body," which is comprehensive both of the seed of the righteous, and the seed of the wicked; of the seed of God, and the seed of the serpent: and so comprehends and takes in the whole body of mankind under those two relations and natures; not to dissolve or extinguish their rational, intelligible beings, with the perishing and dissolvable earthly outside or case, but that all shall be reserved for their due and proper ends, according to the seed, nature, and image, which their soul carries with it when it parts with the earthly clothing.

And whereas it is said, that "it is sown a natural body, it is raised a spiritual body;" the great stress is laid on the particle *it*, which may as well be applied to wheat or other grain; *it* is sown, and *it* is raised, when the body, or outside of that very corn that is sown is dead, though the innate virtue or life, doth not in itself die, nor fruitlessly expire. "Thou sowest *not* that body that shall be," &c. Yet in these two relations, *it*, is used as relative both to that which is sown, and to that body that shall be, while in the very next words to those before cited, it is said, "there is a natural body, and there is a spiritual body;" (1 Cor. xv. 44,) and these can no more be the self-same, than celestial and terrestial bodies can; or, than the first Adam and the last Adam, or the earthly and the heavenly, which the apostle plainly distinguishes between, as he does between the natural and the spiritual.

But whereas T. H. and his brethren so much argue from the word *it*, as "it is sown a natural body, it is raised a spiritual," they take this *it* for *idem corpus*, the self-same body in both. Their mistake is evident. They have not this either from the Greek or Latin. See Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν, seminatur corpus animale, surgit corpus spirituale,

i. e. a natural (or animal) body is sown, a spiritual body riseth. It is not *idem surgit:* nor would this agree with the next words: "There is a natural body, and there is a spiritual body."

This admits of no such transubstantiation, as that the self-same natural body should become spiritual, or be the subject of such an accident.

And it is sown Σῶμα ψυχικὸν, an animal body; or, as having life, a living body, which therefore cannot be the body as dead, and laid in the grave; for in that condition it is not corpus animale; for that relates to the earthly Adam, or body of mankind, as having a natural life. And must not even the animal or natural man die before the spiritual man be risen, or immortality in Christ be put on? And is not the natural or animal man opposed to the renewed man? 1 Cor. ii. 14.

And the seed which is sown in weakness must needs have some degree of life in it, when sown, whether natural or spiritual, and the weakness and corruption doth relate to the subject in which it is sown, if the seed itself be incorruptible.

And as the first man is of the earth, earthly, the second man is the Lord from heaven. And "*as* is the earthly, *such* are they also that are earthly; and *as* is the heavenly, *such* are they that are heavenly." ver. 47, 48. If this be owned it must be granted that they that are heavenly must have bodies suitable, viz. heavenly or spiritual bodies; this heavenly being the second man, the Lord from heaven, ver. 47. And mark, "as is the heavenly, such are they that are heavenly;" which cannot be the same with earthly, any more than the image of the heavenly can be the image of the earthly.

And as to our being asked, what this mortal is that must put on immortality? Though mortal in this place implies a dying condition of man, (as the effect of sin,) as *in Adam* all die; yet it cannot, as having put on immortality, be relative to flesh and blood, but as admitted in a heavenly and spiritual sense. For the apostle plainly tells us, but a little before: "now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery! We shall not all sleep, but we shall all be changed." ver. 50, 51. And so by that life and immortality which is brought to light, we see beyond death and mortality; and we, though as in a dying state, yet behold immortality, being quickened by the second Adam, and renewed again into the image of the heavenly: being made alive in Christ, who redeems man from death, and ransoms the soul from the power of the grave, who swallows up mortality and death in life and victory, and saith: "O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii. 14.—Isa. xxv. 8. By him

also death being swallowed up in victory, the sting of it, which is sin, is taken away. They who thus have their part in Christ, who is the resurrection and life, can truly say: "Thanks be to God, who gives us the victory, through our Lord Jesus Christ." 1 Cor. xv. 57. And to take off further surmisings against us, I tell my opposer, that this resurrection, or change, extends not only to the raising of man up from sin to righteousness, but also to an eternal glory. And it is not only the raising up of the seed or grace in man, as he supposes, but the raising up of man from sin, death, hell, and the grave, even in the seed and life, which is the ransom. And this answers his cavils in his 60th and 61st pages, only where he fictitiously makes us speak thus, viz.

Quaker. "We believe the resurrection of the body, though we know not what that body is which shall rise." And then he absurdly makes a christian to answer thus, viz.

Christian. "Thou saidst before, the light within was the divine essence: either then thy light within thee is not God, or God knows not all things." &c.

Reply. 1. He feigneth the Quaker, though we will never own him to be our mouth. For the words were not so spoken by me, or us; but that we ought not to be too curious or inquisitive in things beyond our capacities, as to the manner of the existences hereafter, or how men shall be reserved unto their several ends and rewards; for God knows how to do it. But we being sensible of the different seeds, we cannot be altogether ignorant of the nature of each body being proper to the seed it belongs to. Yet if with John, we say, "it doth not yet appear what we shall be," it is a satisfaction that we know "what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" for such are sons of the resurrection.

2. T. H. abuses the christian by making him speak absurdly that which implies, that if man have a divine light in him, he must needs know all that the light knows, or else either conclude, that the light is not divine, or that God is not omniscient. And then it follows from hence, that none have either a divine light, or God dwelling in them, unless they know as much as God, (which was a temptation to man at first,) and by this he hath shut out all, not only the fallen world, but God's people also, from having any divine light or power of God in them.

He scoffs at some of our friends, for saying, "we own the resurrection;" that is, "We witness it:" and then adds, "but what is it you witness? the resurrection of the seed? it is Christ in you."

Answer. Is this a matter to be taunted or scoffed at? Hath he truly acted the part of a christian thus to slight the arising of the righteous seed in any; or Christ's arising, who doth appear

reveal himself, and arise in the souls that believe in him, to raise them also up with him; yea, and that which the Father hath given him he will loose nothing of it, but raise it up at the last day? And if you do not come to know a righteous seed raised up in you, and truth to spring up out of the earth, and to witnest Christ to be your resurrection and life, you remain dead in your sins, and short of the glory of this resurrection. But in witnessing Christ to be the resurrection and the life unto us, we do not assert that it is only the seed, or Christ in us, that doth arise, as is vainly imagined. But we are revived, and do arise in and with him, as those that have believed in his name, as he said: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die:" wherein he doth not take notice of the putting off of the earthly body or clothing, as his dying, or death. And, "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22, 23. But "every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." And this is not to exempt man from the benefit of the resurrection; nor to say, that Christ and the light within "is sown natural, mortal, and corruptible," as T. H. most maliciously and falsely accuses us by way of question, as asserting blasphemy. To which he further adds, that we intend "the resurrection of something past, and witness in ourselves. What is falsehood and deceit, if this be not?" p. 61. And further saith: "Thus do ye undermine the the very foundation of faith, hope, and holiness of life, like Hymeneas and Philetus, (2 Tim. ii. 17,) who said the resurrection is past already."

To which I answer, 1. What we witness in ourselves of the resurrection, it is this man's horrible blasphemy to call it falsehood and deceit, for we witness to Christ as being the resurrection and the life revealed in us, so far as we have a living knowledge of him, and experience of being by him raised up from sin, and death that came by it, in order to attain to a future glory.

2. It is a gross slander, that we either intend or say, like Hymeneus and Philetus, that the resurrection is past already. For that it is not yet, (as to man,) completed; we are not yet raised to what we shall be, namely, to that fulness of glory and absolute joy and triumph, which shall be incessantly possessed after our labours and sufferings are ended, and our earthly house dissolved. For the more we are drawn up into absolute spirituality, the more capable we are of that full fruition of an eternal weight of glory in the heavens. In order to which we must be spiritually minded, and walk in holiness of life while here in our earthly house. And we cannot hold that the resurrection

is past already, while we, or any of us, are suffering with Christ, and travailing in order to "attain unto the resurrection of the dead," that is perfectly to be raised up with Christ, who is the resurrection and life, (in some degree at least,) of all that truly believe in his name and power. Neither is this to undermine the foundation of true faith, hope, or holiness of life, while we confess Christ to be that foundation. But to argue for sin and imperfection term of life, and so to put off being perfect till in heaven, as this opposer hath done, this is repugnant to the foundation of living and purifying faith and hope; and so excludes holiness of life. Howbeit he thinks to arrive at heaven with the same carnal carcass, or corruptible case he now bears about with him; only he thinks it will be new dressed up and polished after it is turned to dust. But the greatest miracle is, that "it must not be created a new, nor a new created body;" and unless we grant him this, he reckons our religion "a mere cheat, calculated only to the service of the devil and our own lusts, and that it denies any eternal advantage; and therefore he opposeth the christian to the Quaker." p. 62. And what is the marrow of this matter for this severe conclusion? 1. He accuses us of a "palpable denial of all future and distinct beings and existences after death," (p. 62,) which is a palpable and notorious untruth. For as we confess to the distinct beings of angels in heaven; so we confess the future distinct beings and existences of the saints and children of the resurrection, that "in the world to come they shall be as the angels of God;" yea, "They which shall be accounted worthy to obtain that world and the resurrection, &c. shall be equal unto the angels. and are the children of God, being the children of the resurrection." Luke xx. 36. And what bodies have these angels of God? Terrestrial, or celestial; carnal, or spiritual? Let that be considered.

2. The man's other pretence is, "if the soul be a part of God, divine, infinite, (as before,) and returns into God, being God it cannot miscarry," he saith. His abuse concerning this hath been answered before, both in this treatise and in my book of the Nature of Christianity.

And it was never asserted by us, either of the soul of man, or of the spirit or existence of man, or the creature, which may vary in its affections to good or evil, according to the power that acts man. Neither can it be conceived in reason, (but in envy,) that any of us should look upon the infinite God, to be divisible into so many parts or particles as there are entities or existencies of men. Yet that there is an infinite life, principle, or seed in the soul of every man, we confess, as that by which the soul immortally subsists in its being; and therefore this may be counted the soul, or life of the soul; for without this

the soul of man could not subsist in an immortal capacity. And this I and divers others can testify, that G. F. did not intend or ascribe either immutability, infiniteness, or divinity to the mere formed or created spirit, soul, or being of man, but to the divine, immediate inspiration or breath of life, flowing from God himself, who "inspired into him an active soul, and breathed in a living spirit," (Wisd. xv. 11,) whereby man became both a living and reasonable soul, indued with rational, intellectual, and spiritual parts.

3. I know no other reason he can pretend for his charge against us and our religion, as *a cheat*, and as denying an eternal advantage, but that we do not own his gross and carnal sense of the resurrection; though it be none of our phrase, to say in these general words: "that the body perisheth forever." But hereby he plainly implies man's incapacity of an eternal advantage, unless his carnal or terrestrial body that now is, partake thereof. And how shall it partake thereof after it is dissolved and turned to dust? He tells us, "it cannot be a new created body, but a resurrection;"—of what? He would have it of the self-same body for substance. But if there must be no new creation, but a resurrection of these carnal bodies, opposed to creation, it must only be a raising of the dust of these bodies, and then what a sad garment would this invest the souls of the righteous with? But if, on second thoughts, he will admit of any new creation of bodies out of the dust, this cannot imply, that they shall be the very self-same that now they are in matter and form. But if any of them shall yet say, they shall be *specifically* the same bodies, that varies from their principle of being the self-same that now they are. What is now become of this man's religion? And whereon do his expectations of a future advantage depend, but upon his ignorant and carnal conceptions, and not upon any living sense of Christ, or any spiritual or divine understanding of the mystery of the resurrection, whose work is gross *body*, and not *spirit?* He reckons our religion and suffering to be for a *carnal interest*, while, to be sure, his empty faith and profession is for the same, being so much for the promotion of his carnal body in eternal glory, which it is not capable of; nor he in the way to it. Such is the course of some carnal cavillers, who while contending about bodies, and musing how they shall exist in heaven, they are now neglecting the way thither, busying themselves more about their carnal bodies, than regarding their poor souls; or minding the spirit of holiness, thereby to become sons of God, and of the resurrection; or to be converted from sin and pollution to holiness; or turned from satan's power to God, which is the way to glory.

And now, in short, to answer what we and our religion are charged with in the conclusion of our adversary's bitter reviling Dialogue: 1. We testify that the *resurrection* is not past. 2. That the *soul* of man is not God, nor Christ; but God is the Saviour of it; and so we always, since we knew our own souls, have distinguished between the soul and the Saviour of it. 3. That we confess future and *distinct beings* after death, as well of men as of angels; and that the children of God and of the resurrection, shall in the world to come be as the angels, yea, equal to them. 4. Though it be said, "thou sowest not that body that shall be;" and, "flesh and blood shall not inherit the kingdom of God," (1 Cor. 15,) it doth not therefore follow, that our religion denies any eternal advantage that is to be reaped; much less that it is a "cheat" or "calculated to the service of the devil," as most wickedly and maliciously T. H. hath reviled and blasphemed that religion and testimony, which we know, is given us of God. For we have not, by distinguishing between the natural and spiritual bodies, denied the saints their proper existences, spiritual body, or house eternal in the heavens, when the earthly tabernacle is dissolved. And unless the man holds the mortality of the soul, that it dies with the body, or the extinguishing of the spiritual being of man, I do not see how he can suppose a denying of any eternal advantage on our parts, unless he place it all upon the earthly body. It is true, that some of his brethren do hold, that the soul dies with the body, and sleeps in the dust, till both be raised. And this also depriveth all the saints deceased from having any eternal advantage, in the mean time at least. But we are not of that faith, hope, or religion, that will expire or perish with the carnal body, as our opposer's will, which in his fruitless, carnal work and discourse, consists more of gross body than spirit. He is too carnal and gross in his apprehensions to discern so much as a vision of the future beings and state of saints. But both they that think they shall reap no eternal advantage without their terrestrial bodies of flesh and blood, (as T. H. page 75,) and they who hold the mortality of the soul, are not of the apostle's mind and spirit, who said: "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. v. 1. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," ver. 8. "For to me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not; for I am in a straight betwixt two, having a desire to depart and to be with Christ, which is far better." Phil. i. 21, 22, 23.

Mark here, 1. He expected a far better and more excel-

lent house than the earthly house after dissolution. 2. If to die was gain to him, and to depart from the flesh, desirable; and so out of it, to be with Christ, far better, he did not place his felicity upon the flesh or carnal body, as T. H. doth. Neither did the apostle so endeavour to magnify that fleshly outside clothing, which is perishing and dissolvable. But his earnest expectation and hope was on the behalf of Christ, and his future gain in him, saying: "Christ shall be magnified in my body, whether by life or by death." Phil. i. 20. But T. H.'s carnal contest is for magnifying his earthly, carnal body, and not for magnifying Christ therein; for he scornfully slights our witnessing Christ, and his being risen, in us. Though it is evident the apostle did not place his eternal felicity and advantage upon the earthly house, flesh, or carnal body that perishes and turns to dust; for "if he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. Job xxxiv 14, 15. But T. H. sees no eternal advantage to be reaped by persons after death, unless they confess the resurrection of the very self-same flesh, blood, and bones that dies, corrupts, and turns to dust. He does not say if he intends any blood in it. He will admit of no new creation of it. And by this, his religion and hope expire and perish with his corrupt body, and must only be renewed when the dust of that body shall be raised without creating it a new body. And if there be no eternal advantage without this kind of resurrection, as described by him, this either wholly denies the original and spiritual being of man, and comprehends the whole man only as consisting of a mortal and perishing body; or else admits not of the reasonable soul really to enjoy herself in any condition out of the outside perishing vesture, or decayed clothing; which for man to be divested of, can be no more loss to him, as to his immortal being, than it is to the wheat to die and bring forth much fruit, to which *resurrection* is applicable as well as to man, though not to the sameness of body. And as it cannot un-man a man to put off his old clothing, that he may put on new; no more can it annihilate our spiritual existences to have the earthly clothing put off and dissolved, but be to our far greater advantage and glory, to be invested with that spiritual transcendent clothing, and most excellent house, eternal in the heavens. Which state they only attain to, who become sons of God and of the resurrection, and desire Christ may be magnified in their bodies here. And furthermore, from that belief and discovery I have received in the true light, of the resurrection and future rewards, according to the holy scripture, I desire it may be minded, that "God commandeth all men every where," in their day and time, "to *repent*, because he hath appointed *a day* in *the which* he will judge the world in righteousness, by that

man whom he hath ordained." Acts xvii. 30, 31.—Mat. x. 15, and xi. 22, 24, and xii. 36. So that there will be a day of judgment, wrath, and perdition of the ungodly: unto which day "the Lord knoweth how to reserve the unjust to be punished." Job xxi. 30.—2 Pet. ii. 9, and iii. 7. And this will be a terrible day to all that make lies their refuge, and reject the universal call of God to repentance. And seeing that in the great day of the Lord, a final dissolution may be expected of all those things that are perishing and dissolvable, even of the heavens and the earth, and that they shall be changed, "what manner of persons ought we to be here in all holy conversation," and godliness? Psal. cii. 25.—Heb. i. 10, 11, 21.

After T. H. has vented his blasphemous outrage against *our religion*, as before in his Catechism, he impudently abuseth our *sufferings*, (p. 75,) where he thus questioneth, viz. "Tell me what is it that doth influence and prevail with you to do and suffer as you do?" And then he makes us thus to answer, viz.

Answer. "What dost thou think it should be?" And then he thus proceeds:

Question. "May not the satisfaction of your wills and lusts, the promoting your carnal interests, be your chief motive and inducement?" And then he makes the answer thus:

Answer. "We deny the flesh and the lusts. This is thy own dark imagination." He proceeds again:

Question. "May not you live in, and fulfil the lusts of the flesh whilst you deny it in words, since your opinion denies any eternal advantage to be reaped by persons after death in denying the resurrection of this body? Must you not, then, have respect to something to be enjoyed here as your encouragement?" p. 75.

Reply. The malice, falsehood, and absurdity of these forgeries against the real intent and end of our sufferings, thousands may testify against; and all impartial readers that know us, and have beheld our deep sufferings, may perceive the man's envy. Considering the great number of our friends that have *died in prisons*, and the many hundreds that have been *ruined and spoiled in their estates and callings*, could these be either consistent with lusts or carnal interest? And the many that have been *banished*, and many *families undone;* besides the many that have been *knocked down, bruised and beaten* in the streets, and their *lives often hazarded* and resigned up for *meeting in the fear of God;* could these things be endured for a carnal interest? No, no; but merely upon a religious and conscientious account, wherein we have eyed the glory of God, and our own peace and future happiness. If we did not own any resurrection, eternal advantage, or existences hereafter, what should we suffer for? We were "of all men most miserable." If we were of that atheistical opinion, instead of choosing our great sufferings, we

should have chosen this, viz. "Let us eat and drink, for tomorrow we die." 1 Cor. xv. 19, 32. It may be easily judged whether we are justly reflected upon or not, as being influenced either to satisfy our wills, or promote carnal interest, or to fulfil the lusts of the flesh, or to obtain any temporal enjoyment here by our losses and sufferings. These gross, abusive slanders, are so apparent, that he that runs may read them, being also manifestly detected by our apparently often resigning up our estates, liberties, and lives—and, in times of deep suffering, when we could see no public appearance of such as T. H. and many of his brethren, before the face of persecution. They could then sculk and creep into corners, and obscure themselves, and leave all the burden upon us; there being but a few Baptists that did suffer in the late trial for their religion or consciences. Though to give them their due, a few of them have suffered imprisonment, some whereof have received the benefit of our labours among our friends, in a late general discharge. But the most cowardly and base-spirited among them, are now most quarrelsome against us. And why? They have lost ground by their carnal policy in obscuring themselves in stormy times, which they are never like to regain, but still to lose more by fretting and struggling against us; and therefore T. H. is offended that our number should now augment; though that he cannot hinder, for the hand of the Lord is in it. And many having seen the coldness of Baptists' zeal, night-dipping, and their timorous creeping and securing themselves in suffering times, as also the emptiness and dryness of their religion. Divers are weary thereof. And when they come among us to receive the sense of God's power, then divers of the Baptist teachers fret and are angry, eagerly besetting the parties. And in that God hath made our sufferings effectual for his name and truth sake, for the drawing many after it, T. H. endeavours, in the malice of satan, to debase and render our sufferings odious: saying; "he believes our carnal advantage is one great thing in our eye." And then he adds:

Question. "Though you may sustain some outward losses, yet whether you have not a way to augment your outward gain by losing?" p. 75.

Reply. He now questioneth that which before he saith, he believeth, as namely: "That carnal advantage is one great thing in our eye." *One* great thing implieth something else; but *what else*, he leaves no place for, in what he hath concluded before, to wit: "that we have regard only to something to be enjoyed here;" afterwards he falsely reckons "carnal advantages to be one great thing in our eye," and then questions the matter surmised and before believed by him; "Whether we have not a way to augment our outward gain by losing." Thus he betrays his own guilt, falsehood, and wickedness, in

traducing a people or whole body of us, and reproaching our conscientious sufferings. Though it is known that carnal interest and advantage is a great thing in the eye of divers Baptist preachers, while they augment their gain, stipends, and pluralities, by preaching in several places in times of liberty; which liberty their occult creeping in times of trial hath not procured, but added to our sufferings. Coercion was effectual and fruitful upon such timorous Dippers or Baptists, and not at all shown to be fruitless by the valour of these opposers and quarrellers, who now further to increase our sufferings, reproach them as irreligious, and only for self-interest; and us, as neither christians nor conscientious. And such is the reward we have from cowardly, base, and envious spirits, who have strengthened the hand of persecution, and aggravated our sufferings by their own unchristian and ignoble policy, and subterfuges for self-security. But T. H. might have very well allowed us conscience and religion for our many deep sufferings, (especially while he and his brethren partake of the fruits and benefit thereof,) wherein we have resigned up all our worldly interests, outward concernments, and our lives also, although he had judged our conscience erroneous. But what is the tendency of all his embittered, traducing, and reproaching our sufferings; as, one while, wills, lusts, and carnal interests being the chief inducement thereto; another while, "respect only to some temporal enjoyment;" another while, "carnal advantages one great thing;" and then he questions, "whether we have not a way to augment our outward loss?" Thus showing his variation and doubtfulness in his own perverse and most apparent slander against our sufferings. And finally, after he hath thus perversely vilified them, (as, carnal interest being either the chief thing, or only thing, or one great thing; or whether we have not such a way to augment, &c.) he saith, "If not, then may not a disposition to be singular, and to walk antipodes to all other men, and to be noted in the world as a people of peculiar motions and fancies, prevail very much with you, to do and suffer as you do." p. 76.

Reply. His wicked surmising a carnal advantage to be our end, is now turned into a suggestion of a disposition to be singular and noted in the world, which, though varying from the former, is also abominably false and wicked; and our consciences bear us witness in the sight of God, that T. H. hath shamefully slandered the real intent and end of our sufferings in these matters. And what do all his attempts herein tend to, but to calumniate, defame, and oddify us and our sufferings to the world, and to make us so obnoxious to the powers, and both wilfully and irreligiously repugnant to the government, as that they may fall more vigorously upon us to ruin and destroy us,—

if indeed, they will believe this reviling, inveterate Baptist, who is so very dirty that he had need to be more dipped than ever he was—who hath shown his implacable enmity and persecuting spirit, from which he hath foamed out his own shame, (like a malicious incendiary,) which will the more extend to the discredit and disreputation of himself and his brethren that own him, and not to the making void the christian reputation, which we, the people called Quakers, have on the behalf of God and his living truth. However T. H. hath published us as no christians, and most shamefully treated us like an insinuating temporizer, falsely and deceitfully accusing us of "enmity against the ministry and institutions of Jesus Christ,' (p. 76,) but neither tells us, who he intends are that ministry, nor what he means by those institutions—whether he intends not Baptist preachers, and their night dipping, &c. Though for his cover he would make the world believe, as if we were really acted and influenced by "some Romish emissaries to insinuate many of their heresies, to distract, deform, and defame the Protestant profession," (p. 76,) which is still slanderous and fallacious, tending to make us suffer by such deceitful and popular insinuations. As if to vindicate ourselves and our innocent and just cause from the perverse calumnies of a few peevish Dippers and Anabaptists, were such an heretical crime, as to distract and deform the Protestant professions; and as if these distracted Anabaptists were the Protestants' principal representatives. And having abused us after this his deceitful and malicious way, and with his calumniating language against us, our religion and sufferings, the summary conclusion of his method runs thus, viz.

"Cheats," and "impostors," "great impostors." (p. 27, 28, 62,) "knave, knave," "a false and deceitful man, and that wilfully"—"a man false and deceitful, really false and dishonest." p. 39, 52, 53, 91. Before, his words were against G. W. "deceitful fellow," "audacious fellow," "impudent fellow:" "You are a knave, you are a knave." And to C. Harris, "you are a cocks-comb;" "I will prove you a cocks-comb." Such tinker's rhetorick as this, he is very ready at, when his morose, cholerick humour is up. Also "blasphemers," or "blasphemy" and "heresy," he is very ready to charge men with, when his corrupt opinions are opposed. And finally, that our religion should be "a mere cheat, calculated only to the service of the devil." p. 62. This is the highest charge proceeding from the height of his rancour and malice; as also his notoriously defaming our sufferings, to be for the "satisfaction of wills, lusts, promoting carnal interests, carnal advantages, outward gains," &c. as before. Concerning these matters as considered of together, I appeal to you, his brethren, W. Kiffin and the rest. Let honesty and conscience speak,

whether they do not savour of a persecuting spirit; and, whether they are not of an evil tendency, as before signified, to stir up persecution against us. And knowing that he hath most abominably and falsely traduced our sufferings, and so reproached our whole body as a people, and that in this public manner in his pamphlet, we do expect that justice and right from you his brethren, as that you should give out a public testimony against his injury done us and our sufferings in this case, and allows us our consciences and religion therein, how erroneous and mistaken soever you think them. Otherwise, if you refuse to do us this right, and so connive at your brother Hicks' iniquity, we must look upon you so far concerned in the guilt thereof, as not doing us that right and justice, that truth, equity, and reason require of you. So, if you intend to clear and acquit yourselves, be ingenuous, plain, and open in this matter, which doth so nearly concern you; Thomas Hicks being a brother, and teacher among you, against whom we call for judgment and justice to be done us, in as *public* a manner as his abuses and injuries are, in print.

God knows, who beareth witness with my spirit, and is my record, that I bear no ill will nor prejudice to you, or any of you, whatever any bear towards me. And for those things wherein your brother T. Hicks hath abused and wronged me, I desire he may repent thereof, and I wish he may find a place for repentance. As also that you who are concerned in society with him, may clear and acquit yourselves of his inveterate spirit and gross abuses against us, who bear love and good will towards you and all men, believing that there are some among you that are more tender and honest, and of a better spirit than T. H. for whose sakes I have written thus much, and not for his. For he hath shown himself *dirty and wicked*, who hath made no conscience to forge, and spread many notorious lies and slanders against us.

However, take notice of this, that it will not be reputable for you to allow or own him as a teacher among you, nor for you to sit under him, (who hath no power either over his tongue or passion,) unless he repent, and as publicly revoke, judge, and condemn his gross errors, abuses, lies, slanders, and forgeries, as he hath broached and spread them. And if you suffer him to go on as a preacher among you, without a public reproof from you, and his open recantation, it will lie upon you as upholders of a persecuting spirit, and render you uncharitable and unchristian professors of christianity, for suffering such a notorious piece of wickedness, as this of T. Hicks' to proceed from among you unreproved.

But I really desire the Lord may open your eyes, so that you may clear yourselves; and that envy and prejudice may cease and die among you, that you may not die and perish in it.

hath risen him from the dead." Col. ii. 12, 13. As also to the same purpose, read Rom. viii. 11 and x. 9.—Eph. ii. 1.—1 Pet. iii. 18, 19, 21.—1 Cor. xv. 45.—Phil. iii. 10, 11.—1 Cor. vi. 14.—2 Cor. iv. 14.—John vi. 39, 40.—Col. ii. 20, and iii. 3, 4.—Eph. i. 20, and ii. 6.—Col. ii. 12.—1 Pet. i. 3, 21.—Heb. xi. 35.—1 Thes. v. 10, 11.

By all which it is evident, that Christ's death and resurrection was not preached for a carnal end, but for a spiritual benefit here, and an eternal advantage hereafter.

But whereas our opposer carnally infers from Christ's arising, "a resurrection of the same flesh that goeth to the grave:" his shortness in this, and the shallowness of his fleshly apprehension, comes under this further consideration; 1. that all flesh and earthly bodies of men do not go to the grave, in his sense. It is said, "the dead bodies of thy servants have they given to be meat unto the fowls of heaven; the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them." Psal. lxxix. 2, 3. See also Jerem. xxxiii. and xix. 7. Therefore these were not laid in graves of the earth. It is also apparent, that the flesh of many is wasted away with sickness before they die, or their bones be laid in the grave: and likewise many undergo such great sicknesses and calamities in their life time, as do corrupt and waste their flesh and blood, that so often as they are restored to health again, they have new flesh, or renewed bodies thereof; and then, what a vast bigness would their bodies amount to, if raised with all the *self-same* flesh that they had in their life time? Moreover, through great judgment and sore exercise David said, "my bones cleave to my skin." Psal. cii. 5. And "my knees are weak through fasting, and my flesh faileth of fatness." Psal. cix. 24. And as Elihu signified, when man is chastened with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread; his flesh is consumed away, that it cannot be seen; and his bones (that were not seen) stick out: his soul draweth near unto the grave, &c. Job xxxiii. 19, 20, 21, 22. Through such judgment and chastisement, they who have known the polluted flesh consumed away, are not so much concerned for the *same* flesh, as these our fleshly opposers are, whereby they show, they never experienced such chastisements, nor underwent such judgment, that God might hide pride from them, and keep back their soul from the pit." Their proud flesh would always live, and be reserved to eternal glory. Whereas he whose flesh is consumed away, through the chastisements of the Lord, and who comes to see that God is gracious therein unto him, to "deliver him from going down to the pit," who saith, "I have found a ransom;" it is said of such a

one, "his flesh shall be fresher than a child's; he shall return to the days of his youth." Job xxxiii. This is not old flesh that was consumed away through chastisements. And as all flesh is not the same flesh; so all bodies are not of the same kind, as hath been fully showed. It were more meet, for Baptists and others, to wait to see judgment and chastisement from God upon them, to the consuming and wasting away of their corrupt flesh, than to quarrel for it, and cry, "this body, and this very flesh, shall arise again out of the grave, even as Christ's did, and with these very eyes I shall see God," (pointing at their present flesh and carnal eyes:) when they do not know but that their flesh may be divers times consumed and wasted through judgment or sickness before they die; and so often, in the mean time, new flesh, or bodies thereof, restored them, as was hinted. Which if truly obtained as a token of their inward renewing unto God, were much better and of more concernment, than thus carnally to quarrel for their old corrupt flesh.

W. B. *Arg.* 3. Upon Job, chap. xix. 25, 26, 27. "If Job had that faith, that with his flesh he should see God, then it was not in other flesh; nor yet another eye, but it was both with his flesh, and with his eye, that after this life h should see God. Therefore do I conclude, that the fleshly body of man shall be raised out of the dust, to see God."

Answer. By all which assertion and conclusion, we may see and still conclude, how gross and carnal these Anabaptists are in their apprehensions and thoughts concerning God; thus to render him visible to their flesh and fleshly eye, supposing that Job in his belief herein, and God in his being, were like themselves; whereas God is invisible and an infinite spirit, not made up of flesh and bones, to be seen with flesh and carnal eyes. As also the man has perverted Job's words, which are, (as translated,) "though after my skin, worms destroy this body, yet in my flesh shall I see God," Job xix. 26, (who before said, my flesh is clothed with worms. Job vii. 5.) It is not, that "with my flesh, or fleshly body, I shall see God after worms have destroyed it;" but "in my flesh I shall see God." Neither did Job quiet himself in his perplexity with the belief that his flesh should see God, as is imagined; but that he should see God, as afterwards he did, when he said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself," &c. Job xlii. 5.

Now that wherein Job was quieted, was, that he knew that his Redeemer lived, who should redeem him out of all his troubles that he had in the flesh; and that after his outward body was destroyed, being out of his perplexed flesh, he should see God in an immortal state. He had no reason to quiet himself upon any confidence in, or concerning that flesh, when he was

so disquieted and perplexed in it; for those words, chap. xix. ver. 26, are differently rendered in the margin thus: "After I shall awake, though this body be destroyed, yet *out of* my flesh shall I see God." See the margined bibles of the last translation, with Hebrew notes and various translation. Now there is a great difference between seeing God *with* my flesh, and seeing God *out of* my flesh, after it is destroyed.

But to these men that believe, that with their flesh or fleshly bodies they shall see God, he may say, as he said to the wicked, "Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them (to wit, thy iniquities) in order before thine eyes." Psal. l. 21. Yea, thou thoughtest that I was so like thyself, that thou mightest see me with thy flesh and fleshly eyes. But thy thoughts in this were very carnal, and thy apprehensions very gross; thou shalt find thou art mistaken. I am an invisible all-seeing Spirit, that searches hearts, and penetrates through the dark spirits and cogitations of men, to bring their secret thoughts to judgment, and set their evil actions in order before them.

And there were those that saw Christ's outward or bodily appearance, that had "neither heard the voice of God, nor seen his shape." John v. 37. And Philip said to Christ, "show us the Father, and it sufficeth us." It was not enough for them, nor yet a seeing the Father, to see Christ's body or person; both Father and Son being truly and savingly to be seen in spirit. And said Christ: "a spirit hath not flesh and bones as you see me have." The *Anthropomorphites*, who were Monks inhabiting the deserts of Egypt, held, that God was a person in the bigness and stature of a man, mistaking that saying, "Let us make man in our image," applying it to man's outward similitude, (and so to the blasphemous Muggletonians,) and therefore that God is visible to the carnal eye and fleshly body: from which these Baptists' doctrine, of seeing God with their flesh and fleshly bodies, is little different.

W. B.—*Arg.* 4. "The fourth witness to this truth is Martha, John xi. 24. Her brother Lazarus being dead, she believed, that he should rise again at the last day in the resurrection. If the resurrection of *dead* Lazarus, or that of Lazarus *laid in the grave*, was believed and assented to by Martha," &c.

Answer. That Martha had such a belief, from the Jews' opinion of the resurrection, as she intimated, of Lazarus' body, (which Christ did then raise,) is not the matter in question. But that they and she had it from Christ, or the true and spiritual understanding thereof, doth not therefore follow; but rather the contrary, from Christ's own following reprehensive diversion. After Martha said: "I know that he shall rise again in the resurrection at the last day;" Jesus said unto her,

"I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi. 24, 25. But our opposer was not pleased to take notice of this answer of Christ's, but only of Martha's words and belief, and thence to argue after this manner.

Arg. 5. "The word *resurrection* implies to rise again."

Answer. And can this be applied to nothing, nor any otherwise, than to that very flesh, or gross body, that returns to dust? Is not Christ the resurrection and the life? And doth not to *rise again*, imply, that man was fallen before? and that "as in Adam all *die*, so in Christ shall all be *made alive?*" And is not [the term] *resurrection* applicable to that which is quickened? and must this be understood only of the dust of dissolved bodies without any creation? For he saith: "If God give another body, and raise not again that body that before was in being, then it is a creation, and no resurrection." So that, from hence, it is a resurrection of the same dust of the gross bodies dissolved, that seems to be expected by these men, and not any creation; and therein is their great mercy and comfort, though they do not acquiesce herein from contention and quarrelling. But in that *resurrection*, *quickening*, *reviving*, *changing*, *translation*, do not signify *creation*, therefore they are not applicable to the dust of bodies after dissolution, though both resurrection and new creation be to renewed man. "Behold, I make *all things* new;" new man, new creation, new heavens, and new earth, &c. But this is a mystery hid from corrupt flesh, so much contended for by our present opposers.

The rest of his arguments and doctrines are mostly very weak and ignorant about this point, yet comprehensively answered in this book.

Here follow some passages out of a manuscript by W. B. against me, with a reply, detecting his ignorance in confounding the carnal body and the spiritual.

W. B. "Indeed, if G. Whitehead hath found out a body for Christ that is not a carnal body, (which implies only a fleshly,) it is such a body that I never read of in the scriptures. I would know what in scripture is called the body, but the flesh? Now take but away the flesh, and where is the body? Aye but, saith G. W. it is a spiritual body; as if a body of flesh and a spiritual could not stand together. This is his great mistake. The apostle could have borne his testimony to this truth, that it is the body of flesh that shall be raised spiritual. 1 Cor. xv. 14, 43.

'It is sown a natural body, it is raised spiritual.' Here the apostle still keeps to the word *it*," &c.

Answer. The nonsense and contradiction that may be gathered from these passages, is, that Christ's body is a carnal spiritual body, as if carnal and spiritual were both one. Or, that the spiritual body that is raised or given to the seed, is carnal. Let these passages be kept in record, as the Baptists' doctrine and testimony; whereas the apostle's own testimony proves the contrary. And W. B. has belied the apostle: "For it is sown a natural body, it is raised a spiritual; and there is *a natural body*, and there is *a spiritual body*." Here the apostle clearly makes a distinction and a difference between the *natural* body and the *spiritual*. He doth not say, "it is sown a natural body, and raised a natural or carnal body also," but a spiritual body.

He also distinguisheth between the bodies celestial and the bodies terrestrial; as those of sun, moon, and stars differ from those of men, beasts, and fishes. Now you would count him a very blind philosopher, that should make no difference, but say, they are all one and consistent; or that the bodies of sun, moon, and stars, were all one with those earthly bodies of men, and other creatures. So blind, and such ignorant *divines* are these Baptists. He understands not the difference between the natural body and the spiritual, any more than if a person should be so ignorant as to ask, when he sees the sun, or moon, or stars, if these were not men, or birds, or beasts, or fishes, in the firmament. Or, on the contrary, if he should see men, beasts, and fishes, to ask, if these are not the sun, moon, and stars; or rather to conclude that they are, because he knows not which are celestial, and which terrestrial, just as this Baptist doth not discern between bodies natural or carnal, and bodies spiritual. But how should he do other, or see better, while his mind is so much upon flesh, and so little upon spirit; or so much upon flesh and blood which cannot inherit the kingdom of God, and so little upon that spiritual birth or seed that doth inherit the kingdom of glory and peace.

And as for the Baptists' argument, "That the apostle still keeps to the word *it*, as, 'It is sown a natural body, it is raised a spiritual;' or 'God giveth it a body as it pleaseth him, and to every seed his own body:'" how evident is it, that as the particle *it* is used as a relative to both the natural and spiritual body, it is a mutable *it*; * for "there is a natural body and there is a spiritual body," which therefore are not the self-same. The very parable, or instance, of the wheat and other grain, may confute his opinion herein? For is it the very self-same grain

* He takes *it* for *idem*, the self-same body; but where hath he this either from the Greek or Latin on the place cited.

of wheat that is in the ear that was sown in the ground? Let the husband men judge him herein. To him we may say, as the apostle did in the same case to such: "O fool! thou sowest not that body that shall be," &c. 1 Cor. xv. And now the words, "It is sown," imply a seed sown, in order to a sprouting and bringing forth increase. Upon which it may be queried, if that body of man, to wit, that of flesh, blood, and bones, that is laid in the grave, or drowned in the sea, or devoured by fire, and some by beasts, &c. be the *seed* that the apostle intended, to which God giveth a body as it pleaseth him, yea, or nay? If it be answered in the affirmative, then what body is it that God giveth to it, as it pleaseth him? If it be answered in the negative, that overthrows the Baptists' doctrine of the "same flesh, blood, and bones," &c. which W. B. has not distinguished from a spiritual body.

THE

RESURRECTION, FUTURE GLORY,

AND

FELICITY OF THE SAINTS,

FURTHER ASSERTED, ACCORDING TO THE HOLY SCRIPTURES;

DISCOVERING

HOW FAR SHORT OF THE TRUE VISION, SIGHT, OR REVELATION THEREOF, OUR PRESENT OPPOSERS ARE, IN THEIR GROSS THOUGHTS AND TRADITIONAL CONJECTURES.

BEING AN

Examination of Thomas Danson's arguments and doctrines about the resurrection, future state, and glory of believers,

IN HIS SYNOPSIS.

The resurrection, as plentifully asserted in the scriptures, is not in the least questioned by us, however we be unjustly censured for denying it. Therefore there is no necessity of his argument to evince that, which, as he saith, the scripture is so plentiful in asserting. Nor doth he evince it according to the scriptures, but varies from them, as will appear.

His argument. "If the bodies that have done good or evil, must receive their reward accordingly; then the same bodies that die must rise again. But the antecedent is true; therefore the consequent."

Answer. This argument, (both antecedent and consequent,) appears neither clear, nor grounded upon truth, as it places an eternal reward upon the body, for its temporal acts, in putting the body, (on this account,) for man that hath acted therein, who must "receive the things done in the body." 2 Cor. v. 10. The mere terrestrial body is neither the subject retaining perpetual love or enmity to God, nor is it the original cause of good or evil actions, therefore not the object of eternal love or wrath. But *man*, in his spiritual existence, or being, as spiritually and suitably organized, (as it pleaseth God,) is to receive the things done in his body, according to what he hath done, whether good or evil, proper and natural to the image he bears, which the soul carries along with it out of the earthly body or house that turns to dust. But see the proof of his antecedent, "That the bodies, that have done good or evil, must receive their reward accordingly, is evident by 2 Cor. v. 10, and then the consequence is firm," &c.

Answer. True; and then it follows, that they who are in this covenant relation, are those that live to him, whom he is the God of. Wherefore Abraham, Isaac and Jacob, and all partakers of the same covenant, live unto God, in union of spirit, and with the spirits of all just men, though in a more full enjoyment of glory hereafter; as, Abraham, &c. is not dead, because God is his God, and he in possession of eternal glory.

2. "Not the God of the dead." He saith, "that might be meant either of them who are dead simply, or of them that are so dead that they shall never return to life; not in the former sense, therefore in the latter."

Are we therefore to read the words thus, viz. "God is not the God of the dead, that are so dead that they shall never return to life; but of the dead that shall return to life?" And then what are those dead that shall *never* return to life; or those dead that God is *not* the God of, if the *living* and *dead* must all be applied to the outward or earthly bodies? But had he been sensible of his sense before, that "to be a God to Abraham, (and so of the living,) notes a covenant relation," and that Christ speaks of such as shall be accounted worthy to obtain that world and the resurrection, (Luke xx. 35,) he might have understood that the dead, whom he is not the God of, are such as are strangers to that covenant relation, and live not to God, however their souls be immortal.

3. "But of the living, that is (saith he) of them whom God intends to restore to life, or whose bodies live potentially; not only of them whose souls live actually; for all live to him," &c.

If "the living" must intend the terrestrial bodies of Abraham, Isaac, and Jacob, then that denomination *living*, is given to those that are truly dead, as he hath; and then I ask, if it be good doctrine, or proper, to say that all those dissolved bodies do *live unto God?* whereas in Christ's words there is no mention of their elementary bodies, but that the dead are raised, and that he is the God of Abraham, Isaac, and Jacob. And these were they that lived unto him, who were counted worthy to obtain that world, and the resurrection. And it is further evident, that when the Sadducees, who said, "there is no resurrection, angel, nor spirit," asked Christ about the wife, "whose, of the seven, she should be in the resurrection?" their thoughts were carnal, and upon the carnal or earthly bodies, which Christ's answer did not gratify in his asserting the resurrection, as to the state of the righteous after this life. He said, "the children of this world marry, and are given in marriage; but they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

doubtfully from the different apprehensions and conceptions of others, viz. "some conceiving,

1. That Christ hereby proves the immortality of the soul, and by consequence only, the resurrection of the body.

2. Others, that Christ only intends the resurrection of the body.

3. Others, that he intends both directly."

See how these learned men and students differ and oppose each other in their apprehensions and conceivings. And what certainty can we expect from T. D. their scholar? And how came he to undertake such a controversy, about such a weighty and mysterious point, upon such dubious and uncertain grounds as only men's different apprehensions, conceivings, and consequences can amount to? This argues more confidence than knowledge in him. And T. D. varies his arguments thereupon, from his uncertain conjectures and fallible judgment, as, with him it is "either thus, or else thus, or more plainly thus," &c.

1. "They whose God, God is, shall rise from the dead. God is Abraham's, Isaac's, and Jacob's God. Therefore they (and all other believers) shall rise again." Or else thus:

2. They whose God, God is, after death shall rise again, &c.

3. Or the argument, may be framed more plainly thus, viz.

If God be under a promise to glorify the persons of Abraham, Isaac, and Jacob, then their bodies must rise again. But God is under such promise. Ergo. p. 77.

Answer. 1. God is the God of the living, both of Abraham and all believers.

2. They all live unto God in righteousness here, and glory hereafter.

3. He that liveth and believeth in me, saith Christ, shall never die.

These prove the blessed resurrection of the children of God, who are children of the resurrection. But what proof hath he produced of the *self-same* earthly, numerical body's rising? His assertion is the resurrection of the body in general. His proof is the resurrection of those whom God is the God of, viz. believers; and that their body must be glorified: which so far as Christ intends, is granted, that "in the world to come they are equal unto the angels," what is this to the earthly, elementary bodies of all in general, which angels far surmount and transcend in glory? Neither hath he by all that he hath said, proved, that the promise of eternal glory, he mentions, extends to the same earthly body of flesh and blood, that now is, after being dissolved to dust, or its first elements. Or, that it is capable of that glory which is eternal, though the believer be as in his spirituality, or spiritual body glorified.

Now, as touching the promise of God to Abraham and his seed, it was not only of a temporal inheritance or outward Canaan, but also of an eternal inheritance of life and glory; for the enjoyment whereof they had a two-fold capacity, an outward and an inward, a natural and a spiritual; and so far God was their God in each. But that the eternal glory was promised to the terrestrial or natural body of Abraham, &c. T. D. (though he runs on with it, and takes it for granted,) merely begs the question, as if Abraham in his new spiritual and glorious state were but *a part* of Abraham; and consequently not fully capable of absolute felicity, without the dust of his dissolved clothing being immortalized. I understand not that they will admit of any new creation of it, to make it a complete body, who are of the Anabaptist's mind. And after the same manner he may as well say, that all the saints, who are said to be in glory, are not perfectly in glory, but only in part; as, but part of Abraham, part of Isaac, part of Jacob, part of Moses, part of Elias, part of Paul, &c. are in heaven, in glory, or in the rest which is glorious, and so of all the others. As if, when Moses and Elias appeared with Christ in the Mount, to Peter, &c. it were not proper or true to say, Moses and Elias; but part of Moses and Elias appeared. And what bodies appeared they in? Were they human, earthly bodies, or angelical? And by this [doctrine] they are not as yet absolutely happy, or at rest, without their little earthly mansions or tabernacles, when they must needs enjoy far better, viz. an heavenly clothing and mansion, or "house eternal in the heavens;" being the more spiritualized, they are in a higher and more meet capacity for that enjoyment.

T. D. 2. "God were not fully Abraham's God, or did not fully make good his promise, if he glorified one part of Abraham, and not another."

Answer. God, in glorifying Abraham in a spiritual state, and body that transcends all earthly bodies, or *that part* (as he calls it) of Abraham, which is spiritual, and therefore most capable of an eternal glory, he shows himself to be Abraham's God; he being "the God of the spirits of all flesh," and most eminently of his children, and who hath all souls in his hand. But in answer to what he saith hereafter, let us inquire, whether the promise of God to Abraham and his seed, of eternal glory and happiness, cannot be made good without the earthly and perishing organs.

T. D. 3. "Nor were the promise, to glorify Abraham's soul, made good, without glorifying his body too; for the happiness of the soul is not perfect without the body, its dear and beloved companion; the soul having a strong desire and inclination to a re-union to the body, as the schools, not without

good ground, determine. Vid. Calvin Harm. Evang. in Matt. xxii. 31, 32. Luke xx. 38."

Answer. It is evident that this man gives this account, "that the happiness of the soul is not perfect without the body," not from any spiritual sight of the soul's happiness or glory; for, in page 81, he confesses, that "the different disposal of the spirits of man and beast is not visible to the eye of sense, and but dimly to the eye of reason and faith;" although he has taken upon him, by tradition from Calvin, &c. to assert, that the happiness of the soul is not perfect without the body. It may be understood, that they have neither clear reason, nor perfect faith for this. And to be sure, while he and others assert it without either, we have no reason to believe them. But to answer him closely, both Calvin, T. D., the schools, and divers Anabaptists, are mistaken in this very matter, and see not with the eye of true faith, either "that the happiness of the soul is not perfect without the body;" or, "that the soul hath a strong desire to a re-union to the body," while they intend the terrestrial, elementary bodies. For this implies the soul to be in a kind of purgatory or disquietness, till the supposed resumption of the body. And their assertion and determination herein is contrary to what the apostle saith:—2 Cor. v. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." ver. 1. "For we that are in this tabernacle, do groan, being burdened," &c. ver. 4. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," ver. 8. And, said he, "I am in a strait betwixt two, having *a desire to depart*," &c. Phil. i. 23.

See now where the stress of the controversy lieth. It is not only between these our opposers and us, but also between them and the apostle Paul. Thus, Calvin, the schools, Presbyters, and Anabaptists, determine and conclude "that the happiness of the soul is not perfect without the body; and that the soul (when separate) hath a strong desire and inclination to a reunion to the body." But, the apostle Paul, knowing "that when their earthly house was dissolved, they had a far better, namely, a building of God, eternal in the heavens." Therefore, in the earthly tabernacle, they "groaned, being burdened, as willing rather to be absent from the body." By which it appears, they expected a more full fruition or felicity in the heavenly tabernacle, than in the earthly. Their souls did not desire after the flesh, as these opposers imply; neither had they any such delight therein, as fleshly minds and carnal contenders have. Moreover, the apostle from the visions and revelations of the Lord, saith: "I knew a man in Christ, about fourteen years ago, whether *in* the body, or *out* of the body, I can-

not tell; God knows: such an one caught up to the third heaven—caught up into paradise, and heard unspeakable words," &c. 2 Cor. xii.

From hence consider, that being "caught up to the third heaven, into paradise," he doth not place the sight and sense of this condition upon the body; for he knew not whether he was in the body, or out of the body, yet knew, that he was *a man in Christ*, and *in the revelation of the Lord*. But he did not concern himself about this earthly body being so glorified in heaven or paradise, as these men do, and carnally think, who have neither visions nor revelations of the Lord concerning any such state, but only Calvin's and the schoolmen's determination, contrary to the apostles.

But the presumptuous confidence of our opposers appears the more, in undertaking to assert or demonstrate the future state of the soul, as not being in perfect happiness without the body, and as having a strong desire after it, while yet they neither know the state of the soul, nor have had so much as a vision of the glory thereof, or of the glorified spiritual state of the saints hereafter. For visions and revelations they deem to be ceased long since; and a disposal of the spirits of men after death is "not visible to the eye of sense," and, he saith: "but dimly to the eye of reason and faith." However, while these men cannot but appear themselves so dim in these sublime matters, and that, while their dim reason cannot reach them, they cannot demonstrate to others, either that the souls of the just in heaven are not yet perfectly happy, or that they have such a "strong desire to a re-union with the body dissolved," they show themselves imaginary intruders, puft up in their fleshly minds, exercising themselves in things too high for them. And it were better for them to sit down in silence, and wait in the light to have some sense and knowledge of the true immortal life, to quicken them to God; and not thus to busy themselves with unprofitable talk, brought forth from imaginations of men, and not from any true sight or revelation of the conditions of saints, either here or hereafter.

His telling of "Abraham's soul living actually," is true; and as true it is, that his soul is in perfect felicity and glory; and the more, being out of the earthly tabernacle.

But his saying, that the body of Abraham (or bodies of the deceased believers) liveth "potentially;" for this we have his own traditional assertion, but not any scripture proof or phrase that suits it, nor rational demonstration for it.

As to his saying, that "if any shall say, that Christ's argument, and his application of it, proves but the resurrection of the good," &c. I say, his application thereof seems but to extend to the good, as in his saying, "they whose God, God is, shall

rise." Yet he hath not proved the rising of their earthly bodies, after they are dissolved to dust, and reduced to their first elements; but "that there is a resurrection of the good;" and who of us questions that? The resurrection of the good or of the just, being glorious, and extending not only to arising out of the fall, out of death that came by it, out of the grave of corruption, which hath followed, yea, out of the dust of that earth, and out of all afflictions here; but also unto an inheritance of eternal glory hereafter; as, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." So that they shall be so celestial and glorious, that they shall incomparably excel these terrestrial bodies.

And therefore where it is said, "that the Sadducees and Quakers proposition be, that there is no resurrection from the dead;" this is a falsehood against the Quakers; and their sufferings testify the contrary. If a man should say, that the wheat or other grain in the ear, is not the self same that was sown in the earth; doth it therefore follow, that he denies the arising of wheat, or any grain at all? Or that, when the apostle in answer to the question, that some foolishly put, said, "thou fool, thou sowest not that body which shall be;" doth it therefore follow that his proposition was, "that there is no resurrection from the dead?"

And whereas T. D. upon Eccles. iii. 19, 20, 21, confesseth, "that men are said to be beasts in respect to the mortality of the body, which being composed of the same materials with brute beasts," &c. By this the reader may observe what kind of body these men are contending for, and without which they reckon the souls are not perfectly happy; and which they say, "the soul hath a strong desire to a re-union with"—"the self-same body," which is "composed of the same materials with brute beasts." What! Cannot the soul be perfectly happy without this? Oh, the gross conceits of these men! And what do they place their chief happiness and glory in, but in such a perishing body, as is composed of the same materials with brute beasts, which being dust, returns to the earth *as it was*, and the spirit unto God who gave it; (Eccles. xii. 7.) and. as he truly saith, "to be disposed of as justice or mercy shall see meet." But where he saith, "as for ver. 21: If they be the atheist's words personated by Solomon, they note the reason of his opinion," &c. Herein he appears doubtful whether they be the atheist's words, or Solomon's; for he dubiously varies again, and saith, "if they be Solomon's own words," &c. Judge, reader, is this man fit to discourse of the future states of men, or saints in glory, who, when Solomon speaks of the spirit of man that goeth upwards, knows not whether he personates the

atheist's words, or his own? When, too, he further saith, "the spirit shall return unto God who gave it," (chap. xii. 7,) which is implied in his saying, "the spirit of a man goeth upward." But for men to follow their own imaginations, and traditions of others, concerning the future state of man, which they have no spiritual sight of; as also to determine, that "the soul (after man's decease) hath such a strong desire after the terrestrial or carnal body, that it is not perfectly happy without it," this, while they have neither truth nor reason to demonstrate it, doth really tend to open a gap to atheism, and to make people atheists, who are not come to know an immortal principle in themselves to depend upon, whereby the true knowledge of life and immortality is to be revealed, without which men are brutish in their knowledge, as this man grants; "the difference betwixt man and beast as to their future state, not being visible to the eye of sense, as their agreement in dissolution is." Therefore the difference is only truly to be seen by a spiritual eye, opened by the divine light, whereby the spiritual and immortal state of man is seen, and the glory of the righteous beheld in the everlasting kingdom of God, which flesh and blood cannot inherit; neither can the carnal eye see the invisible God. And I must conclude, that while T. D. from 1 Cor. xv. affirms, "the whole drift of the apostle in a great part of the chapter is, to show that the same body shall rise," &c., he doth but herein impose and beg the question. And I cannot at all grant him his assertion to be true, since the apostle plainly distinguisheth between the first Adam and the second, the earthly and the heavenly; the natural body, and the spiritual, the celestial and the terrestrial; and saith, "thou fool, thou soweth not that body that shall be; and flesh and blood cannot inherit the kingdom of God." How plainly do these passages contradict our opposers? As also, is it not evident that the man opposes himself, in granting, "That the body shall rise with so differing qualities, that it shall be as unlike to what it was before as the standing corn to the seed put into the earth, or as one star is to another in brightness and lustre;" how shall it then be the self-same terrestrial body? For, first, is the standing corn the self-same seed that is put into the earth? Secondly, are the bodies celestial (as those of sun, moon, and stars,) one and the same with terrestrial bodies, as those of men, beasts, and fishes? Verily, I find nothing in this man's work about this subject that has any real weight in it; and what he hath said of any seeming stress, it is answered here, and in my answer to the rest. I desire the Lord may open all their understandings, and so quicken their spiritual senses, that their minds may be truly spiritualized, that they may be more upon spirit, and less upon the flesh, so as to be mortified unto the flesh, that they may know a life in the spirit, where-

in they may live unto God in righteousness here, and glory hereafter; and be admitted to sit down with Abraham, Isaac, and Jacob, in the kingdom of God.

Finally, in these two questions much of the controversy is resolved about the future rewards of souls, or of men after dissolution, viz.

1. Whether the righteous be capable of perfect happiness, or the full fruition as the glorious rest, when separate from the earthly tabernacle or terrestrial body; yea, or nay?

This may be considered and resolved in this question, viz.

Whether the angels of God in heaven, (unto which the children of God and the resurrection are equal,) are in perfect felicity and glory, who do not exist in terrestrial bodies, or whose organs or clothing is not earthly, but heavenly?

2. Whether the wicked be capable of absolute misery, when separate from the earthly tabernacle; yea, or nay?

Which, on the other hand, by the like reason, may be considered and resolved in this question, viz.

Whether the devil and his angels be not capable of everlasting fire, prepared for them without terrestrial bodies? And then—whether the cursed workers of iniquity, (who live and die in sin,) are not to be sentenced into the same everlasting fire?

But if it be supposed that the wicked cannot be absolutely miserable without their earthly and elementary bodies, and that therefore they must have them again, to aggravate their torment: Doth not this then suppose, that their torment must be *worse* than that of *devils*, that have not such bodies supposed to aggravate their torment?

Howbeit, though the judgment of the wicked be many times figuratively expressed, and set out in scripture by parables and similes; yet still there is a reality of judgment and torment therein signified, in apt resemblance obvious to the senses; as, "*Tophet* is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the *pile* thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. xxx. 33. And, "bind him hand and foot, and cast him into utter darkness; there shall be weeping and gnashing of teeth." Mat. xxii. 13. As also, "If thy right eye, hand, or foot offend, pluck it out, or cut it off, and cast it from thee, it being better that one member should perish, than that the whole body should be cast into hell," "where the worm dieth not, and the fire is not quenched." Mat. v. 29. Mark ix. 49. to the end. Which still argues, that the impenitent and wicked, are liable to meet with real torment; and that he hath spiritually his proper being and habit, consisting of such spiritual parts and senses, having an evil eye, a polluted mind, and defi-

clothing spiritually,) without the earthly clothing, which is dust, appears not, while the children of the resurrection are equal unto the angels of God in heaven, which are absolutely happy; and the devil and his angels absolutely miserable.

6. We cannot believe that the invisible, infinite God, should be seen with the bodily or fleshly eyes, after dissolution; nor that Job intended he should see God with his flesh, or bodily eyes; it being inconsistent both with his being an invisible, eternal, or infinite spirit, and with the true spiritual sight of him which Job received. Job xlii. 5.

7. That the seed to which God giveth a body as it pleaseth him, (1 Cor. xv,) and the body given to it, should be one and the self-same earthly body, is a nonsensical doctrine, and an apparent incongruity.

8. That the terrestrial bodies should be so desirable to the souls of the righteous after dissolution, (for the completing their felicity, and perfecting their glory,) appears plainly inconsistent with their desiring here to be dissolved and to be absent from the body, to enjoy and possess a building of God, an house eternal in the heavens.

Or, that the souls of the righteous should be so variable, as to desire to be absent from the body, and presently after dissolution to desire the resuming of the same earthly body, or a reunion to it: this implicitly accuseth the souls of deceased saints, with being in their affections earthly, and variable, and unquiet, as in a kind of *purgatory*: which we can never assent to.

THOMAS VINCENT'S

ILLUSTRATIONS

OF

THE RESURRECTION,

Which we may look upon as the sense of the rest, and as the explication of their doctrines and opinions, who are opposing the spirituality of our testimony about the resurrection.

[*Among which some truths are intermixed, though his gross and carnal conceptions about the point we cannot close with.*]

HIS ILLUSTRATIONS ARE IN HIS BOOK, ENTITLED "CHRIST'S CERTAIN AND SUDDEN APPEARANCE TO JUDGMENT."

Collected and placed in his own words, as followeth; for the serious and spiritual minded readers to judge of.

T. V. "Give me leave to illustrate the resurrection a little further; and here I shall endeavour to set it forth by an allusion to that notable place, Ezek. xxxvii. and ten first verses. (p. 16.) something like this will the resurrection be at the last day. Now the bones and bodies of all former generations are scattered up and down in the valley of the shadow of death; some are sunk into the deep, others are buried in the earth: the flesh is consumed and resolved into its first elements; and the bones of some remain, of others are mouldered into earth. Now when the Lord Jesus Christ, the Son of God, shall come down from Mount Zion, which is above, into the valley of this inferior world, he will prophesy over all the bodies and bones of all the children of men that are dead, and speak unto them to live; he will say unto them whilst they lie rotting in their graves, Live; he will say, Awake ye that sleep in the dust. And Oh, what a noise and shaking will there be then in the ground! what a clattering of bones together in the coming of bone to his bone! If the body had been quartered and buried, part in one place and part in another, (as the Levite's concubine, who was divided into twelve parts, and sent to the twelve tribes of Israel, and it is likely buried in twelve distinct places.) the bones will fly through the air out of all those places, and meet together in one body. Oh! what a great part of the air, water, and earth will there run into conjunction, by the command of Christ, and be turned into those very bodies which were resolved into them by death, and the corruption of the pit? But with the addition of such new qualities as shall sublimate, spiritualize,* and refine them from all that dreggishness, and ill humour that shall be the foundation of any sick-

* Note. Then not the same gross bodies; but as a pure extract.

ness or death forever, then the bones will come together, and be made like stones for strength; then the sinews will be, as it were, iron sinews, and the flesh, brass.* Such strength will be put into them, as I conceive, is not to be found in the strongest creatures which hitherto God hath made, that they might be fitted, the bodies of the righteous for an eternal life of happiness, and bearing the glory of heaven; the bodies of the wicked for an eternal life of misery, and bearing the torments of hell. p. 17, 18. But, what a stirring will there be in the earth? Those which are alive, will wonder to see such a strange metamorphosis of the ground—to feel men and women stirring and moving under their feet, arising and crouding for room amongst them? Then will the Lord bring down all the souls of the righteous which have been in paradise with him many years, and they shall find out their own bodies: and he will open the prison of hell, and let out the souls of the wicked for a while, that they also may find out their own bodies. p. 19. The book of God's remembrance will be opened. This we are to understand in a spiritual sense; not† as if there were a real book, which God did make use of for his remembrance of things, as men do who have frail and weak memories. p. 22. The spirits of all the just men and women made perfect, shall then come down, and enter again into their old habitations,‡ (p. 31,) when the soul left the body vile to putrify and corrupt in the grave, and shall find it come forth more bright and glorious than gold§ after it hath been refined in a furnace. If the love between the soul and the body were so great, when the body was so vile, and the soul so sinful, what will it be when both are glorified? If the conjunction between the soul and body were so sweet when the body was so frail and subject to death, and the soul a spiritual and never-dying substance, what will it be when the body shall be made immortal, and in some sort spiritual.‖ p. 32. No sooner are they awakened, and risen out of their graves, but they are entertained by angels, those holy and excellent creatures, when before in the body they were too low, and unfit for their acquaintance; but they will then know them, and be able to discern the beauty of those lovely spirits. p. 33. They will arise like so many shining suns¶ out of the earth. p. 34. They admired to see the saints, and to see themselves so transformed. p. 36. He will bring the keys of death and hell along with him, and open both these prison doors, not to give liberty and release to the prisoners; but as prisons are opened at assizes, to bring them forth unto judgment** he will open the prison of hell, and all the souls of the wicked shall come forth like so many locusts out of the bottomless pit. And he will open the prison of the grave, and all their bodies

* Which cannot be this same flesh.
† Not? Why are we not then to have as spiritual a sense of the resurrection?
‡ Nay, they shall have far better.
§ A glory excelling that of these earthly bodies.
‖ Not only as spiritually qualified; but as a spiritual body.
¶ Which excel all terrestrial bodies.
** Concerning the judgment of the wicked.

devils about them?—when they shall lash their spirits with horrible scourges, when they shall seize upon their bodies, and tear them and drag* them to the judgment seat, and their is none to rescue and deliver them.

3. The third antecedent to the judgment of the wicked will be their meeting one with another—O what an innumerable company of rebels, and traitors, and villains will then be got together? How fiercely and horribly will they look one upon another? And if they speak, what language of hell will there issue forth of their lips? They may meet with their old companions and fellow-sinners; but it will not be like such as they now call meetings of good fellowship, when they get together in a tavern, and ale-house, or some house of wickedness, to drink, and sing, and dance and sin, and make merry in the pleasing of their flesh; they shall not then have ale, and wine, and women, and music, or any incentives to mirth and sensual pleasures—O the angry countenances the wicked will have on that day!—O the angry speeches! How will they rage and storm at one another. p. 52.—O the horrible noise that will be amongst the damned crew, when they are got together! It may be from words they fall to blows, and tear one another's hair, and spurn at one another's bellies, and bite one another's flesh, and even claw out one another's eyes;† we cannot conjecture so much of the misery of the wicked, as will be on that day. p. 53.—Friends will be together at that day as at other times; some will be in churches together, it may be ministers preaching, and people hearing, as you are hearing me this day: suppose that the heavens should just now open, and you should hear the sound of the last trumpet, then all you that are believers, would immediately be caught up into the clouds; but all you that are impenitent and unbelievers, would be left behind: what terror would fall upon you, to see us caught away from you?‡ It may be some of you might come hanging about me and others, when you see us arrayed in shining garments; O take us up along with you! What, will you leave us behind? Alas! what can I do for you then? p. 54.—I came with oil often to sell§ from my Lord and Master; and you might have had it for nothing; you might have bought it without money‖ and without price; but then you slighted and refused all proffers of grace which were made. p. 56. Alas! Why do you hang about me with tears and weeping! What can I do for you now? Can I carry you all up with me in my arms? If all of us together could hand and help some of you up into the air with us, and bring you into the presence of our dear and glorious Redeemer, with what confidence could you stand before him? with what face could you look upon him, when you are so black and filthy? Would not your looks betray you to be none of our number? Would not

* And who must drag the devils to judgment then, if they must be so officious for justice?

† What sad work is here?

‡ He thinks of a good place for himself however.

§ Rather an empty talk to sell at a dear rate.

‖ Presbyters are not wont to be so free.

your black and trembling joints speak what you are?—Could we carry you up with us? If you should lay hold on us, would not the angels snatch us out of your arms? or would not devils tear you away from us? p. 58.—The saints are all risen, and have put on their glorious attire, and we are called for: It is your own faults* that you did not help to fill up this number. p. 59.—The whole innumerable company of saints shall attend Christ in white shining garments, with bodies like unto Christ, more beautiful and glorious than the most splendid attire can make them. p. 66.—The accusers of, and witnesses against the wicked, they will be, 1. God. 2. Men. 3. Devils. 4. Themselves. First, God's justice will arraign the wicked before the judgment seat of Christ. p. 78.—2. God's goodness, and bounty and patience will accuse them.—3. God's omniscience will be a witness against the wicked at the day of judgment. p. 79.—1. Ministers will be the accusers and witnesses against the wicked. p. 80.—2. The godly friends of the wicked will be their accusers, and witnesses against them.—1. The believing husband will then accuse and witness against his unbelieving wife. p. 83.—2. The believing wife will then accuse her unbelieving husband. p. 84.—3. Believing parents will witness against their ungodly children. p. 85. 2. The ungodly friends and companions of the wicked will at that day be their accusers, and witness against them.—3. Devils will be the accusers and witnesses against the wicked. p. 86.—4. The wicked will be accused by themselves, their own thoughts shall accuse them in the day when God shall judge the secrets of men by Jesus Christ; their own consciences will accuse them, and be as a housand witnesses against them: they will find all their sins registered in that book; and that book will then be opened, and they will not be able to deny one word of what they shall find there recorded concerning the conviction. Suppose that this very day were the day of judgment, and in this very church were the judgment seat; that here were a great white throne, and the Lord Jesus Christ sitting upon it in his glory, with millions of holy angels about him, and all the saints in white at his right hand; and on his left, all the wicked gathered together into one body, as it will be at the last day; and the judge should cry with a loud voice, bring the prisoners to the bar, bring the sinners to judgment, (p. 87,) and so summon and convict particular sinners. 1. Come forth all ye ignorant persons, who have not known the Father, nor me, nor the mysteries of salvation; who lived in darkness, and loved darkness, and hated the light, lest your deeds should hereby have been reproved—had you an ear, and yet not hear, so as to learn? Had you an eye, and yet not see, so as to understand? And if you were naturally blind, had not I eye salve? Could not I have opened your eyes? Was I not willing?† Did I not stand in the gates to call upon you? How long ye simple ones will you love simplicity, and fools hate knowledge?

* Is it so? Then God did not decree it as his own mere will and pleasure. Farewell personal election and reprobation.

† Was he so? Good doctrine. But then he did not decree their damnation from eternity.

Turn unto me, and I will pour out my spirit upon you, and make known my words unto you? Have you neglected me through ignorance? Is not your fault double, because you have neglected knowledge too? Did not you hate knowledge, and therefore disregarded it? Did not you love sin, and therefore shunned the light* which would have discovered it, and disturbed you in your wicked courses? Have you liked darkness so well? and is it not fit then that you should go to the place where there is blackness of darkness forever? Take them devils, bind them hand and foot. 2. Come forth all ye slothful and unprofitable persons; had not ye talents committed to you for my use and service? and what have ye done with them? did you bury them in the earth.† p. 88, 89. Did not hell gape for you long ago, and devils long for this time, when you should be delivered into their powers? Take them devils, bind them hand and foot. 3. Come forth all that have neglected family worship, and never sought after God in your closets, p. 90. If you had not ability to pray at first with others, might not you have attained it, had you used to pray by yourselves. Was it curiosity and elegancy of words, that God so much looked for? Would not sighs and groans have been understood? p. 91. Take them devils, bind them hand and foot. 4. Come forth all ye sabbath-breakers, you that have spent the day in sleeping, in eating and drinking to excess, who instead of holy meditations have been thinking and contriving your worldly business, instead of religious conferences. p. 93. Take them devils, bind them hand and foot. 5. Come forth all ye swearers, and profaners of the name of God. p. 94. Take them devils, bind them hand and foot. 6. Come forth all ye scoffers at religion, and the zealous professors thereof. p. 95. Take them devils, bind them hand and foot. 7. Come forth all ye persecutors of my disciples. p. 96. Take them devils, bind them hand and foot. 8. Come forth all ye intemperate and licentious persons. p. 97. Come forth all ye gluttons. p. 98. Come forth ye drunkards. p. 99. Take them devils, bind them hand and foot. 9. Come forth all ye adulterers; come forth all covetous persons‡ whose treasure and heart, and hope, and confidence hath been in earthly things, who have made the world your God. p. 100. Take them devils, bind them hand and foot.—10. Come forth all ye unmerciful persons. p. 101. Take them devils, bind them hand and foot. 11. Come forth all ye unrighteous persons, who have wronged widows and orphans; who have over-reached your neighbours in your dealings; who have heaped an estate together by unrighteous practices, who have squeezed and oppressed the poor,§ take them devils, bind them hand and foot. 12. Come forth ye liars; you who have taught and accustomed yourselves to this sin. p. 103. Take them devils, bind them hand and foot. 13. come forth all ye slanderers and backbiters. (p. 104,) take them devils, bind

* True; then the true light was freely given to them, to show them the way out of evil.

† That was their fault still and not God's decree.

‡ What will become of the covetous priests and Presbyters then?

§ And so did many of the Presbyters when parish priests.

SOMETHING FOR THE

SPIRITUALITY OF THE RESURRECTION;

BEING SOME PASSAGES

TOUCHING THE NATURE OF THE

BODY OF CHRIST,

AFTER HIS RESURRECTION AND ASCENSION; WHOSE GLORIOUS BODY OURS SHALL RESEMBLE.

Out of H. Moor's Search into the Nature of a Glorified Body. Apol. chap. 3, page 494, of his Modest Inquiry into the Mystery of Iniquity.

THE CONTENTS.

That it is a heavenly body of an angelical property, a spiritual body, a celestial body: that the heavenliness of the glorified body imparts the brightness and splendour thereof: that the lucidity of these bodies is also testified by ancient fathers; he forbears to affirm it to consist of terrestrial flesh and bones, but admits of celestial and spiritual flesh and bones, confessing to Paul's enarration of the mystery of the resurrection. 1 *Cor.* xv.

In his answer touching the lucidity of Christ's body after his ascension, he saith, the soul may even enjoy herself, out of her terrestrial body.

That the glorified body is organized, which he calleth organized light.

That if the objector understands terrestrial flesh and bones, is it a fault to deny it? That the body of Christ in heaven is not terrestrial flesh and bones, but of a more refined nature; for the apostle saith expressly, that "flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

That according to testimony in scripture, we shall find that a glorified body, or that body wherewith they shall be rewarded, who shall attain to that blessed resurrection, which is the most precious hope of all true christians, may be dignified with these three titles, angelical, spiritual, and celestial. It is an angelical body, because the sons of the resurrection are said to be in every actual respect, that tends to any real perfection or happiness, equal unto angels, (Luke xx. 36,) viz. not only in that thing of immortality, but the sons of the resurrection are absolutely in all such actual respects, (as above intimated,) equal to the angels: nor can the condition of the bodies be left out as touching the nature and glory of them; but a son of the resurrection, and an angel, must be in every such regard, all one; our Saviour seems plainly to assert so much.

That those that are once the sons of the resurrection, plainly become angels thereby—for they were sons of God in a moral or spiritual sense before.

It will conduce something to the better understanding of the nature of a glorified body, if we make search into scripture, what the nature of the angelical bodies is; it is said, Psal. civ. "Who maketh his angels spirits, and his ministers a flame of fire." Upon which text Grotius doth freely and truly, I think, not unskilfully comment after this manner: "Esse angelis corpora, sed subtilissima, non Pythagoræ tantum & Platonis schola sensit, sed & Judæi & veteres Christiani," &c.

That the fathers were of this opinion, Agrippa, in his Occulta Philosophia hath also noted.

That there are many instances how igneous and lucid, they, namely, the bodies of the angels, are, with which the best of them are invested, as truly that of Exod. iii. 2, Acts. vii. 30, which answers well to that of Heb. i. 7.

The bodies of the more glorious angels are igneous and lucid.

That also is a remarkable example of the lucidity of the bodies of angels, which we have in Acts xii. where, while Peter was sleeping betwixt two soldiers in the prison, bound in chains, the angel of the Lord is said to come upon him, and a light to shine in the prison, &c.

I will add one instance more, which is, Dan. x. 5. where the angel that instructed Daniel, is thus described: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Ophas; his body was also like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire," &c. This appearance certainly of this angelical shape is fiery, lucid and glorious: it is manifest that they are very luminous and glorious.

Whoever is invested with such a body, as is reserved for the sons of the resurrection, will be, if he please to show himself thus lucid and glorious, of which I shall want no more examples than that one of our Saviour Christ's body; for all ours, at the resurrection, are to be made like to his glorious body; and how lucid and angelical his body was after his ascension into heaven, may appear from Apocal. i. 13, where one like unto the Son of man, is said to be "clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head and his hair to be white, like wool, as white as snow; that his eyes as a flame of fire, and his feet like unto fine brass, as if they were burning in a furnace; and his voice as the sound of many waters; a sharp two-edged sword came out of his mouth; and his countenance was as the sun, shining in his strength." This body, I think, is sufficiently lucid, and expressly and almost exactly conformable to that of the angel which appeared to Daniel, as any one may observe, that listeth to compare them.

The like appearance of our Saviour seemeth to be also, (Apocal. x.) where an angel is said to be "clothed with a cloud, with a rainbow on his head, and his face to be as the sun," &c.

I will add his appearing to Saul out of the heavens, as he was going to Damascus, (Acts. ix.) that "suddenly there shined round about him a light from heaven, &c. above the brightness of the sun," chap. xxii. 6. and xxvi. 13. Which again doth not only assure the reality, but the exceeding great splendour of the corporeal presence

of Christ; which is also agreeable to that in Apocal.: "And his countenance was as the sun shining in his strength."

Out of all which, I hope, it is plain enough, that as our Saviour hath said, that the sons of the resurrection do become *ipso facto*, angels in condition, as well for the splendour and constitution of their body, as their immortality. The body of our Saviour, after his resurrection, being so accurately answerable in light and glory to the most illustrious appearances of angels, in either the Old or New Testament; and this alone, one would think, might be sufficient to assure us of the lucidity or luminosity of the body of Christ, as also of all our resurrection bodies.

For the spirituality of this body, see 1 Cor. xv. 44. "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body," &c.

I think it is most reasonable to understand the resurrection body to be called spiritual, not for that it is actuated by a spirit, (for the soul is a spirit that actuates the natural body,) but for that the body itself is become spiritual: which I must confess, Calvin seems abhorrent from, but merely out of his ignorance in philosophy; for he reprehends those, *qui substantiam corporis putant fore spiritualem*, &c. Calvin seems to be afraid of the opinion of the body being spiritual, as implying a substantial change, &c.

There is not any inconvenience to admit, that the resurrection body is a spiritual body; that is to say, that the contexture of it is of more subtile parts than those that constitute the earthly bodies. p. 498.

[And so he distinguishes between that terrestrial statue, or body that Adam had, and the spiritual bodies of those that are made conformable to the last Adam, and to his glorious condition.]

Such as are not of a stupid and statue-like condition of themselves, but of such a nature as hath an activity in itself, and doth most wonderfully contribute to the most lively and most divine and enlarged vital operations of the soul.

[In this manner hath he given his distinction upon the words, "It is sown a natural (or animal) body, it is raised a spiritual body."]

The resurrection body is heavenly or celestial: as the first man is of the earth, earthly; the second man is the Lord from heaven; as is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. And then it follows: "But this I must tell you, brethren, that flesh and blood cannot inherit the kingdom of God"—not that they shall only have heavenly bodies in a moral sense or spiritual meaning; bodies in which they shall be heavenly minded, [for such slips as these, and dilute senses, are very dangerous, &c.] but that they shall have an heavenly body in that sense that Adam had an earthly, which was not called an earthly body, for that he was earthly minded in it, but because his body was of an earthly substance.

Really and physically heavenly, not only morally: we shall be such in our corporeal constitution as our celestial Lord is in his;

we shall bear his image of heavenly glory and brightness, not only in a moral, but natural sense—nor can I imagine how interpreters could be carried so forcibly off from so obvious and true a sense, had it not been by reason of some false pre-conceptions in philosophy, that had corrupted their minds, and perverted their judgments, namely, the hypothesis of Ptolemy and Aristotle.

By an heavenly body, I would understand an angelical body.

That the heavens are fluid, according to the most ancient and divine philosophy, as the very notion of the Hebrew word intimates.

Our resurrection bodies will be furnished with the seeds and principles of light and splendour, and be more beautiful, and more full of lustre and glory, than the heavenly matter itself; as that part of the earth, which becomes a human body, is more precious and beautiful than the earth itself before it be modified into a frame fit for the functions of life: so that whether we consider the angelicalness, spirituality or heavenliness of the body at the resurrection, there is all reason to conclude, that it will be of a bright and lucid nature; which is not only agreeable to reason and the scripture, but also to the sayings of the fathers themselves, as S. Hierom, S. Macarius, S. Ephrem, S. Austin, as you may see in Vossius, in his Theses de Corpore Glorioso.

But nothing more express for our purpose than that of S. Ephrem, in his discourse of the resurrection, viz. "Justorum corpora septuplum supra solis fulgebunt radios."

"How angelical, how spiritual, how heavenly or celestial, how refulgently bright and glorious the bodies of the blessed are," &c. and more particularly the body of our Saviour, that shone about saint Paul, and saint John, as the sun in his strength, &c.

The first man is of the earth, earthly; the second man, that is the Lord Jesus, the heavenly man, from heaven. And who should be entirely heavenly if not he? And what has earth to do to either descend from heaven, or ascend thither? Or what body more radient or refulgent than the sun in his greatest brightness can be vitally organized, but it must be of an heavenly nature indeed?

We have all reason in the world to conclude the body of our Saviour entirely celestial.

The terrestrial modifications of his body were changed—all cloggings thereof were quelled and abolished.

"Flesh and blood cannot inherit the kingdom of God;" and I think there is the same reason of flesh and bones, viz. I understand natural flesh and bones not glorified.

I demand by what creed that hath the assent of the universal church, are we required to believe, that the glorified body of Christ consisteth of flesh, blood and bones? It seeming so contradictory to the express words of the apostle, as well as unsuitable to the nature of the heavens, which the philosophers now-a-days conclude to be universally fluid.

[He admits of a body of flesh and bones, provided they be celestial and spiritual flesh and bones. p. 503.]

If any mortal could get within this so refulgent orb of glory and *brightness*, and approach so near as to see the frame and feature of *so divine a body*—no heart could escape from being struck into a

swoon at the sight of so overcoming a beauty and majesty; nor the soul of the beholder from being carried quite away in an extatic fit of love and joy, and transporting admiration. p. 503.

Touching the sameness of the body.

The atheist makes a fresh assault from the sense of the word *resurrectio* as it is implied the rising again of the very same numerical body, in the strictest scholastic sense. To which is answered, first, That *Resurgere* in Latin implies no such thing necessarily; but that as a city or temple, supposed being razed to the ground, and from the very foundations—is truly said to be rebuilt, and so is both deemed and called the same temple and city again, though not a stone were used of the former structure; provided only, that they be rebuilt upon the same ground—though the same numerical matter were not congested together to make the same body at the resurrection, the stable personality being in the soul, &c.

[He placeth the sameness of the body that shall be, upon its vital union with the soul, and saith,] That *resurrectio* is to be interpreted according to the latitude of the original to which it answers, namely, ἀναστασις, ἐγερσις, which signify only vivification, or erection into life: but then considering it is spoken of them that have in some sense ceased to be alive, that in that sense it signifies revivification, whence the atheist's objection from the word resurrectio, is utterly defeated. p. 506.

The scholastic state of the resurrection is described, namely, that we shall have the same numerical bodies in which we lived here on earth; and that these very bodies, the moulds being turned aside, shall start out of the grave: to which I presently subjoin: this doctrine the atheist very dearly hugs, as a pledge in his bold conceit of the falseness and vanity of all the other articles of religion.

But for those that take any pleasure, or find any ease or satisfaction of mind, in the conclusions or phraseologies of the school-divines, touching this point, they are left free to enjoy their own apprehensions, and may, if they please, either fancy it necessary, that all bodies should rise out of the ground, the moulds being cast aside; or else, conceive only that God will by his omnipotency, gather all the particles of our bodies, whether flying in the air, or floating in the water, and frame them together on the surface of the earth, &c. concerning such things, they may vary their fancies as they please, &c. p. 508.

To the second objection he saith, I answer farther as concerning the scripture itself; That I dare challenge him to produce any place of scripture, out of which he can make it appear, that the mystery of the resurrection implies a resuscitation of the same numerical body. The most pregnant of all is, (Job xix.) which later interpreters are now so wise as not to understand at all of the resurrection: The 1 Cor. 15, that chapter is so far from asserting this curiositiy, that it plainly says, it is not the same body; but that as God gives to the blades of corn, grains quite distinct from that which was sown, so at the resurrection he will give the soul a body quite different from that which was buried, as different as a spiritual body is from a natural body, or an heavenly from an earthly. p. 508, 509.

A POSTSCRIPT

BY WAY OF

ANIMADVERSION AND COUNSEL.

SERIOUS and impartial reader, I have collected these passages that thou mayst not only see how some of these learned men differ about this mysterious and weighty point; but also how unreasonable it is for any of them to be obtruding this or the like unlearned question upon us, viz. "How, and with what body are the dead raised, &c." or to seek occasions to vilify us about this point, which our opposers are not only confounded, but liable to be shaken about. The question is not only unlearned, but impertinent and unnecessary to salvation. It is not necessary that men should imagine, how they shall be clothed, or accommodated with bodies in heaven; but to inquire the way thither, that they may walk in it, and be solicitous to know that power and inward operation, whereby they may be made sons of God, and attain to the resurrection of the dead, as being children of God, and of the resurrection.

If men walk in the true light, and so truly serve and please God on earth, they shall not need to doubt or dispute about their future beings in heaven. Their business is, to get thither, and God will well accommodate them there. Men ought not to be too curious and scrutinous in matters beyond their reach, as to the manner of their future beings, or how they shall be reserved for eternal rewards.

There are two things tend to atheism, or to make men atheists, viz.

First. Some men's curiosity, in studying and searching into matters and things beyond their capacities and reason, being things of another life and principle than they are in.

Secondly. Other men's self-confidence in asserting things contrary to reason and manifest experience; and in particular, in their affirming, that these self-same terrestrial bodies of flesh, blood, and bones, shall be made spiritual, immortal, and incorruptible, and yet the same matter and substance as now.

It is true, that Henry Moor had finer and more excellent notions about the resurrection than many other learned men, and aimed at the truth and spirituality thereof, from the visions of the holy men recorded in the scriptures. But if any should soar after those notions, how fine, thin, sublime, or desirable soever they seem to be to that aspiring mind that desireth to feed upon the tree of knowledge, such are in danger both to fall short, and miss of the fruit of the tree of life, and of the resurrection of the just.

Therefore, O breathing souls, retire, and sink down to the holy principle of light and life in yourselves, so that that may rend the veil of darkness, open you, and show itself in its own purity, virtue, and efficacy to you: that thereby you may know Christ revealed in you, to be your resurrection and life, your hope of glory, and everlasting reward, your strength, nourishment, and souls' satisfaction: "For this is life eternal, to know God, and Jesus Christ whom he hath sent;" that in him each of you may arise to righteousness and peace here, and to glory hereafter. And though it appear not what you shall be, yet it is matter of satisfaction, stay, and comfort, that you have such experience of the love of God, as to be his children, and to have his witness and testimony in you, that his appearance and work will be to your glory and future felicity in immortality, where we shall have a building of God, an house not made with hands, eternal in the heavens; "for in this we groan earnestly, &c. that mortality might be swallowed up of life." Now, he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the spirit, glorified be his name forever,

GEORGE WHITEHEAD.

A CONCLUSIVE ADVERTISEMENT.

SERIOUS READER,—The many controversies, the great employment of the press, the envious strivings of our adversaries, and their interposing to prejudice and divert the minds of people, with their furious oppositions and perverse gain-sayings, from the reception of truth, (which required our more brief and speedy answers,) have occasioned the long delay of publishing this book after it was written; but I hope it will not be unseasonable at length, but of service to many, for the information of such honest minds as sincerely seek to understand the truth about those principal matters of controversy between us and our present opposers, herein unfolded. And if the manner or method of wording any passages of reprehension, &c. seems too harsh or sharp in the eye of any, who have not known, nor been concerned (as we are) with such implacable adversaries, let not this disgust, or hinder them from eyeing the light and manifestation of truth aimed at, really intended, and seriously contended for, in the matter and substance of these discourses; considering also (in the reading) the reprovable occasions given us by those froward spirits we have to deal withal, our zeal being for the truth as made known to us; and that in uprightness and simplicity of heart to God, and love to souls, we have taken this pains, with much more. And we must speak and write matters according to our several gifts, and as we see occasion, as they naturally arise and spring, even in the simplicity of truth received; not as men-pleasers, nor to gratify men's curious fancies and affections; but as those that must give account unto God, whose we are.

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